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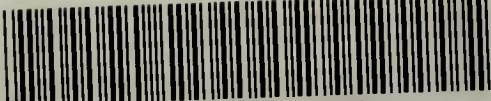
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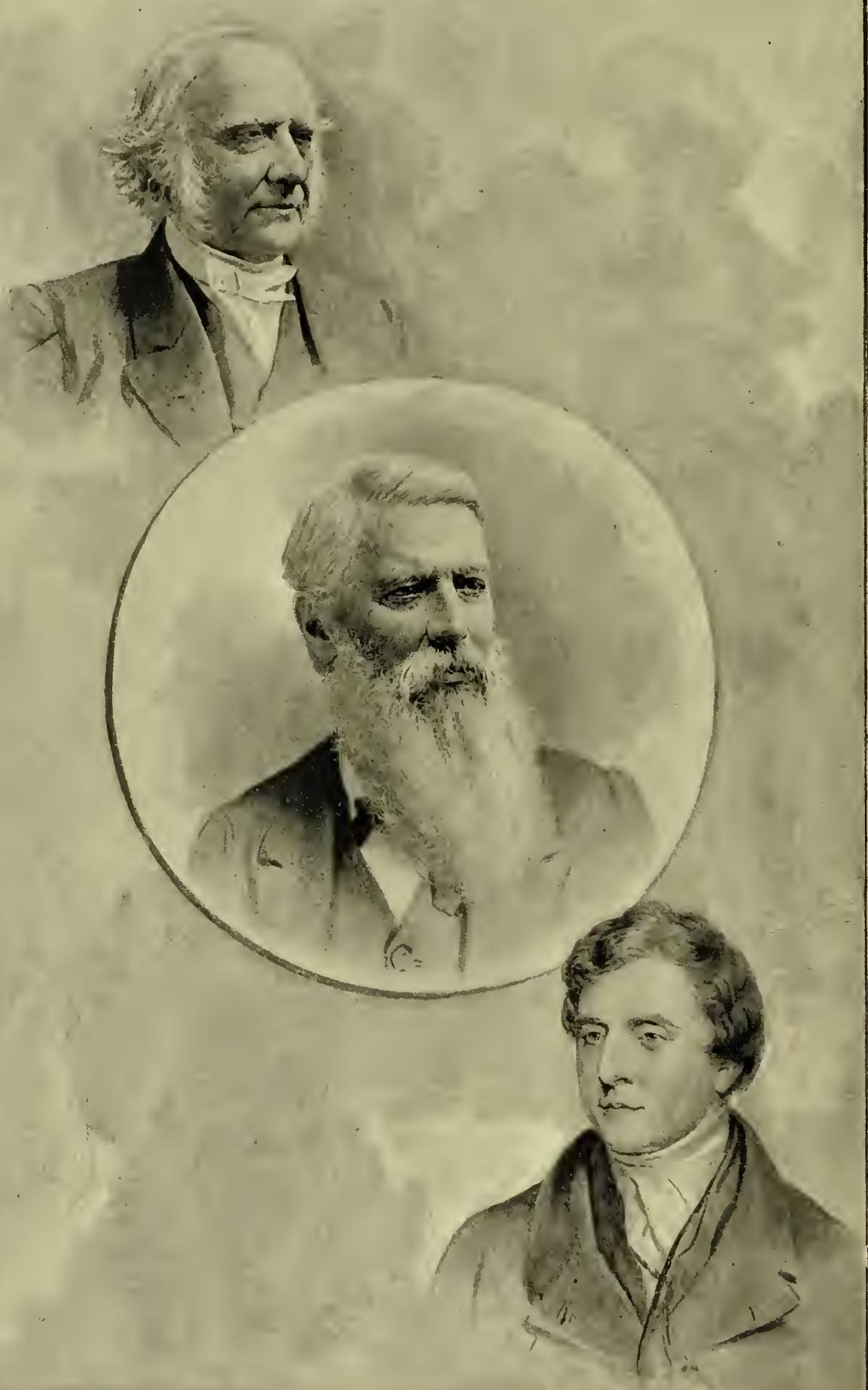
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DISTINGUISHED TEMPERANCE ORATORS.



Rev. THOMAS GUTHRIE, D.D., Edinburgh.

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Rev. FATHER MATHEW, Cork

THE
TEMPERANCE MOVEMENT
AND ITS WORKERS.

A RECORD OF SOCIAL, MORAL, RELIGIOUS, AND
POLITICAL PROGRESS.

BY

P. T. WINSKILL,

Author of "A History of the Temperance Movement in Liverpool and District;" &c.

WITH

AN INTRODUCTION BY

DR. F. R. LEES, F.S.A.Scot.,

Author of "The Temperance Text Book;" Alliance Prize Essay; &c.

ILLUSTRATED WITH AN EXTENSIVE SERIES OF AUTHENTIC PORTRAITS.

VOL. II.



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THE TEMPERANCE MOVEMENT.

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EXTENSIVE MISSION WORK.

Teetotalism and its Early Missionaries—Wonderful Successes—Mr. John Pearce and Rev. Charles Garrett on the Origin of Teetotalism, Mission Work, &c.—Changes in Preston Pledge—Missionary Efforts—Mr. John Finch in Wales—At Glasgow—What is a Drunkard?—At Edinburgh—Mr. Dunlop's Conversion—Sketch of Mr. Dunlop—Irish Tour—Strabane Total Abstinence Society—Mr. Claney's Irish Mission—R. M'Curd's Mission—Life of R. M'Curd—William Martin the Cork Quaker—Visit to England and Adoption of Teetotalism—Cork Total Abstinence Society—Mr. John Finch's Great Mission in Ireland—Wonderful Results—R. Holker's Mission—Success of Mr. M'Curd—Visit of John Hockings—Mr. James Teare's First Mission in the Isle of Man—Success—Douglas Total Abstinence Society—Castletown Total Abstinence Society—Mr. Teare's Report—Visit of William Pollard—Birmingham Female Temperance Society—Women's Influence Before and After Marriage—Life of Joseph Sturge of Birmingham—Fourth Annual Conference British Temperance Association—Resolutions, &c., on the Liquor Traffic—Rev. J. A. James and Dr. F. R. Lees—Sketch of the Rev. J. A. James.

ONE of the main causes of the wonderful success of the teetotal movement in Great Britain was the fact, that its early supporters not only believed its principles were sound and salutary, but that it was incumbent upon those who had been benefited, directly or indirectly, to go out as missionaries and proclaim to the world this new gospel of deliverance from the thraldom of drink.

Without reward—nay, rather at the sacrifice of time, labour, and money, in the midst of much reproach and persecution, even at the peril of their lives, they proclaimed their principles far and wide. Filled with enthusiastic ardour, and a desire to let others participate in the joys they felt, the early disciples of teetotalism in Preston, Warrington, Manchester, Liverpool, Leeds, Birmingham, York, Newcastle, London, and elsewhere, were missionaries who, at the close of their daily toil, or on holidays, went into the country to proclaim "deliverance to the captives" from the slavery of intemperance. What these heroic workers accomplished, what homes once sad and miserable they blessed, what sorrowing hearts they made glad, eternity alone can reveal.

Whilst we have no desire whatever to mini-

mize the credit due to the Preston teetotal missionaries for their abundant, self-sacrificing labours, we wish, however, to remove certain erroneous impressions made by some writers, who strive to prove that the movement originated at and was missioned from one special centre. This is not so, as the facts already given sufficiently prove.

Neither Manchester, Warrington, nor Liverpool can legitimately be claimed as offshoots of Preston. Manchester and Warrington had the whole truth given to them by the Quaker pioneer, G. H. Birkett of Dublin, two years before its light dawned upon the minds of the Preston workers, as seen in the manifesto printed, published, and widely distributed in April, 1830 (see Chapter V.).

In the light of that startling declaration of principles, William Clarke and John Monks of Latchford commenced their teetotal career in that year, the former remaining "true till death," and the latter, over eighty years of age, still lives a staunch, earnest teetotaller. These men educated the brothers Mee and others of Warrington, and they missioned the district.

Dr. R. B. Grindrod and his friends missioned the suburbs of Manchester, beginning

in the square near Rider's Row, Milc Platting, and continuing the work in Stevenson Square, Manchester, extending their operations to the adjoining towns and villages.

So also in Liverpool, the early friends of the movement became honorary missionaries, "men who put their light in a candlestick, and set it on a hill," so that others, seeing their good works and the beneficent results arising therefrom, were led to go and do likewise. As already shown, it was this missionary spirit that planted the seed and tilled the ground at Preston, through Messrs. John Finch and Thomas Swindlehurst, who were the real founders of the movement in that town, and whose example inspired Messrs. Livesey, King, Teare, Grubb, Anderton, Broadbent, and others, to identify themselves with the movement, and become leaders and missionaries in that part of Lancashire. They infused the same spirit into the leaders of the movement in Leeds, Birmingham, Newcastle, Bolton, and elsewhere, until there were a number of centres from whence devoted, heroic, honorary missionaries went forth to "instil the new essence of truth."

But the prince of honorary missionaries, the man who gave time, talents, money, and influence to the movement, was the late Mr. John Finch, the Liverpool iron merchant, philanthropist and temperance reformer, who, on his business journeys in England, Scotland, Wales, and Ireland, planted the standard of true temperance, and enlisted recruits who became valiant soldiers of the new crusade. In this chapter we propose to give particulars of his labours, which will in some measure atone for the wrong done to him and others by some who have attempted to write temperance history.

In his *Life and Teachings of Joseph Livesey*, p. 97, Mr. John Pearce affirms that "all other efforts, except those in Preston, were of a purely local character, and had no influence in forming what may be termed a national temperance movement." The Rev. Charles Garrett, in a letter written to Mr. Livesey in 1867, urging him to write his autobiography, gave utterance to words which, written in all sincerity and with the purest and best intentions, seem to convey the same idea. In fact, Mr. Garrett's words created so deep an impression that some writers have gone much further than the reverend gentleman contemplated. Mr. Garrett wrote—

"It is said by some that teetotalism did not originate in *Preston*, but had several heads. To this I answer, no doubt there were many abstainers before Mr. Livesey's time, and many at the time, but as a *national movement* it certainly originated at Preston. There are tributaries to the Nile, but it has but one source; and there have been tributaries to this movement, but it has but one origin. It received its name at Preston. The pledge in general use was produced there, and from thence the missionaries went out sowing the seed from whence we reap the present harvest" (*Livesey's Reminiscences*, 1867, p. 3).

All this would be perfectly true if Preston *was* the source; if total abstinence had been born and christened at the same place; if the pledge in general use *was the one produced there*; and if Preston *was the only place* from whence the early missionaries went forth.

(1.) As we have already shown, Preston was but a tributary, and *did not originate* the total abstinence pledge, that pledge being in use, in one form or another, in distant parts of the world before the formation of any society whatever in Preston.

(2.) The receipt of a name does not prove either the date or place of birth. A person may be born in one place and christened in another, as is often the case, so that the mere fact of the name "Teetotalism" having been given at Preston proves nothing. Total abstinence was nursed and cherished by its adopted father, Mr. Joseph Livesey, until he loved it as much as if he had been its real parent, and he christened it by a name—Teetotalism—which, being both novel and mysterious, became at once a help and a hindrance to the cause. "Teetotalism!" cried many; "what does that mean?" and they began to make inquiries and to talk about it. On the other hand the old temperance men—Dr. Edgar and others—deemed it absurd and foolish, and ridiculed the very name of the Lancashire doctrine.

(3.) The pledge in general use is not the same as those produced at Preston, but rather a modification of the Tradeston Pledge of January, 1832. In fact the Preston society modified its pledge so often that it is difficult to know which pledge Mr. Garrett meant. Coming nearer home, we may remark that neither the Manchester, Warrington, nor Liverpool total abstinence pledges were handicapped by the Preston "one-year" limit.

In confirmation of this statement we give

the following extract from a pamphlet issued in 1864, bearing the names of James Stephenson, Joseph Dearden, and George Toulmin (all Preston teetotallers from the year 1832) as joint authors, and attested by Mr. Joseph Livesey:—"‘Teetotalism,’ it is said, is ‘both a doctrine and a system,’ and whoever refers to its origin ought to treat it as such. In this sense it is distinguished from mere *abstinence*, which has been practised by individuals and communities in all ages. As a *system*, it includes the uniting of abstainers as members of a temperance society, first for their own edification and safety, and next for the reformation of others. The real bond of union is mutual conviction of the truth, sympathy, and a zeal for diffusing the principles abroad; but the earliest visible confession of membership is the *pledge*. These pledges varied in Preston as light increased, and were made more stringent as it was found safe to do so, till the one was adopted which has now remained for about twenty-eight years” (*A Refutation of the Claims of James Teare, &c.*, p. 14). The last sentence shows that the pledge in use at Preston in 1864 was adopted in 1836, and is conclusive proof of our statement.

(4.) As to missionary efforts, we have again to observe that the late Dr. R. B. Grindrod emphatically declared that he and others were at work on the principle of unqualified teetotalism as early as 1833 and before, and that they were ignorant of the work going on in Preston. The first visit to Manchester of the Preston missionaries was August 10th, 1834, after the formation of the Miles Platting Total Abstinence Society by Dr. Grindrod. The first effort in London by Mr. Livesey was in July, 1834, and it is affirmed that Mr. John Giles, of Cambridge Road, Mile End, had adopted and advocated total abstinence eighteen months previous to that date, and actually had drawn up the following form of pledge:—"We agree to abstain from ardent spirits, ale, wine, or porter, and all other intoxicating liquors, except for medicinal purposes or in a religious ordinance" (*Freeman's History of the Pledge Controversy*).

(5.) As to the question of Preston originating a national movement, we need only remind our readers of the fact that at the conference convened by Mr. Livesey in 1835, and at which the British Temperance Association was instituted, the convener and his friends contemplated the formation of "a purely local"

or district association, but, yielding to the wishes of Dr. Grindrod and his Manchester associates, they consented to the formation of a national temperance organization; so that, as a matter of fact, Manchester, Preston, Chester, and Liverpool exerted "an influence which made teetotalism a national movement."

That earnest, able missionaries went forth from Preston cannot be disputed; but that there were also missionaries going forth from other parts of Lancashire, and doing yeomen service to the cause, we shall prove beyond controversy. No sooner had the reformed drunkards of Liverpool, Manchester, Warrington, Bolton, Leeds, &c., become convinced that total abstinence was safe, practical, and advantageous, than they began to publish the "glad tidings" with zeal and energy, visiting towns and villages, and virtually "turning the world upside down."

Inspired by the success of the teetotal societies in the district, a little band of workers at Penketh, three miles from Warrington, on the road to Liverpool, resolved to establish a total abstinence society for that locality. The inaugural meeting was held on Monday, January 4th, 1836, when the Rev. H. S. Josephs, of the Greek Church, Liverpool, was the chief speaker. The first public tea-party of the society was held on the 23d of May in the same year, when a procession, headed by the Warrington Teetotal Brass Band, perambulated the parish and district, after which a goodly number sat down to tea. The public meeting was presided over by Mr. John Cropper, of Liverpool, and was addressed by the Rev. H. S. Josephs, of Liverpool; Messrs. Martin Frazer, a reformed drunkard; John Smith, of Manchester; William Clarke, of Stockton Heath (one of the members of the original Warrington Temperance Society); and John Broadhurst, of the Warrington Total Abstinence Society. The report showed that the young society already numbered 140 members. This interesting meeting was held in Gandy's large room, which was elaborately decorated for the occasion by a committee of ladies, assisted by Mr. Robert Garnett, cabinetmaker of Penketh and Warrington (*Warrington Temperance Herald*, 1836).

As will be seen in the course of this history, no other man did so much honourable mission-work for the cause as did Mr. John Finch of Liverpool, who laboured incessantly from 1830 to 1839 inclusive.

Early in 1836 Mr. Finch and Mr. R. Williams of Liverpool visited Anglesea and other parts of Wales and introduced the tee-total pledge there.

The following letter, addressed to Mr. Finch, shows that this mission was not without results in the Holyhead district:—"To Mr. John Finch.—We acknowledge that by you and your neighbour, R. Williams, the tee-total pledge was introduced into our quarter. When our society was nearly shipwrecked you took us in tow. We were then without masts and sails, but now we are going by steam.—EVAN LLOYD. Holyhead, March 16th, 1836" (*Liverpool Albion*, 1836).

"Mr. Finch, iron merchant, of Liverpool, convened and attended meetings in many places which he had occasion to visit. He was useful in England, but in Scotland and the Isle of Man he laboured with great success" (*British Temperance Advocate*, April 1, 1864).

On the 16th of September, 1836, Mr. John Finch delivered a lecture on "Teetotalism" to a crowded audience in the Lyceum Rooms, Nelson Street, Glasgow, at the close of which it was decided to form a society on purely tee-total principles, Mr. Finch heading the list as an honorary member on the suggestion of the chairman (*Morris's History of Temperance*, pp. 52-56).

In giving a report of this lecture in his *History of Teetotalism in Glasgow* (pp. 52, 53) Mr. Morris remarks: "Well did he discharge his duty; wit—pure and beautiful, such as Addison abounds in—flashed through his brilliant lecture, and arguments, strong as truth could make them, told well on all present. The friends of teetotalism in Preston and Liverpool and throughout Lancashire had given Mr. Finch the title of 'King of the Teetotallers,' and he thought he could wear the title bestowed on him by his friends with as clear a conscience as any king, queen, emperor, or empress in Europe could do, which saying was responded to with bursts of honest applause from the great assembly. The lecture lasted for about an hour and a half, during which the eloquent speaker gave some terrible pictures from life, which he had seen with his own eyes, of the tragedies caused by these wild drugs, the bitter curse of our lovely isle. His delineation of the drunkard was very original, graphic, and effective. It told on the audience something in the same

way as the pictures of J. B. Gough in his best orations. Living fire shone forth in the burning words—words such as Shakespeare employs in his great pages."

The following is the major portion, if not quite the whole, of Mr. Finch's remarkable series of pictures depicting the drunkard. It was one of the first of the Preston series of tracts:—

"What is a drunkard?

"*It is a human being that gets drunk:* and as often as it gets drunk it is a drunkard; and if it gets drunk frequently, it is an habitual drunkard. Drunkards are of three kinds: poor drunkards, female drunkards, and gentlemen drunkards. The poor drunkards are the most filthy, ragged, and wretched. The female drunkards are the most disgraceful and disgusting, the gentlemen drunkards the most wicked, because they have received more instruction than the poor, and do more evil by their perverted knowledge, and ought, therefore, to behave better, 'for where much is given much is required.'

"What is a drunkard?

"*It is a monster,* in form something resembling human, and when it can move at all, generally moves on two legs, but possessing neither the reason of a man nor the instinct of a brute; that eats when it is not hungry, that drinks when it is not thirsty; that swallows brewers' wash (ale and porter), vintners' slops (wine), and liquid fire (spirituous liquors), and *forcibly expels* its indigested and indigestible aliment *through its teeth*.

"What is a drunkard?

"*It is the ugliest of all animals or monsters.* See! how fearfully it rolls its red and fiery eyes, with all the fierceness of the lion or tiger expressed in them, all the cunning of the fox, or all the silliness of the goose; its body covered with wounds and bruises (without cause, as Solomon says), its countenance with blots, scars, and blemishes, its big red nose with pimples; its mouth put into all manner of frightful contortions, and slavering like a mad dog.

"What is a drunkard?

"*It is the most self-willed and obstinate of all animals*—more obstinate than the ass, the mule, or the swine.

"What is a drunkard?

"*It is the most mean, cringing, and servile of all animals.* It will be guilty of all manner of little, dirty, dishonest actions; it will fawn

upon you more than the spaniel; it will roll itself in the dust, aye, and lick the very dust off your feet for one glass more.

"What is a drunkard ?

"*It is the most silly and foolish of all animals.* It will pawn its clothes, pawn its furniture, pawn its tools, pawn its food, pawn its Bible for drink. A female drunkard in London, after having sold and pawned all else she had, sold every tooth in her head, one by one, then sold her body to the surgeons for dissection after death, and spent the money in gin and drunkenness. Near Liverpool, not long ago, in one of his mad freaks, a man suffered himself to be tied to the end of a windmill sail, and was swung round with it eight times till he was almost dead. Another drunkard in Warrington, the last time I was there, brought his chest of drawers and clock into the middle of the house, and set fire to them there. And a few months since I met one of these silly animals (*a poor drunkard*) in the streets of Belfast; he was clothed in rags, steeped in the mire of the streets, his face covered with blood and dirt, and he was led by an old and young woman, probably his sorrowful mother, and the other his unfortunate wife, and so drunk he could scarcely walk when led; and he was crying and blubbering like a child; and he said, 'See how they have been *bateing* me, and I did *nothen* at all to them—*nothen* at all.'

"What is a drunkard ?

"*It is the most rascally and dishonest of animals.* It will get into debt with everybody, and will pay nobody; it will cheat its greatest benefactor, or its kindest friend; it will sell its country's rights and liberties at an election; aye, and in the manufacturing districts, they will sell their own children to the factories for slaves.

"What is a drunkard ?

"*It is the most fierce, savage and cruel of all animals.* The lion, the tiger, and the wolf provide food for their young, and will defend them with their lives; but the drunkard, after having spent that money in a public-house that should provide food and raiment for his wife and children, returns home drunk, and beats and abuses those whom his vices have brought to the edge of the grave. A drunkard near Carlisle, about a year ago, returned home intoxicated, cruelly beat his wife all night long, and turned her out into the fields; she was found in the morning a dreadfully mangled corpse, and he was hanged for the crime. I

myself heard the trial of another drunkard at Lancaster for poisoning his own daughter. He was suspected of having poisoned his wife and another of his children; but this crime was clearly proved against him, and he was hanged for it at Lancaster. Another drunkard, instigated to the crime by his own mother and brother, under the influence of whisky murdered one of the best landlords in the south of Ireland because he asked them for rent long due. He was found guilty of the crime, and was hanged for it near Ross. Intoxicating drinks are bewitching enticing things, every additional glass of which deprives us of some portion of our brains till we have lost reason altogether; and no man or woman, however mild and gentle their disposition when sober, knows the horrible crimes they may commit in a state of intoxication; nor is a single individual that drinks intoxicating drinks at all sure that he shall not come to the gallows.

"What is a drunkard ?

"*It is the most impious of all animals.* It will break all the laws of God and all the laws of man with impunity; it will curse, swear, blaspheme, take the name of God in vain, cheat and lie like a devil.

"What is a drunkard ?

"*It is the most wretched of all animals.* It will awake in the dead of the night horrified with terrific dreams, and parched with unquenchable thirst; it will see hell open at its feet, and imps and devils dancing around it, and in the auguish of its soul will cry out, 'Give me a drop of water that I may cool my tongue, for I am tormented in this flame;' and frequently under the influence of this frenzy, drunkards have started from their beds, seized a razor and separated the windpipe from ear to ear, or they have taken a rope and strangled themselves, or have cast themselves into the water and been drowned, or have become frantic, raging maniacs or moping idiots for the remainder of their days. And do you say this picture is overdrawn? One of my own smiths at Preston was in this state nine days after a fortnight's drinking about six months ago. He has since joined the teetotal society and become a reformed man. A dram-seller in Liverpool, who lately returned from our lunatic asylum, has been home in this state within the last eight months, and though he promised his *priest* that he would reform, he has returned to his old habits, and the next fit in all probability will cost him his life.

“What is a drunkard ?

“It is the most irrational, senseless, helpless, hopeless of living beings. Should it live till the morning, after a carouse, it rises from its bed with shaking, aching head, sorrowful heart, trembling hands, and quaking knees; and as the dog returns to his vomit, and the sow that was washed to her wallowing in the mire, so it totters back to the public-house or dram-shop, to drink, and drink, and drink till it can drink no more ; and then if its money is all spent, the landlord calls it drunken rogue, and kicks it into the street in the dead of the night, and leaves it to perish there with wet and cold. Three awful instances of this kind occurred at Rochdale during the last general election, and during the last great bribery election in Liverpool three individuals all lost their lives in that way, and seven went to the lunatic asylums; and the guilt of this rests on the heads of those gentlemen—Whig or Tory—who dealt out the bribes.

“But who shall describe the motions of the drunkard ? It does not crawl on its belly like the snake ; it does not creep like the snail ; it does not hop like the frog ; it does not waddle like the duck ; it does not go on all-fours as the beast ; it does not fly like the bird ; it does not move sideways like the crab, nor backwards like the restive horse ; its motions can best be described in the language of Scripture, ‘it reels to and fro, and it staggers like’—no animal but itself—‘like a drunken man ;’ and it reels and it staggers, till at last you see it rolling in the kennel, or sprawling on the dung-hill, and there it lies.

“It is the most filthy, stinking, and disgusting of all animals. It is clothed with rags and covered with mire ; its flesh has not been washed, its hair combed, its beard taken off, or its linen changed for a month ; its body is covered with sores and ulcers incurable ; its organs of respiration and its organs of digestion are completely destroyed, and more putrid than carrion ; and its breath, from the nasty articles it drinks, smells worse than the most offensive things in nature ; and there the dirty animal lies, *senseless and motionless on the ground.* It has eyes, but it cannot see ; ears, but it cannot hear ; a tongue but it cannot speak ; a head, but it cannot think aright ; hands, but it cannot handle ; and feet, but it cannot walk.

“Look again. Its eyes are now closed, perhaps in death, never to open again but on

scenes of woe and misery unutterable, ‘for no drunkard shall inherit the kingdom of heaven.’

“And how was he made a drunkard ?

“By drinking intoxicating drinks. And how may he be made a sober man again ? By ceasing to drink intoxicating drinks altogether. And by what steps did he arrive at this dreadful state of moral depravity ? He commenced with moderate drinking : perchance a single glass of ale, a single glass of wine, a single glass of brandy or whisky punch, per day, determined always as long as he lived to continue to drink in *moderation* ; but through the temptation by which he was surrounded, the evil custom and practice everywhere prevalent in society, and the weakness and frailty of human nature, he went from little to more and from more to excess, and became a drunkard and was ruined ; and *the fault lay in the first glass !* for if he had never taken the first glass, he could have never taken the second, and would never have become a drunkard. Do you wish to avoid the awful end of the drunkard ?—then avoid the first glass.

“And who are the drunkard makers ?

“Malsters, brewers, distillers, wine and spirit merchants, dram-sellers, publicans, and beer-house keepers,—these are the drunkard makers ; it is their business to make drunkards. It is their employment from morning to night, and from one end of the year to another, and it is the only use of their occupations. Drunkard makers ! behold your handiwork ! If you did not produce them in such numbers, ye might have them confined in cages, and exhibited for large sums of money for the inspection of the curious as *unnatural curiosities* ; but unfortunately they are produced in such numbers in all our cities, towns, and villages, that men cease to wonder at the existence of such monsters. Yes, we have 600,000 drunkards in the United Kingdom, and 60,000 of them die without hope of salvation hereafter, every year !—‘and woe to him by whom the offence cometh ; it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea.’

“And who made the drunkard makers ? Kings, lords, and commons, they made the drunkard makers ; for they reduced the duty on wine and whisky, took off all the tax on ale and porter, passed a bill to double the number of beer-shops in England, and another

to give license to sell intoxicating drink to half the shopkeepers in Ireland, and to nearly as many in Scotland, and allowed them to sell these poisons on the Sabbath-day; and said, let us make drink cheap, and give facilities for the sale of it, it will increase the consumption, the revenue will be improved, the barley will sell at higher prices, and we shall get high rents, and our rents will be better paid. And the consumption did increase, and drunkards multiplied, and crime, poverty, disease, and death everywhere abound.

"Kings, lords, and commons, for filthy lucre's sake therefore, made the drunkard makers, and he that made the drunkard maker is a greater drunkard maker than he."

"Wise legislators for a professedly Christian people read this, and contemplate the work of your hands!"

On the 27th of September, 1836, Mr. Finch delivered a lecture on "Total Abstinence" in Albany Street, Edinburgh, and on the following day a society was formed at the house of Mr. William Maclean, 6 Rose Street, Edinburgh. Of the adoption of teetotalism in this city Mr. John Frazer thus wrote:—"The celebrated John Finch of Liverpool visited Scotland to proclaim the thorough doctrine of total abstinence. He lectured in Edinburgh. At the close some half dozen formed themselves into an abstinence society. My own name, I think, was seventh on the list. This is the origin of the Edinburgh society" (*International Temperance Convention Report*, 1862, p. 74).

This was not the only great work accomplished by Mr. Finch in Scotland, as the following extracts conclusively prove:—"We have been favoured with the following letter from Mr. (John) Dunlop to Mr. Finch. What a glorious triumph has the zeal and perseverance of Mr. Finch obtained for our cause, for to him is entirely owing Mr. Dunlop's adoption of total abstinence! In after ages the name of Mr. Finch will stand second to none of the apostles of the great reformation we are working, and this conversion of Mr. Dunlop will not be reckoned the least of his work.

"GLEN, GREENOCK, Nov. 19th, 1836.

"DEAR SIR,—You may remember that I acquiesced in your views regarding the first branch of the entire abstinence obligation, but demurred as to the second part, which excludes the giving or offering of intoxicating liquors to others. On con-

sidering the subject, however, in the most deliberate manner, I am now satisfied that you and your friends are right; and, in fact, I believe that you have in one point, by this clause, effectually struck at the system of *drinking usage*, which it has been for some years a great object with me to get exposed and abrogated. My sincere thanks are, therefore, due to you for being instrumental in bringing practice to this decided state, and I trust the temperance reformers of Scotland will, at no distant time, have to return acknowledgment in a body to the wisdom and determination of their Southern brethren in this matter. Perhaps, however, I must not lead you to expect quick and prompt results here. You know the extreme caution of the Scotch, and how fettered they are by drinking usage, above all other nations. I have put myself into correspondence with a variety of places upon the subject, and made two pilgrimages to Glasgow, where superior local knowledge has, I trust, enabled me somewhat to strengthen and enlarge the foundation you made there. . . . —I am, dear sir, your very obedient servant,

"JOHN DUNLOP.

"Mr. JOHN FINCH."

(Liverpool Temperance Advocate, Nov. 26th, 1836.)

Writing to the editor of the *Temperance Intelligencer*, 1839, Mr. Dunlop remarks:

"Pardon the correction of an error in your report of the Islington branch of the 7th inst. It is stated that I was the first man in Great Britain who signed a temperance pledge, and that I had proposed to the men of Preston the adoption of the teetotal pledge. Have the goodness to understand that this is a mistake, for I have been always very careful to render justice to the originators of teetotalism—into which I did not lead, but follow. I am content to be a humble but consistent follower of the teetotal principle; and although the few first societies I was the unworthy means of instituting in 1829 (after fourteen months' preliminary labour) contained in their pledge the exclusion of wine as well as spirits, yet the full teetotal principle was not acted upon by me till the subject was brought to my conviction by Mr. Finch of Liverpool some years ago.—Your very faithful servant, JOHN DUNLOP.

"HAMPSTEAD, January 19th, 1839."

In addition to the work done in Edinburgh and Glasgow in September, 1836, Mr. Finch established a total abstinence society at Annan, and lectured in other parts of Scotland.

MR. JOHN DUNLOP was one of the most zealous and laborious workers in the movement, and in the midst of many difficulties struggled on to promote the success of the cause. The late Mr. William Logan, while

labouring at Rochdale, had several interesting interviews with him, and on one occasion in 1847, while talking over the trials and struggles of the early days, Mr. Dunlop started to his feet, raised his right arm, and exclaimed with intense earnestness and deep emotion, "No person can have an adequate idea of the difficulties I had to encounter in the outset of the temperance movement. I felt at times as if I would have to abandon it in despair; everything seemed against me" (*Logan's Early Heroes*, p. 44).

Mr. Dunlop was a great believer in prayer, and maintained that the temperance movement was deeply indebted to prayer for its success. He made an attempt to form stated prayer-meetings at an early stage in the movement, and when he failed he prevailed upon a number of private Christian friends throughout Scotland to make the temperance reformation the subject of secret petition at the throne of grace every evening at ten o'clock. This practice was continued for a considerable time, and most assuredly it was productive of great good. In making a presentation of a copy of *The Gloaming of Life* to Mr. Logan in 1858, Mr. Dunlop underlined one passage reading as follows:—"If ever," says Mrs. Stirling, addressing her husband, "a poor woman on earth got her prayers answered, I have got mine. When you used to be drinking, I used to be praying that God would stir up some good men to unite together and try to put this evil down. Many are now engaged in the work; and, thank God, you amongst the rest. May He grant you a speedy victory!"

On the margin of the volume Mr. Dunlop wrote the following suggestive and impressive words:—"Few things have ever struck me so forcibly as the prayer here mentioned. At the outset of the temperance reformation we were so opposed by rich and poor, religious and irreligious, spoken against, preached against, that we knew not where to turn. Some of our converts were dismissed from workshops; all were conspired against and persecuted by the drink laws. We often thought of abandoning; but a strange, unaccountable, inward persuasion kept us to our task. We seemed not to be capable of giving up. Perhaps the source of our resolute advance lay in the prayers of this woman and such like. I was astonished when I first read this passage; it accounted for an apparently mysterious

circumstance" (*Logan's Early Heroes*, 1873, p. 45).

This was no exceptional feeling, but was common to many of the early advocates of temperance. They felt that it was a movement upon which God smiled, and that "the effectual fervent prayer of the righteous availleth much," and, therefore, they earnestly and persistently urged the Christian teetotallers to make the matter a subject of prayer, and ask God to bless the efforts put forth, and they did pray and work, hence their success.

In 1838 Mr. Dunlop changed his residence to London, and for thirty years continued to labour with voice and pen to further the interests of the cause to which he was devoutly attached. For many years he presided over the principal total abstinence society or union in London, and often occupied the chair at meetings in the city, and many of the towns and villages throughout the country. He was the author of several important works, including *National Temperance*, published 1829; *Brandy Wine System of Great Britain*, 1832; *Essay on the Compulsory Drinking Usages of Great Britain*, the 7th edition of which was published in 1850; *Temperance Emigrants* (a tale); *Semi-Antinomianism of British Churches*, 1846. He also wrote on national education, educational parliamentary suffrage, sanitary reform, the philosophy of human association, and other interesting topics, one of his last productions being a paper in 1863 entitled, *The Moral History of Greenock*, which was valuable and interesting.

His views on the question of temperance legislation are ably set forth in a letter written to Mr. Logan in April, 1862, which reads thus:—

"DEAR SIR,—You ask my opinion of the present state of our temperance movement, which seems to consist of—

"1. Associated exertion in the way of moral suasion and abstinence, commenced in 1829, and advanced up to teetotalism in 1832; and

"2. Associated appeal to the legislature for prohibitory enactments, commenced in 1853,—members in the last not being necessarily abstainers.

"From the beginning of the movement in 1829 I have always had the hope of these two objects being conjoined. Because, although moral suasion may reach and influence the intelligent, the prudent, and the benevolent, yet in every community (that ever I met with) there exists always a great mass of *inertia*, stupidity, and brutish appetite,

which will yield to nothing short of legal force. It becomes, therefore, necessarily part and parcel of temperance work to prepare the minds of legislators and constituencies for direct enactment, and the minds of the public to submit to salutary restriction.

"At a certain stage of this preparation, the point will be arrived at when enactment may, with safety and effect, be introduced. Near the middle of last century our parliament made certain demonstrations of a prohibitory character; but the public, not having been prepared by temperance organization and indoctrination, made such an outcry as to force parliament to retrace its steps and rescind its statutes.

"A Maine law in all its wholesome rigour laid on Great Britain at this moment (if it were possible such an enactment should pass the houses) would have to be repealed in a few months; and parliament must judge of the state of the public mind in this matter before even granting a permissive law.

"The question, therefore, with such as me, is not so much whether a permissive Maine law would be useful, as, how are we to prepare government to enact it, and the country to submit to it?

"There may be a danger in going to parliament too soon, in which case the effort would be abortive, a mischance always if possible to be avoided. At the same time it may be said on the other side, we must commence proceedings towards prohibition at some period, and why not now, as there have been nearly thirty years of preparation by moral suasion? He who demands a Maine law, demands what would virtually force the commonalty to give up drinking intoxicating liquor altogether. But members of the 'Alliance' who are not total abstainers are not consistent here. And it may be asked whether, when any day of real contest comes, can these be relied on? Gentlemen, moreover, forget that, while they do not encourage abstinence by their example, they merely make it the more difficult for the peasantry to enter upon the necessary course of denial. They thus try to raise up prohibition with the one hand, while by their example they keep up the old bulwarks of strong drink with the other.

"If these views be correct, exertion towards abstinence by moral suasion is the generating power that is to produce, and also to maintain, prohibitory enactments; and to let the old teetotal societies go down now, would just deprive our present Maine law attempt of all its peculiar and real nourishment.

"On the other hand, there is something attractive to a band of earnest-minded men to have an object for them to attain, of a fixed, tangible, and hopeful character, to be won by bold exertion, and where success would prove an extensive and glori-

ous triumph. And I presume that the Maine-law agitation has introduced a great amount of energy and talent throughout the kingdom into measures favourable to general temperance.

"In prosecuting the main point, how shall the nation be prepared for prohibitory enactments? I still persist in conceiving that the committees throughout the empire have, all of them, as yet greatly failed in never providing a regular systematic machinery for suppressing the fines, footings, and other artificial and compulsory drinking usages. The senators of the land know nothing on this part of the subject at all; and ministers, magistrates, and other influential men rest equally ignorant. From my latest inquiries, I judge that three-fourths of these fatal drink laws are still in destructive operation.

"I have a similar complaint to make in regard to the medical department. Not two dozen of our senators are conversant about the physiology of the case. How can these be expected to grant a Maine law when an enormous majority of them drink their little dose of poison daily as a necessary of life.

"Since I met you in Rochdale some years ago, little has been done by the committees in this department. A few individual medical authors have nobly assisted; but all procuring of useful medical certificates in local districts, or indoctrinating the commonalty in the true laws of health and fullest physical enjoyment, has been long since suspended.

"If those who demand an immediate Maine law were to receive a check in approaching parliament, it might perhaps lead them to investigate the roots of the matter, and to adopt more fundamental operations than mere petitioning an unprepared legislature, and a species of surface agitation; efforts which might easily be joined by crowds of persons who would give no essential assistance by their own self-sacrifice to that state of national adaptation which is clearly a prerequisite for any effective prohibitory law.—Dear sir, yours truly,
JOHN DUNLOP."

(Logan's Early Heroes, 1873, pp. 48-52.)

On the morning of the 12th December, 1868, this Christian patriot and philanthropist died at the age of seventy-nine years.

In the ordinary course of business Mr. John Finch paid a visit to Ireland in the summer of 1835, when, with all the zeal and ability for which he was well known, he determined to plant the standard of teetotalism in Ireland. Through his instrumentality a society was formed at Strabane, in the county of Tyrone, June 16th, 1835. This was for some years commonly considered as

the first total abstinence society in Ireland, as in reality it was the first *in direct connection with the modern temperance reformation.*

At first it made very little progress on account of the opposition of the priests and ministers of the various churches, some looking upon the movement as an attempt to proselytize, and others objecting because the meetings were not opened and closed with religious exercises.

Under the circumstances the latter course would have defeated the purposes of the society, or brought its operations within very narrow limits, and confined it to the particular sect or party to which the founders belonged. Teetotalism being a moral remedy for an evil common to all sects, parties, and countries, it ought to have the hearty sympathy and ready support of all who profess and call themselves Christians, or believe in the brotherhood of man, irrespective of test or creed, and its platform should be one upon which all could meet and heartily unite in the effort to save and bless humanity.

In Mr. Robert Guest White of Dublin, Mr. Finch and other advocates of temperance found a warm and sympathizing friend. He rendered all the aid he could in promoting the cause in Ireland, where there were many difficulties; and almost insurmountable obstacles were placed in the way by the attitude of the Rev. Professor Edgar, the prime mover in the original ardent spirit pledge movement, who would not listen to anything in favour of teetotalism.

In 1836 an Irish shoemaker named THOMAS CLANEY was living at Huddersfield, Yorkshire, and having been reclaimed from drunkenness, and experienced in his own person and circumstances the advantages of teetotalism, he determined to pay a visit to his native land and go out on a mission of total abstinence amongst his countrymen. On his arrival in Dublin he tried to influence the committee of the Temperance Society in favour of teetotalism; but all his efforts were in vain, and he had to try elsewhere.

At Sligo he was more successful, and after delivering an address was cheered by the kindly words approving of the new system spoken by Mr. William Patterson, who, with seven members of the Temperance Society and about thirty other persons, signed the teetotal pledge. Several paragraphs appeared in the Sligo papers bearing testimony to the activity

and usefulness of Mr. Clancy. In a letter to Mr. Joseph Livesey Mr. Clancy stated that most of the committee of the Dublin society acknowledged the abstinence pledge as most safe and efficient, and also that Mr. George Harding had signed the new pledge, and promised to assist Mr. White to introduce it, and also to find a free passage to any of the teetotallers who would go over to Ireland. Being a Catholic, Mr. Clancy had free access to the people of his own persuasion; he did his best to convince them that teetotalism was not a sectarian, religious movement, but for all classes. He visited several Catholic priests, who expressed themselves in favour of the movement, but few felt disposed to take part in it themselves. At Kinsale quite a revolution was effected. The *Irish Gazette* said: "At this place such has been the effect of the temperance reformation that an extensive bakery has been established—such a thing as was never known before—denominated 'The Temperance Bakery.' Two large fishing-boats are manned exclusively by teetotallers."

In the latter part of 1836 MR. ROBERT M'CURDY, commission agent, of Halifax, Yorkshire, went on a mission to Ireland (at his own expense), and took part in a meeting at Dublin in December, along with Mr. Finch and others. On December 26th he attended a tea-party of the newly-formed teetotal society at Londonderry, and, along with Messrs. Harton, Harrison, and Jenkins, of the Strabane society, addressed the meeting. The Rev. Mr. Ratcliffe, Mr. Samuel Shaw, and several others—in all about thirty-six persons, who had been members of the moderation society—signed the teetotal pledge. Mr. M'Curdy spent a considerable time in his native land, and during the months of January and February, 1837, he established a number of total abstinence societies, eleven of them being upon the estates of Lord Mandeville. The report of his mission shows that in the latter month there were 1200 teetotallers, including fourteen ministers of various denominations.

Mr. M'Curdy became a member of the Halifax Total Abstinence Society in 1835, and soon began to exert himself in favour of the principle he had adopted. Being a useful and acceptable speaker, he was well qualified to advocate the cause amongst his own countrymen, hence his success. He laboured very zealously and with great success as a gratuitous advocate in various parts of England.

On the formation of the British and Foreign Society for the Suppression of Intemperance in June, 1839, Mr. M'Curdy became a member of the executive committee, and employed both his voice and pen in the furtherance of its principles. In 1841 he ruptured a blood-vessel, and from that time began to decline. Contrary to the advice of his friends, his zeal led him occasionally to address meetings, but for some months he was prevented from attending to any public engagements. He had repeated attacks of his complaint, and early on Saturday morning, February 5th, 1842, he breathed his last in the Temperance Hotel, London Lane, Hackney, and was buried in the burial-ground adjoining Dr. Cox's meeting-house, Mare Street, Hackney.

We must now go back to November and December, 1836, to record the wonderful work performed in Ireland by Mr. John Finch of Liverpool, but before doing so have pleasure in introducing to our readers one of the most remarkable men of his day, Mr. William Martin, the Quaker philanthropist of the city of Cork, one of the first teetotallers of that city, and a man who well merited the title of the "Grandfather of the Temperance Movement."

The first teetotal society in Cork was founded by MESSRS. WILLIAM MARTIN and N. C. DUNSCOMBE, afterwards Rev. N. C. Dunscombe.

Mr. Martin was a thorough-going teetotaller. The Rev. F. Trestrail, secretary to the Baptist Irish Society, relates that on one occasion when he took breakfast with Mr. Martin he noticed that he did not look very well, and remarked to him that he would do well to adopt a rather more generous living; a little porter or port-wine might do him good. He replied he would not touch either; upon which Mr. Trestrail asked him what he would do if a doctor recommended them to him, when he answered with considerable emphasis, and striking his hand on the table, "I would rather die first." "I believe," said Mr. Trestrail, "that he entertains a thorough and conscientious conviction that everything in the shape of beer or ale is an abomination and an injury to society" (*National Temperance Magazine*, 1844, p. 333).

Mr. Martin was the instrument in God's hands in leading the Rev. Theobald Mathew to take up the crusade against the "curse of Ireland," but of this we shall speak more fully in due course.

Early in 1830 Mr. William Martin was on a journey to England on business. At Holyhead he dined at an inn with some of his fellow passengers, and after the substantial part of the repast the question was asked, "Well, gentlemen, what shall we have to drink?" "I suppose," said Mr. Martin, "there's no good Irish whisky to be had here?" "Have you no temperance society in Cork?" said another gentleman. "No," replied William, "and if there was I would not be likely to join until the spirits in the cask are finished." "Would you not," continued the gentleman, "unite in a cause which was likely to do your fellow-creatures good?" "I ought to do so," said William; and here the conversation ceased. After his return home, however, Mr. Martin began to think seriously on the question, and one day after dinner he surprised his family by saying, "I'll take no punch to-day." "It's not like a dinner without it," observed Sarah his wife. "Then," rejoined William, "thou can make some for thyself and the boys." "I'll not make any," said Sarah, "unless thou take some." "I'll not take any," said William. "Then thou wilt lose thy health," said Sarah. "I don't think I will," replied William; at the same time he quietly left the room and took a final leave of that which has ruined thousands of his countrymen.

About April, 1831, a few friends joined him, and they started a temperance (*i.e.* moderation) society, and held meetings in the loft of a store, which was fitted up for the purpose. On the 17th March, 1835, a temperance tea-party was held, and after several addresses had been delivered Mr. Martin rose and said: "Well, after all, the only sure way to prevent the reformed drunkard from again falling into his evil habits is to abstain from all kinds of intoxicating drinks as well as ardent spirits; and the best means of preventing the rising generation from becoming drunkards is for every man who occupies a house not to allow anything that can intoxicate to come into it."

This was too strong for some of those present, and although nothing was said at the time, it was not long before Mr. Martin heard of it again. Meeting an influential friend a few days afterwards, one who was present at the meeting, the latter said to Mr. Martin: "O, you wounded my feelings very much the other night." "How so?" said William. "If you had," said he, "run a sharp instrument through my flesh you could not have given me

greater pain. Why, you want to do away with every kind of drink as well as spirits. I could not eat my dinner without a couple of glasses of wine; and if I felt ever so inclined to do without it my mother would not allow me."

"I don't doubt," replied William, "but thou hast been a dutiful child; but thou art old enough now to judge for thyself. Thou knowest very well that when any of the members get tipsy they say that they don't break the pledge—it's only porter, &c., they drank, not ardent spirits. It is quite evident, therefore, that there is no safety in anything short of abstinence from all intoxicating drinks." The gentleman was recommended to give up his two glasses of wine as an experiment, and if not injured thereby to continue the practice. He tried the plan for a time, and acknowledged that it was both safest and best. Mr. Martin quietly pressed his views until at length a few were disposed to join him, and eventually a purely total abstinence society was established in Cork, Mr. Martin being the founder, and the meetings were held in his store in Fish Street. On the occasion of Mr. John Finch's visit to the city he found that, as in Preston and elsewhere, the two pledges were used in all the societies except that of which "honest Bill Martin" was the head; and here total abstinence pure and simple was taught and practised. Mr. Martin was one of those men who, being convinced that a certain course was just and right, quietly but firmly pursued his way whatever others might think or say to the contrary. He died in Cork in 1853.

Fired with zeal, Mr. Finch started off to Ireland, and during the months of November and December, 1836, he conducted one of the most vigorous and successful missions that had as yet been undertaken by any of the advocates of teetotalism. Up to this time the paid advocates of total abstinence were few, most of the work being done by voluntary labourers like Mr. Finch. During this mission Mr. Finch held meetings in twenty-four places, established thirteen new societies, and took over 1600 teetotal pledges. A report of this tour through the Irish towns was given by Mr. Finch to the *Preston Temperance Advocate*, under date December 19th, 1836:—

"At New Ross I spoke for three hours, showed the dreadful state of idolatry into which we had fallen, the foolery of drinking drunkards' drinks, the foolery of what is

called moderate drinking, the rougery and foolery of drink making and selling; challenged all the advocates of these to single combat, declaring my title to the crown, and showed the advantages enjoyed by my subjects. No champion appearing, I summoned New Ross to surrender at discretion. Thus New Ross, the scene of many a bloody battle, which was not given even to Oliver Cromwell till he had fired three shots, lately found in their walls, surrendered once more to the king of the teetotallers in Ireland, after only one chance shot had been fired into the heads and hearts of their thinking intelligent inhabitants."

"*Dublin*.—Attended a tea-party of about 400, half of them females, spoke three-quarters of an hour. A meeting was to take place next evening to form a teetotal society. All the speeches, including a good one from Mr. M'Curdy of Halifax, were teetotal. Left a copy of my tracts with Mr. Daniel O'Connell, M.P., Earl Mulgrave, Mr. R. G. White, and all my customers. A good feeling exists in Dublin towards the teetotal cause."

"*Newry*.—Had a meeting on Sunday afternoon in the court-house which was well attended; the M.P. for Newry was present. Had a most attentive audience; spoke two hours, and have reason to believe that a good and deep impression was made. The last time I spoke here had one of the most disorderly assemblies I ever met in any town in Ireland."

"*Belfast*.—Called on Professors Edgar and Hincks, and challenged all the professors and students in the academy, all the advocates of moderation, and all the maltsters, brewers, and distillers of Belfast, to the public discussion of teetotalism, but the challenge was declined; nor would Professors E. and H. give me any assistance in procuring a place for a public meeting. I was thus prevented from speaking in this stronghold of moderate drinking. Meetings are seldom held, and very little is doing, so far as I could learn, for the good cause of temperance in Belfast."

"*Castlebar*.—Delivered a lecture here on Saturday night (market-day) to a large, and one of the most attentive audiences I ever spoke to, which was the first temperance or teetotal address ever delivered in this town. At the close of a two hours' discourse, thirty-two persons, many of whom acknowledged that they came for the purpose of ridiculing and opposing me, entered their names as members of the Castlebar Teetotal Society."

"*Galway*.—

I delivered my third lecture, on Monday night, to one of the largest meetings ever assembled in Mr. Kilroy's large and elegant ball-room at his hotel. Mr. K. is a most generous, hospitable, and liberal-minded Catholic. The beam of the floor was much damaged by the weight of the people. I was listened to with great attention; and though a Catholic priest stood up to advocate a glass of whisky-punch, and the use of ale and wine in moderation, thirty-eight signed the pledge at the close of the meeting; and on the following evening when we met to choose visitors, committee, and officers, the number was increased to fifty-five." "Cork.—Spoke at W. Martin's Teetotal Society, held in his store in Fish Street. The two pledges are mixed in Cork in all the societies except Mr. Martin's, which destroys unity of purpose, and prevents that active exertion which is necessary to ensure success. There are a great number of teetotallers and sincere friends to temperance in Cork; the Rev. Mr. Dunscombe, Protestant clergyman, and the Rev. Mr. Scanlon, Roman Catholic priest, Blackrock, are still most active in the cause." "Wexford.—I called a meeting here in the court-house, which was the third I have held there; great numbers attended. For the most part they were quiet, well-behaved, and attentive; but a few shallow-brained, cowardly, drunken young fellows, mostly sons of respectable shopkeepers, who have formed an anti-temperance society in Wexford, called the "Fifteen Glass Club," assembled there in a groggy state, hid themselves in the gallery and other places, and these, assisted by a few drunkards as base as themselves, of a lower grade in society, set the whole house in an uproar, assaulted myself and friends with coarse language, shouted, stamped, clapped, horse-laughed, coughed, threw pieces of mortar, and gave all sorts of annoyance. I got a hearing, with some interruptions, for about three-quarters of an hour tolerably well; but after vainly attempting to proceed for about one hour and a half longer, I broke up the most blackguard assemblage I ever met in Ireland. This does not discourage me, nor will it prevent me holding another meeting next time I visit Wexford, as it only proves the necessity of a moral reform there. I called upon the ring-leader of the riot next morning, a man that has wasted £2000 in drunkenness within the last four years, gave him some tracts, and

persuaded him to sign the teetotal pledge; and I trust he will become an ornament to the society."

In conclusion he says:—"Thus ended my temperance missionary labours on this journey in Ireland. I rejoice in the good that has been done, and am more than ever determined, whilst life and health are continued, never to cease advocating a cause that is so admirably calculated to banish ignorance, poverty, vice, crime, and misery from my country; neither do I count my life dear unto me, so that I have the joy of seeing before my course is finished my country blessed with virtue, liberty, peace, plenty, and happiness."

Thus we are able to prove that Mr. Finch was pre-eminent as a missionary of teetotalism, and that he was the pioneer of the Lancashire doctrine in three distant and widely-separated parts of the kingdom—Wales, Scotland, and Ireland; and, as his published report shows, this was neither his first nor second mission tour in Ireland, though it was the most successful of all his efforts in that country.

During this tour Mr. Finch established total abstinence societies at the following places:—*Londonderry*, Nov. 23d, 1836; *Cole-raine*, Nov. 24; *Donegal*, Nov. 26th; *Ballina*, Nov. 28th; *Westport*, Dec. 2d; *Castlebar*, Dec. 3d; *Galway*, Dec. 4th; *Ennis*, Dec. 7th; *Limerick*, Dec. 12th; *Cork*, Dec. 13th; *Waterford*, Dec. 17th; *Portlaoise*, Dec. 18th; and *Wexford*, Dec. 21st, 1836; and added 1600 names to the total abstinence pledge.

On the 23d of January, 1837, Mr. Ralph Holker, agent for the British Temperance Association, landed in Dublin, and addressed a meeting there the same evening, at which, although the attendance was small, fifteen persons signed the teetotal pledge. He also addressed a meeting on board one of the vessels, at which two captains signed the pledge. On his journey to Ballinasloe, per canal boat, he gave his experience, &c., with effect. On arriving at Ballinasloe he was assisted by Mr. Wakefield, and after the bellman had been round, a meeting was held in the Methodist Chapel, which was filled to overflowing, and seventy-six persons signed the pledge, many of them being Roman Catholics, and very respectable people. At Dublin he met Mrs. Carlile, who treated him very kindly, and gave him a free passage home to England.

In the meantime Mr. Robert M'Curdy was continuing his successful labours in other parts of Ireland. On the 22d March, 1837, Mr. M'Curdy wrote to Mr. J. Livesey as follows:—

"Sir,—I embrace the opportunity of a Captain Martin going to Preston, to inform you that I am still labouring in Ulster in the good cause, and that hitherto the Lord hath helped me. We have a good society in this town (Newry), and expect a large meeting this evening, which I have come from Belfast to attend. The work prospers in Belfast; we have got about 200 members, including five ministers and a number of Friends. I regret much that the justly esteemed head of the temperance reformation in Ireland (meaning Rev. Dr. John Edgar) has not given us his powerful influence yet; but I live in hopes that the example of the Christian ministers of America will have its due effect. I have got in the north of Ireland twenty-five ministers of different denominations to join us, and many more who have not joined are giving me all the help they can. Our numbers since the 2d of January amount to 2000, so that we have every encouragement to persevere. In fact there only wants organization and funds to make the cause triumphant, as the people receive it everywhere in the most enthusiastic manner. I have invitations to Tyrone and Donegal counties, which I purpose attending to in about a fortnight. I perceive Mr. Holker has been well received in Ireland, nay, that even Connaught is ripe for teetotalism.—ROBERT M'CURDY."

Shortly afterwards the Irish societies received a wonderful stimulus from the visit of Mr. John Hockings, the Birmingham blacksmith, and Mr. James M'Kenna, the able and zealous official of the Liverpool Catholic Temperance Society.

To assist in forwarding the movement, the friends of teetotalism combined together and established the National Temperance Society, and subsequently the Irish Temperance Union.

After a tour through the chief towns of Yorkshire in August, 1835, in company with Mr. Edward Grubb, Mr. James Teare went over on a visit to his native place, the Isle of Man, and on the 27th November, 1835, he addressed a meeting in the Wesleyan Chapel, Ramsey. On December 3d he gave another lecture, at the close of which several persons signed the teetotal pledge, and a resolution was passed to form a teetotal society, of which Mr. John Kelly became the secretary. Mr. Teare also addressed meetings at Douglas and elsewhere, and created quite an impres-

sion amongst the Manx people. In February, 1836, the *Preston Temperance Advocate* reports thus:—

"*Isle of Man.*—This island has just caught the teetotal fire; the effects are already such as to astonish many. The Manx papers take up the subject warmly, and advocate the doctrines of teetotalism in a most decided tone."

The following is an extract from the letter of a Ramsey correspondent:—

"There are already branches at Dhoor, Sulby, Kirk Michael, Ballaugh, and Kirk Bride, and we very probably may have an opening at Kirk Andreas and Jurby. Altogether we have 184 members in town, and 116 in the country, making a total of 300. We had a most excellent tea-party on the 31st December (1835). Seventy sat down to tea, among whom were many who had been notorious drunkards, and up to the present moment not a single *authenticated* case of delinquency is known to have taken place. Our Methodist superintendent, and the Rev. Mr. Nelson, church minister, with the two Primitive preachers, have all joined us" (*Preston Temperance Advocate*, 1836, p. 16).

In February, 1836, Mr. James Teare paid a second visit to his old home, the Isle of Man, and on the 9th of that month a meeting was held in the school-room, Athol Street, Douglas, which was crowded to excess, many being unable to secure standing room. The Rev. Thomas Howard presided, and addresses were delivered by the chairman, Mr. Hales, and Mr. James Teare. It was then resolved that a new society be formed on the total abstinence principle, and that all the old members be allowed three months to consider the matter. At the conclusion of the meeting it was found that ninety-five persons had joined the new society. On the following evening a similar meeting was held at Castletown, when his honour, Deemster Christian, took the chair. Here also the total abstinence principle was adopted. Mr. Teare also visited Peel and Greeba, where he met with similar success. But on this visit Mr. Teare had to encounter no small amount of opposition, which in some instances almost amounted to riot. He continued to labour on the island for some seven or eight weeks, and established societies in most of the towns and villages.

In his own report (*Early History*, p. 33) Mr. Teare says: "The success on these occasions was truly gratifying, for scores, if not

hundreds, who had been degraded and ruined by drink, became thoroughly converted. On the north side of the island in particular the religious public took up the temperance question in a very spirited manner, and the consequence was that they almost eradicated the drinking system in that part of the island. Three or four breweries have been shut up; and in one parish where there were thirty-two public-houses not one remains. In other places the success was in proportion; indeed, no human being can form any idea of the immense amount of good effected on this island by the introduction and establishment of abstinence principles."

Immediately after Mr. Teare's departure, Mr. William Pollard of Manchester visited the island, and lectured for several of the societies with acceptance and success. Amongst the most noteworthy of the early adherents and faithful advocates of total abstinence principles in the Isle of Man were the Rev. Thomas Caine, vicar of Lonan, and his brother, William, afterwards so well known as the Rev. William Caine, M.A., a very prominent teetotal clergyman, who was for a time chaplain of the Salford Jail, and died as vicar of Christ's Church, Denton, near Manchester; Mr. Evan Christian, captain of the parish of Manghold, who in one year induced 700 persons to sign the pledge; and Mr. Robert Fargher, an earnest reformer of Manx feudalism, editor of the *Manx Herald*, and in 1836-1837 publisher of the *Isle of Man Temperance Guardian*.

In the summer of 1836 a party of teetotallers from Preston paid a visit to the Isle of Man, and on their return home one of them furnished the editor of the *Preston Temperance Advocate* with a few particulars of what they saw and heard during their stay on the island.

They took part in the festival of the Ramsey Temperance Society, and saw some of the good effects produced by the labours of Mr. James Teare, the introducer of teetotalism to the island. A procession of five or six hundred persons, including a number of "brands plucked from the burning," was the first public movement they witnessed. This was followed by an excellent sermon preached for the society by the Rev. Archdeacon Philpotts, who frankly said "that though he was the first to form a temperance society in the island on the moderation plan, he plainly saw that anything falling short of total abstinence

would not accomplish the benevolent object which temperance societies have in view."

After the preaching service, the Ramsey teetotallers held a tea-party in the court-house, succeeded by a crowded public meeting addressed by Mr. Edward Grubb of Preston, and others. The visitors also attended meetings in Douglas and Castletown, the leaders in the latter town being considered defective or not sufficiently active. We give the remainder of the report in the writer's own words. He says:

"Spirits are cheap, and the places where they are sold frightfully numerous. In Douglas the grocers, with only one exception, are spirit-dealers. In travelling through the island we saw huts much more wretched than we could have conceived without witnessing the reality, with boards and slates hung over the doors, upon which were rudely cut or daubed such notices as 'shoes mended and spirits sold by A. Cain.' As a specimen of the spirit-drinking Manxmen, I was pointed to a stone-and-clay-walled and straw-thatched filthy-looking hovel, as the place where many a fine estate had been squandered in drunken riot. What I saw and heard in the Isle of Man will enable me to understand the American publications much better than before this visit. One circumstance I must name. I do not like to put it upon paper, and have deferred it to the last; but it must come. I had read of the 'rum-selling deacons, the pious grog-sellers of America,' and now I have seen their living representatives. I have been in the shop of one who, the night before, was expounding the self-denying gospel of Christ, warning the people to forsake their sins and cleave unto God. He was behind the counter, surrounded with bottles and barrels, and with an air of seeming satisfaction handed out the liquor which is destroying men, women, and even children, body and soul, 'like flocks of sheep.' The rules of the useful body of Christians to whom this man belongs, forbid in the plainest language spirit selling and spirit drinking. He was put to the business when young; his soul was then grieved to supply the calls of the drunkard, and he implored his master to abandon the traffic. But mark how a connection with the drunkards' drink sears the conscience! In process of time, his master retiring from business, he seized the opportunity of establishing himself; got the spirit license transferred, and now carries on the

same trade. . . . We purchased rum from two different 'pillars of the church,' and two packs of playing-cards of a third. These we have brought with us to Preston as unnatural curiosities. The rum was burned before a meeting of the youths' society, and whilst the blue flame ascended our young friends united their voices in singing a temperance hymn. Would that the Isle of Man grog-sellers had been with us.—J.B." (*Preston Temperance Advocate*, 1836, p. 78).

We suspect that this J.B. was John Brod belt, one of the earliest and most active promoters of the Preston Youths' Temperance Society, and who, before the parent society was established, suggested a pledge of total abstinence from all intoxicating liquors. His letter not only represents the actual state of affairs in the Isle of Man over fifty years ago, but needs little modification to fairly represent it as it is to-day. True, the clay-huts are not now so visible, these having given place to pretentious-looking palaces nicely stuccoed and embellished, but it is to be feared that many of these are "whited sepulchres," often full of something more dangerous and repulsive than "dead men's bones."

Judging from what we have seen and heard there, teetotalism is at a low ebb and religion is becoming a fashionable formality, there being very few manifestations of pure and undefiled religion. The people as a whole are given up to idolatry of the worst kind, the worship of the golden calf and "Bacchus." Everybody seems to be making haste to be rich, and the amount of drunkenness, debauchery, vice, and crime everywhere visible is appalling. Unless something practical and drastic is done, and that speedily, the large towns in the island will cause it to become more poor, despised, and desolate than when its people were deemed barbarians.

Sunday closing is said to be a myth; teetotalism a broken toy, only occasionally looked at, and then only when the people have nothing else to do and desire amusement. But for the strong monetary hold the order of Rechabites has upon some of the people, the cause of temperance would find few friends and supporters in Douglas, Ramsey, &c. Visitors to the island are not encouraged to practise total abstinence principles if our experience is a criterion. At the same time we believe the island suffers, much the same as other popular public resorts, from the habits of large num-

bers who go simply to gratify their evil habits and passions, away from the watchful eye of parents, friends, and acquaintances. The authorities, or governing powers on the island, have allowed themselves to fall into the hands of the wealthy monopolists, and have permitted King Grog to sway in their councils, hence the relaxation of the powers intrusted to them, and the inevitable results that follow.

The highest possible authority declares that "righteousness exalteth a nation; but sin is a reproach to any people." And again: "Whatsoever a man soweth that shall he also reap." And as with individuals so with communities, cities, and nations, "he that soweth to his flesh shall of the flesh reap corruption."

On the 15th March, 1836, the Birmingham Female Temperance Society, numbering twenty-six members, was duly established. Its chief rules were: (1) "We agree to abstain from all intoxicating liquors, except for medicinal purposes and in religious ordinances." (2) "We promise to use affectionate means to induce our husbands, children, and relatives to sign the total abstinence pledge." (3) "We promise that those of us who are unmarried will not accept the addresses of any man who is not a member of a total abstinence society." (4) "We promise not to take tobacco or snuff" (*Preston Temperance Advocate*, 1836).

It is to be regretted that the principles of this and similar societies have not had the attention and consideration from teetotallers which they deserve, commending themselves as they do to the serious attention of all true friends of the temperance cause, and especially to those most interested, the daughters of teetotallers. Far better would it have been for many to have lived a life of celibacy than to have undergone the deep anguish and misery through which they have had to pass, through the fatal error of marrying a man addicted to drink. Numerous lamentable instances have proved it is vain to imagine that *after* marriage a woman will be able to reclaim and save the loved one. Such cases may have occurred, but they are exceptional. A loving, amiable, and virtuous woman has much more power over a man in this respect *before* than after marriage; and if "for her sake" he will not renounce the "little drop" *before* the indissoluble knot is tied, the probabilities are *all against* his ever doing so afterwards. Would that all the sisters,

daughters, &c., of teetotallers would learn to sing in the ears of their would-be suitors, in a tone and manner that could not be misunderstood, the words of one of Edwin Paxton Hood's once popular temperance songs:

"Though he come till he's tired and woo on his knee,

If he will not drink water he shall not have me;
Should he come not again, I will not sit and cry,
There'll be men that drink water for all by and
by."

Female temperance societies were formed in other towns, though, perhaps, not quite upon the same basis as the Birmingham Female Temperance Society.

At Liverpool there were two female societies holding public meetings weekly in 1837-1838, and at these meetings no males were allowed to be present, except the secretary and chairman, who was often specially invited because of his social position and influence. On these occasions eight or ten females would mount the platform and deliver powerful, heart-searching addresses to audiences of from four to six hundred females. Some of these speakers were able and popular (*Temperance Intelligencer*, 1838).

One of the noblest and best men of his day was Mr. JOSEPH STURGE of Birmingham, a warm friend and supporter of the various temperance organizations.

Mr. Sturge was the second son of Joseph Sturge, of Elberton, in the county of Gloucester, and was born August 2, 1793, being the sixth in direct succession of the same name. While only a young man engaged in the quiet pursuits of a farm, he was balloted for the militia, and as a member of the Society of Friends, his principles were opposed to the profession of arms, and as he refused to serve, and would not pay for a substitute, several sheep and lambs were seized to pay the fine incurred by his refusal. On attaining his majority Mr. Sturge commenced business at Bewdley as a corn merchant, and in 1822 removed to Birmingham. Here he joined his brother Charles, and they succeeded in establishing a large and successful business. Mr. Joseph Sturge married Eliza, the only daughter of Mr. James Cropper of Liverpool, and after her death he remained a widower for a number of years. He then married Hannah, the daughter of Bernard Dickenson, a member of the Coalbrookdale firm. As a

public man he took an active part in the agitation that ended in the total emancipation of the slaves in the British colonies, and made a special journey to the United States of America in the interests of the slave population of that country. He also took a very prominent part in the cause of free-trade; and as an earnest of his zeal and sincerity he contributed £200 per annum towards the funds of the Anti-Corn-law League. Mr. Sturge was the prime mover in the formation of the Complete Suffrage Union, and took a deep interest in home politics. He contested the boroughs of Nottingham, Birmingham, and Leeds. As a member of the Peace Society he was an indefatigable worker. He was a member of several deputations, and visited Denmark and Holstein, and in 1854 he paid a visit to St. Petersburg for the special purpose of trying to avert the horrible war then impending. At the close of the war Mr. Sturge travelled through Finland, and did all he could to help the poor Finns in their terrible trials occasioned by the war, his own firm contributing £500 towards the fund for their relief. Reformatories, Sunday-schools, temperance societies, Bands of Hope, &c., found in Mr. Sturge an invaluable friend and supporter. In the business in which Mr. Sturge was engaged, the malt trade formed one of the most profitable features, but that he sacrificed in the interests of the cause of temperance. "He had come to the conclusion that he could not consistently retain a trade in an article used for the purposes of making intoxicating liquors, and it was forthwith announced that that part of their business would be discontinued. This was done at the sacrifice of a large and lucrative source of profit, but was done without reluctance. It was a noble act in an age of commercial keenness and overweening selfishness. Mr. Sturge regarded the sacrifice as falling within the line of strict duty. It was done without any ostentatious parade; nor did he appear at any period afterwards to regard it as worthy of notice or remark."

It appears that Mr. Sturge had been ailing for some months previous to his death, but his illness did not interfere with his regular pursuits. He rose as usual at half-past six o'clock on the 14th of May, 1859, and was preparing for his customary ride before breakfast, when in his own apartment he was seized with a violent fit of coughing and

complained of severe pain in the region of the heart. All that could be done was unavailing, for at about a quarter-past seven he expired, the cause of death being disease of the heart. He was in his sixty-sixth year.

The fourth annual conference of the British Temperance Association was held at Birmingham July 3d, 4th, and 5th, 1838, when a series of resolutions were passed, some of considerable value and importance, one being "that a monthly organ—*The British Temperance Advocate*—be commenced;" another to facilitate a union with the New British and Foreign Temperance Society; and the thirteenth was as follows:—"That this association being fully persuaded of the great immorality of the traffic in intoxicating liquors, and, consequently, of the laws which license such traffic, earnestly urges on all the friends of temperance to employ their utmost exertions in their individual and relative capacity to destroy the respectability which the sanction of the law now throws around a traffic so inimical to the welfare of the community."

This resolution was moved by Mr. John Andrew, junr., of Leeds, and seconded by the Rev. F. Beardsall of Manchester. The fourteenth resolution was moved by the Rev. F. Beardsall, and seconded by Mr. John Andrew, junr., and ran thus:—

"That it be urged as the duty of every friend of temperance to promote petitions to the legislature embodying our views on the immorality of the liquor traffic, and urging respectfully but earnestly the consideration of this subject, and the enactment of such laws as will speedily terminate the traffic in all intoxicating liquors" (*Temperance Spectator*, 1859, p. 173).

A great meeting in connection with this conference was held in the Birmingham Town Hall, at which the late Rev. John Angell James delivered a powerful address condemning extreme teetotalism, and exposing the views of the Rev. W. Cooke's "Teetotalism Purified from Unsound and Dangerous Opinions." Again Mr. F. R. Lees of Leeds was pushed to the front, and in a speech of one hour and a half's duration carried the vast assembly with him and convinced Mr. James, who never again expressed himself in the same terms as upon this occasion.

The Rev. JOHN ANGELL JAMES was for nearly sixty years pastor of the "Carr's Lane" Congregational Church, Birmingham. When

he first settled in Birmingham "his position was far from being an enviable one. A schism had taken place in the church, which had established a rival interest in the immediate neighbourhood. It is said that 'Carr's Lane' was originally designated 'God's Cart Lane,' from the circumstance of its having contained a small building which was an appurtenance to St. Martin's Church, and in which the carriage or cart was kept that was employed in Popish times for carrying the sacred vessels in religious processions of the Host."

The Carr's Lane Chapel was situated behind a row of small tenements, in a very squalid neighbourhood, which led a writer of the time to observe in a spirit of levity and vulgar wit: "The residence of Divine light was totally eclipsed by being surrounded by about forty families of paupers, crowded almost within the compass of a giant's span, which amply furnished the congregation with noise, smoke, dirt, and dispute. If the place itself is the road to heaven, the stranger would imagine that the *road to the place* led to something worse."

All this was changed in time, and Carr's Lane Church became notable as well as its ministers. Mr. James was a model pastor, visiting the poor, the sick, and the afflicted, attending to the weekly lecture, prayer-meetings, &c., as well as to Sunday services, and became a very popular preacher and author. Of his *Anxious Inquirer* two hundred thousand copies were sold in four years, and was productive of much good. He took great interest in the young, and wrote several books addressed to them, viz.: *The Young Man from Home*, *The Young Man's Guide*, *The Young Woman's Guide*, &c. His *Pastoral Addresses* had an immense circulation, at the close of 1859 one million forty-nine thousand three hundred and nineteen copies were sold. His *Earnest Ministry* has also a large sale. As a temperance reformer he was what is best described as an *expediency teetotaller*, and endorsed the views of the Rev. W. Cooke, D.D., in his pamphlet on teetotalism. His own views are given in *Reid's Temperance Cyclopædia*, the following being on ABSTINENCE AS AN EXAMPLE:—

"When I reflect on the mighty evils of intemperance; when I see what misery and crime result from it; how it is moving against the press and the pulpit, the magistrate and the divine; and how it is increasing against

threats of men and the commands of God; I think the time for agitation, for confederacy, and for combination has arrived. I feel bound to give my own example to the cause that I may upon consistent ground reason with the drunkards whom I may address."

After trying total abstinence for two years, Mr. James bore the following testimony:—

"I have tried the system for two years, and have gone through much ministerial labour, and I can honestly aver that I never laboured with so much comfort as since I have rigidly adhered to that principle. It is by the use of water as a beverage that the stomach performs its office without any painful intimations that it is executing the work assigned it. What is remarkable is, that a disease in my throat, which once laid me aside from pulpit labour for eleven months, and always distressed me as long as I partook of beer, wine, or spirits, has entirely left me, so that my voice, which was feeble, has wonderfully strengthened and I can now preach in Surrey

Chapel to 3000 people with as great ease as I could formerly to 300 in a village chapel."

It was commonly believed, and some still maintain this belief, that wine is absolutely essential to certain constitutions, and especially to clergymen, ministers, and public speakers. On this point Mr. James said:

"I was strongly recommended, and even commanded by a very eminent medical practitioner, to take a glass of wine per day for a peculiar complaint, and seeing the importance of my health to my church, as well as to myself, I tried the prescription for twelve months, which expired shortly after the meeting in Edinburgh. Well, after testing the virtues of wine for twelve months, and *deriving no benefit* from the experiment, I gave it up, and have taken nothing but water since."

Mr. James was a native of Blandford Forum, in Dorsetshire; born June 6th, 1785, and died October 1st, 1859, in his sixty-fifth year. As a preacher, writer, &c., his name will long be remembered.

CHAPTER XVIII.

WORK OF THE LANCASHIRE SOCIETIES.

1836-1840.

Heywood Total Abstinence Society Established—Temperance Periodicals—Progress, &c.—Second Annual Conference British Temperance Association—New Pledge, &c.—Agents Employed—William Biscombe—Strength of the Membership, 1836—Rev. J. Clay, Chaplain of Preston Jail—On the Preston Society, &c.—Presentation to Henry Anderton at Manchester—His Response—Character of the Early Advocates—Honorary Workers—Oliver Ormerod of Rochdale—John Moffatt and Mr. John Bright—Apparent Prosperity of Moderation Societies—Opposition to Teetotalism—Rev. Owen Clarke, Agent British and Foreign Temperance Society—Liverpool Manifesto, 1836—Letter of C. W. Thomas on the Decline of Moderation—Tracts against Teetotalism—Testimonies of Thomas Beaumont, M.D.—George Brown, Esq.—Rev. Dr. Edgar—Liverpool Anti-Temperance Society—Depression of the Liquor Traffic—Order of Rechabites, Extension of—Liverpool Festival—Sectarianism—Branches—Gospel Temperance Declaration, 1837—How Rev. John Bowes became a Teetotaller—Mr. J. Livesey on Unsectarian Teetotalism—Welsh Total Abstinence Festival—Signs of Progress—Liverpool Festival, 1837—First Temperance Ship—James Teare's Report, &c.—Accrington Temperance Society—Burnley Temperance Hall—Success at Liverpool—Roman Catholic Total Abstinence Society—Liverpool Festival, 1838—Conversion of a Drink-seller—Destruction of his Liquors—Liverpool Church of England Total Abstinence Societies—Eccentric Captain Bailey—Catholic Teetotal Presentation—Public Discussion, Grubb v. Ackland—Victory for Teetotalism—Action of Liverpool Licensing Magistrates—Cost of Liverpool Drinking in 1838—Presentation to Mr. Edward Grubb—*Temperance Advocate*—John Cropper, Esq., on Moderation v. Abstinence—Liquor-sellers Crying out—Drink on Board Ship—Address and Experience of Rev. H. Heisland of America.

On Monday evening, March 28th, 1836, Mr. Joseph Livesey, of Preston, delivered his malt lecture at Heywood, near Manchester, and on the following Monday, April 4th, 1836, a public meeting was held to form a society exclusively on the abstinence principle (*Preston Temperance Advocate*, 1836, supplement, p. 7).

As an evidence of the vitality of the movement at this period the *Advocate* remarks: “The increase of temperance periodicals is a proof of the extension of our principles. We have now the *Preston Temperance Advocate*, the *Youthful Teetotaler*, the *Star*, published at Manchester, and also the *Journal*; the *Herald* at Warrington; the *Guardian* at the Isle of Man; all on the abstinence principle; besides the *Temperance Magazine*, published at London by the British and Foreign Temperance Society, which allows of ‘great moderation’” (*Preston Temperance Advocate*, 1836, p. 32).

The second annual conference of the British Temperance Association was held in the Temperance Hall, Preston (the Cockpit), com-

mencing in the afternoon of July 5th, 1836. Twenty-seven societies sent delegates to this conference, over which Dr. R. B. Grindrod presided. At an early stage of the proceedings the conference resolved: “That no society be considered a branch of the British Temperance Association which, after three months from this date, shall retain the moderation pledge in its constitution.” From henceforth it was to be teetotalism and that alone. A form of pledge was also agreed upon, and a further resolution adopted: “That no society be considered a branch of this association which does not in the course of six months adopt such pledge.”

The form of pledge was as follows:—“I do voluntarily declare that I will abstain from wine, ale, porter, cider, ardent spirits, or any other intoxicating liquors, and that I will not give nor offer them to others, except as medicine, or in a religious ordinance; and that I will discountenance all the causes and practices of intemperance.”

Not only was this a total abstinence pledge, but it was the thorough-going or “long pledge,”

about which there was no small controversy throughout the whole of the temperance world some time afterwards. Many objected to the words "I will not give nor offer them to others" who readily signed the other part of the pledge, which was denominated the "short pledge."

The conference, with an ardent desire to further the interests of the cause, sat again on Wednesday and Thursday mornings, July 6th and 7th, 1836, at the early hour of six. Hitherto the conference of delegates was distinct from that of the annual meeting of the British Temperance Association, but it was felt that this was inconvenient, and therefore it was resolved that the conference and the association should be united together, and that all the societies should be on the principle of total abstinence only. The representation was limited to not more than two members for each society. The agents employed at this time were Ralph Holker, Thomas Whitaker, J. Conder, and William Biscombe, who continued to labour for the association with success to the close of the year, when, for want of funds, the committee were obliged to discontinue their services, and they went out on their own account as temperance advocates. In the meantime overtures were made to the New British and Foreign Temperance Society (formerly the British Teetotal Temperance Society) whose headquarters were in London, with a view to the amalgamation of the two societies.

WILLIAM BISCOMBE, one of the early agents of the British Temperance Association, was once a great drunkard, but in 1834 was led to see the folly of drinking, and became a total abstainer and a Christian. He is said to have been no ordinary or common man. "Few could sit for an hour in his company without feeling their own inferiority. As a lecturer his speeches were full of sound sense, solid argument, genuine patriotism, and manly piety. His principal *forte* was humour, in which he was excelled by few." In 1846 he was the victim of repeated attacks of paralysis, and died on Sunday, October 11th, 1846.

In a letter to the *Liverpool Albion*, August, 1836, Mr. John Finch gives an alphabetical list of the towns where there were a large number of total abstainers, and the estimated numbers in many of them. We take the liberty to alter the arrangement, and give the list in the following form:—

Manchester, &c.,	10,000	Chester,.....	300
Liverpool,.....	4,000	Lancaster,.....	300
Preston,.....	3,500	Staveley,.....	150
Bolton,	3,000	Todmorden,.....	150
Warrington,.....	2,500	Coniston,.....	120
Blackburn,.....	2,000	Garstang,.....	120
Colne,	1,200	Penrith,.....	120
Burnley,.....	800	Holywell,.....	100
Kendal,	700	Nantwich,.....	100
Hawarden,.....	600	Whitehaven,.....	100
Oldham,.....	600	Bury,.....	100
Middleton,.....	600	Mold,.....	60
Southport,.....	500	Keswick,.....	30
Leigh,.....	500		

In addition to these there were societies at Bath, Birmingham, Bristol, Bradford, Clitheroe, Gloucester, Halifax, Huddersfield, Leeds, London, Low Moor, Sheffield, the Potteries in Staffordshire, the iron-works in Shropshire and South Wales, Worcester, and other places in England.

Mr. Finch adds: "There are societies containing 5000 members in the Isle of Man; a society in Strabane of 1100 members. Numerous societies in Derry, Limerick, Cork, and many other places in Ireland, all upon the teetotal plan, and all doing well. The great champions in Ireland are Samuel Morton and James Harrison, of Strabane; James Presdie of Londonderry; the Rev. Mr. Dunsccombe and Mr. William Martin, of Cork. James Teare of Preston, now on a successful mission in the south of England, is the father of teetotalism in the Isle of Man, and I claim this honour in Ireland."

In treating of the connection between drink and crime, the early temperance advocates were much indebted to the reports of the REV. JOHN CLAY, B.D., chaplain of the Preston House of Correction. Mr. Clay was a native of Liverpool, born May, 1796. Here he received his early education, and at fifteen was placed in a merchant's office. At the age of twenty-one he resolved to enter the church, and was ordained as a 'literate' to the assistant chaplainship of the House of Correction at Preston in 1821, and in 1823 was unanimously chosen as sole chaplain. "And now began the great work of his life—the reformation of prisoners and of prison discipline." For thirty-six years he held this responsible office, and associated himself with almost every good work set on foot in Preston. The Preston Charitable Society, the soup-kitchen, the Mechanics' Institution, and the Temperance

Society were all indebted to him for support. His reports were valuable productions, showing that he had great aptitude for statistics. In his report for 1834 he thus speaks of the Preston Temperance Society:—"I write with circumspection and advisedly when I state my belief that no society, instituted for the good of the operative classes, has, within the same period, produced such cheering and undoubted evidence of its value. I know of no institution which has worked so great an amount of unalloyed good; none which, with such apparently humble means, has brought about such wonderful changes for the better, carrying peace into households from which habitual intoxication had long banished it; competence and comfort where poverty and wretchedness seemed irrevocably fixed; and converting the ignorant and drunken infidel into a serious and sober Christian."

In reference to the effects of intoxicating drinks he writes in 1848 as follows:—"The GREAT SIN is still, even in these times of poverty and sorrow, foremost in the ranks of iniquity, or rather foremost as the leader of a host of crimes—treading on a disorderly multitude of brutal passions and vile propensities, which, but for its inflaming influence, would remain dormant and harmless. It still rises, in savage hostility, against everything allied to order and religion; it still barricades every avenue by which truth and peace seek to enter the poor man's home and heart." In 1855 he says: "In the last two years it has been my melancholy duty to converse with 1126 male prisoners, rendered such by drink."

Compelled to resign his post, he removed to Quorndon, in Derbyshire, thence to Leamington, quite broken down in health, and died on November 21st, 1858, at the age of sixty-two years.

At Hulme, Manchester, a large gathering of temperance friends met to do honour to Mr. Henry Anderton on the 6th of August, 1836, Mr. James Gaskill presiding. A beautiful silver star, "intended to symbolize his rank in the class of public men at that time acknowledged as speakers on the temperance question," was presented to Mr. Anderton, who, in responding to the presentation address, said:

"Ladies and gentlemen, it gives me great pleasure to be with you once more, especially under circumstances like the one which has brought us together this day—you to give

me a token of your continued good-will, and I to receive the expression of kindness at your hands. In accepting this beautiful present, you must not expect from me a long and laboured speech about the thrilling sensations which crowd into my mind, and deprive me of the power of uttering my gratitude for your unexpected and undeserved favour, as some mountebank speechifyers would do. Ladies and gentlemen, I have yet to learn how to administer the unction of flattery to the vanity of man at the expense of truth. Neither was I much surprised when I first heard of your kind intentions toward your humble servant. I did not expect this, certainly; but I knew by some chance means or other I had won your esteem. I know that love when well grounded will speak out, and give 'outward and visible signs' of attachment to the object so beloved; and thus you show your love to me. Yet, though I was not much surprised, your favour is not the less welcome. I am poor, and therefore your motive in bestowing it was disinterested and pure; and because I believe it to be such, allow me to say that this substantial proof of your kindness shall never depart from my keeping, and while I travel through this 'vale of tears' I will stow the remembrance of your kindness in my heart. Yes, ladies and gentlemen, I can be grateful; 'tis true I cannot show it as you have shown it to me, that would require money, and, like Peter the apostle, 'silver and gold have I none.' But in hard work I shall prove your match, and the future shall convince you that I can return your kindness, and love for love.

"Tis an exquisite keepsake, a beautiful present,
And this is the chain whose bright links are
to bind
Our souls in a bond—not like dew evanescent,
But like what it is of a durable kind;
Aye, lasting as life, for I utter no fib here,
Nor shall your kind gift from my keeping
depart;
'I'll stow it,' as Jack says, 'beneath my fifth
rib here,'
And there will I wear it—next door to my
heart."

Mr. Anderton always wore it on his breast on festive occasions. In the above address Mr. Anderton "incidentally," says Mr. Grubb his biographer, "takes the opportunity to teach the people a great lesson. First, that there is nothing shameful in honest poverty;

and secondly, that a poor man need not disgrace himself by becoming a sycophant. How grandly he estimates the purity of motive in the givers—he is poor, and cannot return the gift in kind; hence there is no ground for suspicion."

To be able to thoroughly appreciate the life and labours of Henry Anderton and the other early advocates of teetotalism, it must be borne in mind that they were *unpaid* labourers. The word "advocate" in those days did not denote what the word signifies at present. Then it applied to all who *maintained* the doctrine of total abstinence; for the advocacy of teetotalism had not become a trade or profession. In this general sense there were many in every district who advocated the claims of teetotalism, but even in its restricted sense there were no men who earned their livelihood by the advocacy of total abstinence principles. The Lancashire, aye the whole of the north country advocates, gave their time, spent their own money, and at their own risk, and often without invitation, entered towns and villages, made their speeches, and scattered their tracts by the way. For a long time they nursed and kept alive what they had created at home and in other places. The teetotal societies of 1834-38 were not created for the support of the advocates, but for the cause; the advocates were not created by the societies, but they made and established the societies. Neither was there any unmerited preference given. As Mr. E. Grubb says: "The motive power to mischief was excluded from their design. Every one, from the least unto the greatest, was ready for his work, according to his ability. Those whose talents gave them the highest place in public esteem made no sport of their humbler brethren. Preston did not derive its men, any more than its means, from other places; it had a man for every kind of work, and fit for home or foreign service." So it might justly be said of Liverpool, Manchester, Bolton, Leeds, Newcastle-on-Tyne, and other centres of teetotal enterprise throughout the country. As long as the societies had the work in their own hands, and maintained separate and independent action, there were no agency arrangements in existence; and consequently neither Anderton, Teare, nor any of the Preston men were agents or advocates in the sense in which these terms are now understood. When these men went out as advocates of teetotalism,

they went, as did Joseph Bormond, George Dodds, James Rewcastle, George Charlton, and other men still farther north, prepared to accept such homely fare, and such accommodation as the people they visited were able and willing to give, and sometimes endured great hardships, as we shall have to relate in due course.

Amongst the early friends of the temperance cause in Rochdale was MR. OLIVER ORMEROD, who, after hearing W. Cruikshank, "the Dundee carter," in York in 1831, arranged with him to come and assist in the formation of the Rochdale Temperance Society. Mr. Ormerod was well acquainted with the early heroes of temperance, Dr. Edgar of Belfast, Mr. Joseph Livesey, and Mr. Henry Anderton of Preston, and also with Mr. John Dunlop of Greenock, and others. He accompanied Mr. John Bright to the village near Rochdale, where that distinguished statesman made his first temperance speech, and in 1847 he was chairman at a meeting held in the Public Hall, Rochdale, when Mr. Jacob Bright and Mr. John Dunlop of Greenock delivered addresses in favour of the total abstinence movement. Mr. Dunlop at that time was engaged in obtaining signatures to the medical declaration in favour of temperance principles, for which he and his fellow-labourers secured the signatures of about 2000 physicians and surgeons.

For over twenty years few men were better known in Rochdale than a reformed drunken tailor named JOHN MOFFATT, a native of Scotland. It is said that it was at the manse, where in the course of his business he was a frequent visitor, John received his first lessons in drinking; the glass of "fine old whisky and jelly" being always handed to him by the minister. At the age of eighteen he removed to Manchester, and there became a member of a Christian church. For a time he seemed to be in a prosperous position, but the love of whisky got the mastery over him. He began to visit the public-houses, and became a member of the Oddfellows' Friendly Society. Being a tolerably good reader the publican gave him drink free, in order that he might frequent the house and read the newspapers aloud to his customers. This led to his becoming a drunkard. He took to the life of a tramp, while his wife and children had to go to the workhouse. He was at length induced to sign the total abstinence

pledge, and afterwards became very active in promoting the cause; frequently accompanying Mr. John Bright, who was then a young and earnest tempérance reformer, in his journeys to address temperance meetings in the villages around Rochdale. Mr. Bright afterwards employed John Moffatt in the Anti-Corn-Law League agitation. During his latter years Mr. Moffatt was keeper of the Town Hall in Rochdale, and died suddenly in December, 1860, at the age of sixty years.

SAMUEL JACKSON, of Ashton-under-Lyne, joined a temperance (moderation) society in 1825, but in 1835 he joined the teetotallers, and remained to the last a devoted and untiring worker in all branches of the cause. He died, August 30th, 1880, at the age of sixty-eight years.

JOSEPH BRADSHAW was born at Bolton in the year 1819. His parents were handloom weavers, and he commenced work at a very early age, afterwards serving an apprenticeship to Mr. William Greenhalgh, master joiner. In 1837 he signed the pledge at a meeting held in the old Theatre and Concert Hall, Mawdsley Street, over which Mr. Edward Grubb presided, the speakers being several of the original Preston teetotallers. After working as a journeyman joiner for many years for Mr. J. Marsden, he was promoted to the position of cashier and salesman, and served Messrs. Slater, bleachers, in a similar capacity. On the appointment of Mr. J. H. Raper as parliamentary agent to the Alliance, Mr. Bradshaw was elected president of the Bolton Band of Hope Union, and he holds important offices in connection with St. George's Congregational Church, &c.

On both sides of the Atlantic, and in some parts of the continent of Europe, during the years 1835 and 1836, the temperance reformation was apparently making rapid progress, and its friends were fondly dreaming that the work they were doing would accomplish the object contemplated. The Americans rejoiced at the success of the British and Foreign Temperance Society, which seemed to emulate their zeal, and was gaining the support of the noble and wealthy. The once despised Temperance Society was now patronized and supported by crowned heads, princes, nobles, bishops, and other church dignitaries, while philanthropists and statesmen were at the head of some of the branch societies, the enrolled membership being

something wonderful; nevertheless there was an immense amount of drunkenness remaining. To some this was an enigma, a mystery beyond their powers of comprehension. The problem was being solved in a way they little imagined, for while the officials of the old societies were basking in apparent prosperity an entirely new departure was being made; events were transpiring in the North of England, the knowledge of which very soon disturbed their equanimity, and led them to look at the matter in quite another light. The success of the teetotallers during the years 1834-35 seemed to indicate the necessity for a change in the principles and policy of the British and Foreign Temperance Society, and the advisability of taking still higher ground, viz.: the adoption and advocacy of total abstinence from all intoxicating liquors whether fermented or distilled. This the officials of the society, whose headquarters were in London, unhappily had no inclination for, but on the contrary, resolutely did all they could to oppose and discourage the promotion of what they chose to characterize as "a new and dangerous doctrine," which the Lancashire "fanatics" had foolishly denominated by the absurd and unmeaning title of "teetotalism." They would not give a hearing to its advocates, much less lend them any aid or support. The executive committee were continually receiving communications and memorials upon the total abstinence question, and many of their northern auxiliaries had adopted the new pledge as an additional one, but the parent society persistently refused to entertain it, and maintained that "the original pledge was quite sufficient for the exigency of the evil opposed, and competent to accomplish the object all temperance societies had in view." In the latter part of the year 1835, the Rev. Owen Clarke, who had been the local agent for the Bath district, was engaged as a travelling agent of the society, and he had no sympathy with teetotalism.

In December, 1835, several unsuccessful attempts were made to effect an arrangement between the British and Foreign Temperance Society, and those societies in Yorkshire, &c., which had adopted the teetotal pledge; but the propositions of the Moderation Society, as the former was now commonly termed, were such as to compel the Wilsden and other societies to decide to withdraw from

the British and Foreign Temperance Society, and become affiliated with the British Temperance Association.

In a manifesto issued by the Liverpool Temperance Society in April, 1836, the following declaration is made:—

"It is evidently clear, that however pure and honest, however just and honourable were the notions and actions of the members of the temperance societies already formed, that the end of such societies would never be gained while moderators and total abstainers were confounded together, and so long as such an ill-starred union existed there would be an unceasing jarring of interests and consequent distrust among the members."

Later on in the same year, a letter appeared in the *Liverpool Temperance Advocate* (October 26th, 1836), which reads thus:—

"SIR,—It may be best to inform your readers who have no knowledge of me, that I am, and have for a long time been a member of the British and Foreign Temperance Society, and have exerted myself to the utmost, publicly and privately, in the advocacy of its claims. . . .

"No annual report is to be published this year, which never was neglected since its establishment. The magazine is falling off in circulation, and the cause generally is in a bad state, in the country as in the town, so that if something be not shortly done, if some spirited individuals do not take the matter up, the British and Foreign Temperance Society must inevitably and finally fall. The following are three of the main causes: (1) The want of unanimity among the committee themselves; (2) the want of well-qualified agents to plead the cause of the society, and promote its interests; (3) the allowing of our public meetings, and by consequence the society itself, to be identified with teetallers.

"Then our meetings are addressed almost entirely by teetallers, who fail not on all occasions to rail most violently and crabbedly at the British and Foreign Temperance Society, and attack those who support it, thereby causing great disgust and often disturbance. The principal speakers at the last May meetings at Exeter Hall were teetallers, and there was no one upheld the society they had met to support. The very agents in their lectures and speeches, and private discourse about the metropolis, are in the constant habit of recommending the teetotal pledge as superior to the British and Foreign Temperance Society, and even speak point blank against the society which pays them to talk.

"CHARLES WESLEY THOMAS"

This letter shows very clearly that the feeling of the temperance community was in favour of *total abstinence*, and against what was termed *moderation*, but the writer of the above letter omitted one very important fact, namely, the violent opposition of the executive of the British and Foreign Temperance Society against teetotalism. Amongst other efforts they published a four-page tract entitled "The Claims of the Society and Total Abstinence Societies Compared," and one of twelve pages entitled "Temperance and not Abstinence the Rule of Christian Duty."

At the close of 1835, both the *Herald* and *Advocate* ceased to exist, and in January, 1836, the first number of the *Temperance Penny Magazine* appeared, to which Mr. Thomas refers.

The truth was making headway, for the results of totalabstinence were so satisfactory that earnest minded men and women began to see that true temperance meant "total abstinence."

The late Mr. Thomas Beaumont, M.R.C.S., of Bradford, who was an earnest worker in the cause up to his death, gave this testimony:—

"The history of the temperance society in this town and neighbourhood is full of instruction, for here the first moderation society was formed, and here there was no want of zeal, talent, or piety in the working of that system, and yet in five years we did not succeed in reforming one solitary drunkard."

The late Mr. George Brown, of Halifax, another able and efficient worker, said:—

"In 1832 we formed a temperance society on the moderation principle; the effects were scarcely visible, for no drunkards were reclaimed and not many reduced their daily consumption of wine or porter."

The Rev. Dr. John Edgar, the father and apostle of the old moderation societies, made the following declaration:—

"We have seen, as plainly as light can show it, that all plans which we have hitherto adopted for putting an end to intemperance have been to a melancholy extent unavailing. They have applied only a portion of that means which the Gospel prescribes, and have not sufficiently strengthened precept by example. They have said to the drunkard, we will wean you off by degrees from your intemperate habits; and thus with the best intentions they have contributed to the drunkard's doom. They have said to the temperate, we will allow you to

drink moderately without inquiring into the nature of the drink employed; and thus they have contributed to support and patronize the school in which drunkards are trained. They have unconsciously conducted the temperate man forward through all the stages of free drinking till he is temperate no more; then they have sat down on the graves of the dead whom they have deceived, and cried, like the prophet, in the bitterness of unavailing grief, ‘Alas! my brother!’” (*Burne’s Teetotaller’s Companion*, p. 324.)

So powerful was the influence and strength of teetotalism in Liverpool in 1836, that the liquor interest became alarmed and formed a society of their own, entitled the “Anti-Temperance Society.” The inaugural meeting was held in the Queen’s Theatre, Christian Street, in September, 1836, at which about 300 persons were present, including about twenty-five females and two or three teetotallers, who purchased tickets to enable them to be present to report the proceedings, which commenced with a dinner. Early in the evening the ladies were obliged to retire in consequence of the drunkenness and disorder of many of the members, and the report of the proceedings prevented the holding of another meeting. A newspaper entitled *The Anti-Teetotaller* was published, but like the society it had a very brief existence. At a meeting of the trade Mr. Bryden said that “men who were in affluence in Liverpool a few years ago were now in poverty and distress. There were houses in the trade the rent of which were £40 or £50 a year that did not take fifty shillings a week.” This was towards the close of 1836, when the teetotal societies were in a flourishing condition, there being numerous branch meetings in various parts of the town.

The Order of Rechabites had made rapid progress in the country, and Liverpool had several prosperous tents. The first hitch in the Order was caused by one of the branches desiring to admit non-teetotallers and to fine those who broke the pledge; but the executive council stood firm and insisted upon the rules being kept intact. This led to a secession, and the formation of the Order of Samaritans. The first moveable committee of the Independent Order of Rechabites was held at Stockport, Cheshire, December 26th, 1836, when forty-one tents were represented and the districts were arranged. In 1837 and 1838 the order spread rapidly and extended

its operations to Scotland, where it played an important part in the sacramental wine agitation.

On the 2d of January, 1837, the members of the Liverpool, Birkenhead, Ormskirk, and Prescot Temperance Societies walked in procession through the streets of the town, and the *Liverpool Times* (January 3d, 1837) says:—

“They passed over the Exchange area, where we had an opportunity of seeing them and judging of their appearance, which was very creditable, the members of the society (principally of the working-classes) being all neat, clean, well dressed, and respectable in their demeanour. Amongst the gentlemen who headed the procession were Mr. Lawrence Heyworth, Mr. John Cropper, and Mr. John Finch. The company took tea in the evening in the Music Hall, where the cup which cheers but does not inebriate passed pleasantly round.”

The quarterly meeting of the Liverpool Total Abstinence Society was held in the Music Hall, Bold Street, on January 30th, 1837, when Mr. Garrett presided. The report presented showed that the whole town had been divided into sixteen districts, and visitors, &c., appointed. The report states:—

“We have in Liverpool 1800 adult members and about 300 youths; in our country branches about 250. But the good done is not to be estimated by the numbers that actually join us; the opinions and feelings of society in general are rapidly changing in our favour; many foolish drinking customs are diminished or discontinued; many among the wealthy classes are acting on our principles; and some of the ministers of religion have joined the ranks of total abstainers; though, because we do not introduce sectarian worship, singing and reading, or party politics at our meetings, many professors and ministers of religion charge us with deism, atheism, and infidelity. Whilst we deny the charge we rejoice to see that many of the different sects have taken up the cause, and formed congregational abstinence societies, and we are willing to bear the reproach cast upon us so that we can but stir them up to love and good works. . . . We greatly regret that our brethren of all the different religious denominations cannot be induced to lay aside their little sectarian differences and unite heart and hand with us in a work which would find sufficient employment for all; and we must say that we believe there

is more of genuine Christianity in going to seek and save those who are lost than is to be found in all the creeds of all the sects in Liverpool. That there is a division among the teetotallers of Liverpool is not our fault; we hold out the right hand of fellowship, and are willing to unite with all who will consent to carry on these societies upon the principle of self-government and non-interference with the civil and religious liberty of the members."

The report then goes on to show that meetings were held in Roe Street on Monday evenings (open to the public); on Tuesday evening, a meeting of advocates and others, for discussion and mutual instruction; a public meeting on Wednesday evening, a meeting of the Youths' Society on Thursday, and also a meeting of adults in Stanhope Street School-room; on Friday evening, a meeting in Mount Pleasant; an open-air meeting at seven o'clock on Sunday morning; and, also, on Sunday morning, visitation of members and drunkards. In addition to these meetings, others were held at Liscard on Tuesday evening; a fortnightly meeting at Woolton; Thursday evenings at Wallasey and Wavertree, and the society had invitations from Neston, Bevington, Garston, Halewood, and Aintree to form new societies. The financial statement showed that the amount expended was £26 1s. 3½d., and the subscriptions and collections £20 13s. 9d., but before the report was printed a donation of £5 was received. During the course of the proceedings the officers were elected and several resolutions passed, the third being as follows:—

"That this society, from past experience, still highly approves of the exclusion of party politics and sectarian opinions from their meetings and speeches, and recommend its continuance."

In moving this resolution, Mr. John Finch made a speech on the folly of sectarianism, part of which appeared to be misunderstood, therefore he determined to publish it separately, and afterwards sent a series of letters on this subject to the *Liverpool Albion*.

At a meeting of the committee of the Liverpool Total Abstinence Society, held on the 14th of February, 1837, the following declaration was adopted, and ordered to be printed and published:—

"LIVERPOOL TEMPERANCE SOCIETY.—The society has never recognized, and can never recognize, the injurious and unscriptural idea,

that reformation from, or the avoidance of, one form of vice, is equivalent to a change of heart; a temperate man is not necessarily a religious man, yet he is more likely to become so than is the victim of intemperance; and this society is peculiarly entitled to the countenance and support of all true Christians on this very ground, that, whilst it directly tends to prevent one cause of apostasy, it tends also to bring those under the sound of the Gospel, and, by the Divine blessing, disposes them to receive it who otherwise might have perished in their sins. Viewing the society in this light, not as furnishing a substitute for, but as auxiliary to religion, the committee have uniformly endeavoured, on all public occasions, to secure the acknowledgment of the Divine blessing as essential to all its success, and of the inspiring Word of God as furnishing at once the groundwork and the guide of their proceedings.—JOHN CROPPER, JUNR. (Chairman), Liverpool, February 14, 1837."

In his *Autobiography* (Glasgow, 1872, pp. 184, 185), the Rev. John Bowes tells the following story:—"The temperance societies (in Liverpool) were about to hold their annual festival when a deputation waited upon me to ask me to preside. My objection was that there might be some little nourishment in ale, porter, and wine, and as the society's pledge condemned all these, our principles were at variance, and if the speakers should say anything contrary to my views, I might express my sentiments. They said I was already very near them, that I took so little, and that they would be glad if I would preside, and would give me every latitude, even to oppose them if I should see any reason. I consented. The meeting was large. Edward Holmes was an early speaker—a young married man with two children. He addressed the meeting with a cheerful countenance, but sometimes with weeping eyes, in, as nearly as I can recollect, the following terms: When I and my wife got married we had a little money, but it was going fast, as I drank, not so much as some, but too much. One night I was passing the chapel when there was a total abstinence meeting. The speakers convinced me that I was wrong. I signed the pledge. When I got home I said to my wife, 'What dos't think?' 'I don't know.' 'I've signed tee-total.' 'Thou'll keep it till morning.' It was then too late to go out and get any more drink. I went up stairs half drunk as I was,

kneeled down, and if ever I prayed earnestly to God for anything in my life, I prayed that God would help me to keep it. I knew I could not keep it myself. About a fortnight after I was passing the chapel again. It was a sermon. I thought as I got good before I might again. The preacher was showing that sinners, great sinners, might be saved since Jesus died for the chief of sinners. I got hope, believed in Christ, and found peace. When I was converted there was not one of our large family in the way to heaven, and now there are sixteen of us, and nearly all here to-day."

This and other speeches convinced Mr. Bowes that the Temperance Society was accomplishing objects upon which he had set his heart, and he resolved to join them, and signed the pledge till Christmas. It was a common thing in those days for persons to sign for a given period, say a month, three months, one year, &c. This meeting, Mr. Bowes says, was held July 19th, 1837; but two days afterwards he joined the general society without any limitation, and "never regretted it." He also affirms that his colleague, Rev. Robert Aitken, A.M., was a bitter opponent of teetotalism, and used some very strong language in denouncing it.

Afterwards Mr. Aitken became a clergyman in the Church of England, and settled at St. Just, Cornwall, where, as the following extract shows, he was working in the cause:—"I was at St. Just, in Cornwall, a week ago, and found that the Rev. Robert Aitken (of great notoriety) was then advocating teetotalism from his pulpit on the Sunday, calling the public-houses 'the refuge of hell,' and had introduced teetotal pledge books into the various classes to obtain the signatures of the members. Though Mr. Aitken is a Church of England clergyman, yet he has classes for his members like the Wesleyans. He said he had tried teetotalism for four months, and found that he could do as well or better without the drink than with it, and he believed that the teetotallers were on the right side" (*Cornwall and Devon Temperance Journal*, February, 1857).

In 1836 Mr. Joseph Livesey, of Preston, gave utterance to the following remarks on the unsectarian character of temperance meetings:—

"Behold how good and pleasant a thing it is for brethren to dwell together in unity.

This is best effected among temperance people by cultivating that *kindness* and charity which Christianity inculcates, and avoiding every religious peculiarity which is likely to give offence to others. If men of all creeds are invited to join, we should avoid doing injury to the feelings of any by putting forward notions in which it is well known they cannot agree. In all mixed societies introducing *prayer* into the meeting is sure to give offence; and *singing* should always be confined to temperance songs."

Mr. Livesey thoroughly agreed with the establishment of denominational temperance societies, or societies in connection with places of worship, and contended that every Christian church should itself be a temperance society, but he objected to make temperance meetings into semi-religious or sectarian meetings.

His way of putting the case is as follows:—

"The principle upon which persons have hitherto entered temperance societies is this: that *all sects and parties are equal*, and that no *religious* peculiarities should be introduced into the tracts or the meetings. Our society in Preston, and all others, so far as I am acquainted with them, have a rule expressly to this effect.

"Supposing a thousand persons joint together upon this distinct understanding, what person or what number of persons has any right to set that rule at defiance by introducing any peculiarity, either in the shape of prayer, singing, or in his addresses? If one person has a right to introduce *his* form, another has the same *right*, and it is not difficult to perceive the contention and confusion that would necessarily ensue. A member of the Society of Friends has as much right to demand *silence* as the Primitive Methodist has to call for a ranting hymn; the Churchman for one of his *forms* of prayer, or the Catholic for his mass, as the Independent an extempore prayer; the Armenian for his *universal grace*, as the Calvinist for his more restricted views; and the Unitarian for his *notions* of Christianity, as well as those who claim to be *orthodox*. Indeed, temperance would be in great danger of becoming a secondary matter, every partisan wishing to press forward his own peculiarities, or to counteract the attempts of others in doing so" (*Preston Temperance Advocate*, 1836, pp. 50-57).

Because of these views some persons at-

tempted to injure teetotalism and to slander Mr. Livesey, by insinuating that he was almost an infidel, and an advocate for prayerless, godless temperance; but those who knew him best promptly and successfully refuted these charges and proved quite the contrary.

The second annual festival of the Welsh total abstinence societies in Liverpool was held at Pall Mall Chapel, March 8, 1837, when Mr. John Hughes presided, and addresses were delivered by the Rev. William Williams, of the Tabernacle; Rev. Richard Williams, Calvinistic Methodist; Rev. H. Jones, Wesleyan; W. Roberts, Baptist; and others. The report showed that seven societies had been formed during the year in connection with the different chapels in the town, and two on the Cheshire side of the river. The number of members had increased from 122 in 1836 to 1272, made up as follows:—Rose Place, 354; Pall Mall, 218; Bedford Street, 147; Oil Street, 62; Birkenhead, 21; Seacombe, 34; Benns Gardens, 125; Tabernacle, 271; Greenland Street, 30; Stanhope Street, 10; total, 1272.

A teetotal magazine, printed in Welsh, and entitled *Y Ddirwestydd*, was published (monthly) in Liverpool during this year.

That the temperance movement was making very rapid progress during this year is evident from the following reports:—

"We are rapidly progressing in Liverpool: Bold Street Society, 70 per week; Roe Street, 60; Catholic Society, 70; Church of England, 80. April 1837.

"The Catholic Temperance Society numbers 2600, exclusive of youths; two meetings in their school-rooms weekly, their priests frequently presided. Mr. Fitzsimmons, secretary. April, 1837.

"Liverpool is the metropolis of teetotalism." (*Preston Temperance Advocate*, 1837.)

The unmarried of both sexes entered into an arrangement to "boycott" all non-teetotallers by signing the following pledges:—

"I do voluntarily promise that I will not receive the addresses of any man who will not sign the abstinence pledge."

"I do voluntarily promise that I will not pay my addresses to any female who will not sign the temperance pledge."

Some faithfully adhered to these pledges and married total abstainers, their children also being life teetotallers.

The annual festival of the Liverpool total abstinence societies commenced on Monday,

July 17th, 1837, by meetings in the Music Hall, Bold Street, in the Roe Street and Clare Street Rooms; and on Tuesday meetings in Hanover Chapel, in Roe Street, and Great Howard Street. On Wednesday the members of the various societies assembled in Williamson and Clayton Squares, at ten o'clock, and marched in procession through the town, and dispersed at the New Haymarket. Public meetings were held in the evening in Roe Street, Clare Street, and the Welsh Chapel, Bedford Street South. On Thursday a public meeting in the Amphitheatre was presided over by Mr. Lawrence Heyworth. It being election time, two of the candidates for the borough—Messrs. William Ewart and Howard Elphinstone—attended. The vast building was crowded in every part by people of every class, all anxious to hear the polished eloquence of Professor Greenbank, the earnest appeals of Spencer, the homely wit and broad humour of John Hockings, and the enrapturing eloquence of Edward Grubb. The doings of the teetotallers were talked about on 'Change, and, unasked, Mr. William Brown sent a donation of £10. In addition to the speakers already named, were Mr. R. G. White of Dublin, William Pollard of Manchester, Mr. McAllister of Leeds, Mr. Thomas Swindlehurst of Preston, Rev. John Bowes, and Mrs. Hamilton. On Friday evening another meeting was held in the Amphitheatre, when Mr. James Spence presided. In the course of his address at this meeting Mr. John Finch said:

"If this festival was a proud and gratifying sight to any man, it must be so to him, for not more than two years ago he stood alone advocating the cause of total abstinence in Liverpool, with all the supporters and members of the moderation temperance societies opposed to him. (Hear, hear.) And now what did he behold? He believed there were not fewer than 20,000 members of the Total Abstinence Society at this moment in Liverpool" (*Liverpool Mercury*, July 28, 1837, p. 237).

These were the times of prosperity and success; some of the most abandoned drunkards in the town were reformed; and circumstances seemed to favour the rapid spread of teetotalism, for more than 600 persons joined the society at this festival.

In August, 1837, Captain Henry Hudson of Liverpool commanded the first temperance ship which sailed out of the port of Liverpool.

On his arrival at Montreal, the friends of temperance presented him with a beautiful silver medal in honour of the event.

On Friday, March 27th, 1837, Mr. James Teare took part in the annual festival of the Preston Temperance Society (which held monster meetings in the theatre during the whole of that week). Mr. Teare gave the audience "details of his mission in London, Birmingham, Bristol, and other parts of the country for the past twelve months." Shortly afterwards he again set out from Preston on another lecturing tour, during the course of which he visited various parts of Staffordshire, Warwickshire, Worcestershire, Somersetshire, and North Wales, where he had large meetings, strong opposition, and most extraordinary success; societies were formed on the true principle, and hundreds ceased to use intoxicating liquors. Mr. Teare, being an acceptable preacher, was often invited to occupy the pulpits of the Independents, Baptists, Wesleyan and other Methodist Churches.

The Accrington Temperance Society was established January 3d, 1835, and was worked exactly on the "Preston lines," that is, its main object was total abstinence; but the moderation pledge was also used, until determined action was taken by the other Lancashire societies, and then it was teetotalism only. In 1837 a teetotal festival was held at Accrington, when 308 persons signed the pledge. It was favoured with the presence of some of the Preston heroes, and the society was periodically visited by Messrs. Joseph Livesey, James Teare, Edward Grubb, Dr. R. B. Grindrod, Thomas Whittaker, F. R. Lees, Joseph Bonnond, and other leading advocates of true temperance. A discussion class, drum and fife band, and other aids were used to further the interests of the cause and impart life and energy to the work of the society (*British Temperance Advocate*, 1885, p. 135).

On the 24th of December, 1837, a building was transformed into and utilized as a temperance hall, at Burnley, Lancashire, which—with the exception of a temporary wooden structure raised by voluntary labour at Garstang, Lancashire, and opened November 24th, 1834, and christened by Mr. James Teare "The Temperance Lighthouse"—was in all probability the first temperance hall in England. The Bradford Temperance Hall, built during the year 1837, and opened February 27th, 1838, was, however, the first hall built

specially for and devoted to the cause as a *bona fide* temperance hall.

On February 12th, 1838, a public temperance meeting was held in the Music Hall, Bold Street, Liverpool, when about 1600 persons were present. Alderman Blain presided, and Mr. M'Kenna and others addressed the meeting, at the close of which 103 persons signed the pledge. At this date there were more than twenty temperance meetings held every week, and between 500 and 600 pledges were taken weekly. The total number of teetotallers in Liverpool was computed to be over 27,000 (*Temperance Intelligencer*, February 24th, 1838).

The first annual report of the Liverpool Roman Catholic Total Abstinence Association stated that the society started into existence with only two members in January, 1837, and in the beginning of March, 1838, numbered 1792—1592 adults and 200 youths. The visiting system had been productive of the greatest good, and a number of the members subscribed one penny per week, by which means the society had been preserved from debt (*Temperance Intelligencer*, March 10th, 1838).

In 1836 the late MR. THOMAS OLLIS of Liverpool signed the total abstinence pledge, and became an active worker in the cause. Through his exertions the Rev. Fielding Ould, incumbent of Christ Church, Hunter Street, Liverpool, became a total abstainer early in 1838.

The annual festival of the Liverpool total abstinence societies was celebrated during the race week, commencing Monday, July 16th, 1838, by public meetings in the Music Hall, Bold Street; in Roe Street, in Moorfields, and St. Patrick's School-room. On Tuesday meetings were held in Cropper Street, Hanover Chapel School-room, Mill Street, Circus Street, Brunswick School-room, Moss Street, and in Clare Street. On Wednesday the members of the various societies assembled in the old infirmary yard, and at half-past ten proceeded to march in the following order of procession:—

CHESTER RECHABITE BAND.

Large Banner.

YOUTH'S BRANCH OF THE CATHOLIC SOCIETY.

Several Banners.

MEMBERS OF THE PARENT COMMITTEE.

ISLE OF MAN RECHABITE BAND.

THE INDEPENDENT ORDER OF RECHABITES.

The D.H.C.R. of the Order with his Supporters.
 The Zion Tent.
 The Star Tent, preceded by Two Golden Stars.
 Victoria Tent, with two Golden Doves, the olive
 branch in their mouths.
 The Hope Tent (Chester).
 JOLLIFFE'S BAND.
 Two poles surmounted each with a loaf.
 Roe Street Society.
 Ladies' Branch, profusely adorned with medals,
 ribbons, and favours.
 Edmund Street Society.
 Banners.
 LIVERPOOL TEETOTAL BAND.
 Two large Banners.
 Liverpool Teetotal Benefit Society.
 Large Banner—Samson carrying the gates of Gaza.
 Birkenhead Branch.
 Banner.
 Lime Street Benefit Society.
 Splendid Banner.
 Jordan Street Benefit Society.
 Banner—Christ and the Woman of Samaria.
 CATHOLIC BAND.
 Catholic Society.
 The Sailors' Society.
 Welsh Society.
 Splendid Banner with an open Bible.
 Church of England Youths' Branch Society.
 Banner, Mitre, Crown, and Bible.
 YOUTHS' BAND.
 Church of England General Society

About 3000 persons walked in the procession, and paraded the streets, &c., for six hours. On reaching the corner of Naylor Street—where an unfortunate man named Halligan, who had been drinking for several hours, was killed by one of his drunken companions on the Saturday evening week preceding the festival—the bands played the “Dead March in Saul” in reference to an event showing so forcibly the dreadful effects of drunkenness. The procession then continued its way along Vauxhall Road, Great Crosshall Street, Byrom Street, and Old Haymarket to Queen Square, where it broke up. In the evening tea-parties were held in various parts of the town, followed by entertainments or public meetings, one of which was held in the open air opposite the Lime Street Railway-station.

The largest and most important meeting was held in the Music Hall, Bold Street, when Mr. W. Kaye presided, and addresses were delivered by Mr. Edward Grubb, of Preston; Rev. F. Beardsall, Manchester; Mr. Kain, of the Isle of Man; Mr. Lawrence

Heyworth and Mr. James Spence, Liverpool; Mr. Robert Guest White and Mr. Smith, of Dublin; and several reformed drunkards. On Thursday evening a concentrated meeting of the various societies was held in the Royal Amphitheatre, Great Charlotte Street, which was handsomely decorated for the occasion with flags, banners, mottoes, &c. The temperance band was stationed in the orchestra, and played at intervals during the evening. A charge was made for admission, and the house was tolerably well filled, the boxes being occupied by ladies. Mr. Thomas Freme presided, and addresses were delivered by Mr. M'Kenna, Mr. Fitzsimmons, Rev. F. Beardsall, Mr. Edward Grubb, Mr. T. K. Greenbank, Mr. R. Holker, Mr. W. Kaye, and others. A second meeting was held in the Amphitheatre on Friday evening, when Mr. Lawrence Heyworth presided, and addresses were delivered by a number of reformed drunkards and other local friends of the cause. During the course of the proceedings the preliminaries for a public discussion at a future date between Mr. E. Grubb and Mr. James Ackland were agreed upon.

A weekly temperance meeting was held in that part of Liverpool known as Windsor, viz. at the top of Parliament Street; but it was frequently interrupted by a number of men sent out drunk from a neighbouring brewery. The opposition, however, had the effect of drawing a larger number of teetotallers to the meeting, and a house-to-house visitation throughout the entire neighbourhood was adopted, with most remarkable results. At one of these meetings a landlord named Thompson came forward and signed the pledge, stating that they had got all his customers to join and he would join too. After he had signed the abstainers marched to his house, took down the bills out of his windows, next bought his stock and carried it to the Parliament Fields, where they destroyed it. The house was then converted into a temperance hotel.

Amongst the numerous societies taking part in the great festival of 1838, was the Liverpool Church of England Total Abstinence Society, with its youths' branch. As this was one of the earliest Church of England total abstinence societies in the country, we give the following particulars taken from the members' pledge card belonging to the late Mr. George Whitehead, a chimney-

sweeper, who by sobriety and industry attained a respectable position.

CHURCH OF ENGLAND TOTAL ABSTINENCE SOCIETY.

Established 11th November, 1837.

Abstain from all appearance of evil (1 Thes. v. 22).

I solemnly promise to abstain from all kinds of intoxicating drinks, such as rum, gin, brandy, whisky, wine, ale, porter, beer, cyder, spirituous cordials, &c., except used medicinally, or in a religious ordinance; not to give or offer them, either directly or indirectly to others, and to discountenance the causes and practices of intemperance.

May 8th, 1838.—This is to certify that **GEORGE WHITEHEAD**, the bearer hereof, is a member of the above society.

W. Howard, *President.*
John Ball, *Secretary.*

Mr. Whitehead was for many years an ardent worker, especially in connection with the Independent Order of Good Templars, being district-deputy for South-west Lancashire. He died after a very short illness, Oct. 1st, 1887, aged sixty-three years.

Amongst the speakers at the Liverpool temperance festival in 1836 was a Manchester and Warrington flatman, commonly known as **CAPTAIN BAILEY**, who amused the audience with a number of interesting particulars of his own career as a drunkard and also as an abstainer. He stated that when he gave up his drunken career and became a teetotaller he was determined to make a complete job of it, so he took the opportunity one day when he was alone in his cabin to wash off all the filth of drunkenness. He stripped and washed himself from head to foot, he then took a dose of physic, to purge, as he said, the corruption of drunkenness out of him. But this did not fully satisfy him; he felt anxious to get rid of his drunken blood, so he applied to a surgeon and requested him to bleed him almost to death. The surgeon expressed his astonishment at such a request, and asked for the captain's reasons. Upon which Mr. Bailey said that when he was going to take a good cargo into his vessel he cleaned out the hold; and as he was going to take in a cargo of good total blood, he wished to have the drunken blood taken away to make room for it (*Liverpool Temperance Advocate*, 1836).

At the tea-party of the Catholic Total Abstinence Society, held in St. Patrick's School-

room, Park Place, Toxteth, the Rev. Father Wilcock presided, and a very handsome silver medal was presented to the secretary, which bore the following inscription:—"Presented to Mr. James M'Kenna by the Roman Catholic Total Abstinence Association of Liverpool, as a mark of their esteem for his talents and exertions, July 18, 1838" (*Liverpool Mercury*, July 20th, 1838, p. 230).

The *Temperance Intelligencer* for August, 1838, says:—"The cause is working well here, we have added no fewer than 600 each week since our public procession. On the day of the procession a merchant sent his servant after us with a letter containing £20. But the most interesting part was, that several hundred reclaimed drunkards walked with us, 'clothed and in their right mind.'"

In September, 1838, Mr. Thomas Whitaker spent a week in Liverpool, and had crowded meetings. In his report to the *Preston Temperance Advocate* he says of Liverpool: "They certainly are first in the temperance reform as far as members and meetings are concerned."

The public discussion between Mr. E. Grubb and Mr. James Ackland took place at the Royal Amphitheatre on Thursday, August 16, 1838, when Mr. John Cropper was elected chairman. The subject was, "Whether total abstinence from intoxicating drinks was indispensably necessary to the cure and prevention of intemperance." Mr. Grubb took the affirmative and Mr. Ackland the negative. Mr. Ackland opened the debate, and after each of the speakers had addressed the audience four times the question was put to the vote, and almost unanimously carried in favour of total abstinence, only about a dozen hands being held up on the opposite side, the result being hailed with prolonged and enthusiastic cheering. Mr. Ackland acknowledged his defeat, and promised to sign the pledge at the meeting to be held in the same place on the following evening. Such was the excitement at the time that, in addition to the theatre being filled to its utmost capacity, the streets in the neighbourhood were crowded by the vast number of people who could not gain admittance to the theatre. There was a charge for admittance, and the net proceeds, as arranged, were to be equally divided betwixt two public institutions named by the parties. Nearly 2000 signatures to the pledge were obtained. The meeting on Friday evening

was not anything like so large as it was on the night of the discussion. Not only was the excitement considerably abated by the result, but a Seaman's Total Abstinence Society was being formed the same evening, and during the early part of the proceedings many of the temperance friends were engaged in this laudable undertaking. Mr. Thomas Freme presided over the Amphitheatre meeting, and addresses were delivered by Mr. William Howarth, of Preston; Captain Geber, commander of the New York Packet; Mr. Edward Grubb, and Mr. James Ackland. Mr. Ackland acknowledged that he had been convinced by the irresistible arguments of his eloquent opponent, Mr. Grubb, and in the presence of the audience signed the total abstinence pledge before he resumed his seat on the platform (*Liverpool Mercury*, 1838, p. 267). Previous to coming to Liverpool Mr. Ackland had been in Bristol, where he started a co-operative bread concern, and was the proprietor and editor of a satirical newspaper, entitled the *Bristolian News*. Whilst in Liverpool he was editor of the *Liverpool Politician*, and afterwards, in partnership with a young man, a printer, started a temperance periodical entitled the *Liverpool Teetotal Times*, which was probably the first stamped teetotal publication in England. He also projected and advocated the idea of a ship canal from Liverpool to Manchester. Mr. Ackland was for some time employed as a lecturer and advocate for the continuance of the corn-laws, and strongly opposed the Anti-Corn-Law League.

In the early part of September the annual licensing sessions were held, and there were several hundreds of applications for new licenses. The magistrates divided the town into districts, and, in pairs, visited each district for the purpose of making personal inquiries as to the wants of the neighbourhood from which applications for licenses proceeded. The result of these inquiries, which were diligently prosecuted, was that only about forty new licenses were granted (*Liverpool Albion*, September 18th, 1838).

Speaking as to the cost of maintaining the many drink-shops of Liverpool in 1838, the *Liverpool Philanthropist* stated that there were within the new borough of Liverpool about 1300 licensed victualling houses and about 800 beer-shops. The average rent of public-houses was about £50 per annum,

rates and taxes about £10 per annum more. To maintain the families and pay wages and maintenance of servants would cost about £70 each house; making an aggregate cost for the support of each house of £130, or a total of £169,000 to be paid from the profits on the sale of intoxicating liquors, which at the rate of 33 per cent, as profit, would amount to £500,000 per annum spent in liquors to raise the sum named.

The rent of 800 beer-shops at an average of £18 per annum, and the rates, taxes, and partial support of the family at £30 each, gives a total charge of £48 per house, or the sum of £38,400. This also, taken at the rate of 33 per cent, would require a sale of £115,000 per annum. Thus, to maintain these 2190 houses, a sum of not less than £600,000 must be spent in liquors.

The writer adds: "It is not easy to estimate the proportion of this sum paid by the labouring classes; but they certainly support the beer-shops, and we may take half the public-houses as supported by them. We have thus a sum of £350,000 per annum as spent by the labouring classes on intoxicating liquors. This amount is more than double the whole rent this class pays in Liverpool. The cottage property is now rated at £150,000; add for small houses, cellars, &c., £20,000, and we have only £170,000, less than half what is uselessly, madly spent in drink. The poor will remain poor, and the sufferings of the miserable must increase while these things exist. When will churchmen act like churchmen? when will men act like rational beings?"

On Tuesday, December 27th, 1838, a meeting was held in the Music Hall, Bold Street, Liverpool, for the purpose of presenting to Mr. Edward Grubb a memorial of the respect and esteem of his brother teetotallers, and their admiration of his powerful and successful advocacy of their principles. The audience was numerous, and Mr. J. Spence occupied the chair. The presentation consisted of a gold watch valued at £35, which bore a suitable inscription (*Liverpool Times*, December, 1838).

On the 15th of January, 1839, the first number of the *British Temperance Advocate and Journal*—successor to *Livesey's Preston Temperance Advocate*—was issued and published at Douglas, Isle of Man, which at this time enjoyed the privilege of a free newspaper post to the United Kingdom, and was

in many respects most highly favoured in its press privileges. Taking advantage of these special privileges, several publications were printed and published on the island, and under the editorship of Dr. F. R. Lees, of Lceds, the *Temperance Advocate* had its offices at Douglas. The price of the *Advocate* was $1\frac{1}{2}d.$ for twelve pages, or with a supplement $2\frac{1}{2}d.$ per copy. It was supported by subscriptions, each subscriber having a certain number of copies, proportionate to the amount of his subscription, and the papers were sent to such persons as the subscriber chose to name. The average circulation was about 13,000 copies.

Speaking of the difference between the original ardent spirit pledge societies and those practising total abstinence, Mr. John Cropper, of Liverpool, said: "We found in Liverpool, after working the old society for some time, that little good resulted: we could point to few instances of permanent good. It was no difficult thing for men to abstain from spirits; they could still go to the tavern and enjoy their company and their ale; and those who were reformed then were so by practising the new plan—entire abstinence. Now we have thousands who observe entire abstinence, and the results are in many instances delightful" (*Temperance Intelligeneer*, February 23d, 1839).

At a meeting of the licensed victuallers, held at the Crown and Anchor Tavern, London, in March, 1839, Mr. Bryden of Liverpool said: "He could assure them that, though they saw there deputies from twenty-four or twenty-five of the largest towns in the country, it was not their riches brought them there, but their poverty, to seek that redress from the legislature which ought to have been granted long ago. Men who were in affluence in Liverpool a few years ago were now in poverty and distress. There were houses in their trade in Liverpool, the rent of which was £40 or £50 a year, that did not take 50s. a week. This he attributed to the operations of the Sale of Beer Act."

The British and Foreign Temperance Journal (March, 1839) reporting the above, remarked: "It is, however, generally believed that the alleged poverty of the licensed victuallers of Liverpool is to be attributed not

to the operations of the Sale of Beer Act, but to the triumph of temperance principles."

At mid-day, June 26th, 1839, a public meeting convened by the mayor, in compliance with a requisition presented by Mr. Lawrence Heyworth, Messrs. Spence, Pearson, and Jobson, as a deputation from the parent committee of the Liverpool Total Abstinence Society, was held in the Sessions House, Chapel Street, Liverpool, the mayor in the chair, for the purpose of allowing the Rev. H. Heisland from America, Dr. Burrows, several captains, and others, to show the loss of human life and other evils which arise from the use of ardent spirits on board of vessels. The court-house was well filled, but few of the captains expected were able to attend, therefore others had to occupy the platform. Addresses were delivered by the Rev. H. Heisland from America, Dr. Jeffrys of London, Rev. Mr. Holgate of Orrell, near Wigan, Mr. Thomas Freme, Dr. Burrows, Mr. Lawrence Heyworth, and others. In the course of his address the Rev. H. Heisland stated that—

"Formerly, at New Orleans, the seamen were almost invariably shipped in such a state as to be incapable of any duty during the time in which a steamboat took a ship into the Gulf of Mexico, and that after getting into the gulf many vessels had been lost from this cause. He was convinced that seven-tenths of the accidents and losses at sea were occasioned by drunkenness. The merchants, shipowners, and underwriters of New Orleans and other ports of the United States, had come to the conclusion to sail their ships without any particle of intoxicating drinks aboard, except a little as medicine. It was the same at New York and other parts of the United States, and the consequence was that their ships went and returned safe, in peace and good order. The insurance companies at New York had determined to return five per cent of the net profits on all insurances effected on ships that sailed without spirits on board; and the consequence was that the men went out sober, and returned sober, many of the captains refusing to take sailors who were not total abstainers on board" (*Liverpool Mercury*, June 28, 1839, p. 210).

CHAPTER XIX.

TEETOTALISM IN THE SOUTH AND SOUTH-WEST OF ENGLAND.

The Temperance Movement in Hastings—Stephen Putland, J.P.—Richard Beagley—Rev. George Verrall—British and Foreign Temperance Society Auxiliary at Brighton—Medical Declarations—Rev. James Edwards—Brighton Total Abstinence Society—Brighton Society for the Suppression of Intemperance—Friends' Association—Brighton Non-Association—United Temperance Association—Henry Saunders—William West—Samuel Rigg—Southampton Temperance Society—H. J. Pitts—Joseph Leach—Joseph Clark, J.P.—William Mears—John Brown—W. C. Westlake, J.P.—Exeter Temperance Society—Tavistock and Torrington—Rev. Henry Gibson—Robert E. Fox—William Drayton—Rev. W. B. Whitehead, Prebendary of Wells—Joseph Payne—Rev. Walter Scott, M.A.—Rev. Carus W. Wilson—John Sands of Mid Kent—Thomas Cramp of East Grinstead—Ebenezer William and Thomas Neck of Rotherhithe—Poole Total Abstinence Society—Rev. Peter William Jolliffe, M.A.—George Curtis—Edward Neave of Gillingham—Rev. Henry Moule of Fordington—Right Rev. John Sutton Ullerton—J. J. Norton of Poole—Edward Cornelius of Tavistock—Rev. John Moss—Rev. John Pyer of Devonport—John Lynn, Chief Constable—George Rice of Torquay—James Teare and the Plymouth Temperance Society—George Jameson—A. P. Balkwill—Edmund Fry—Mrs. Paull—Mrs. Mary Tombs—Henry Horswell—R. E. Serpell, J.P.—C. A. Windeatt—David M'Callum, Bodmin Temperance Society—Henry Mudge, M.D.—Mrs. Mudge—J. W. Coombe—St. Ives Teetotal Society—Cornwall Teetotal Association—Mission Work by Mr. James Teare—John Power—John Thomas—John Thorne of Watchet—Richard Veale of St. Austell—The Elliott Family of Liskeard—Falmouth Total Abstinence Society—Joseph Earle—W. M'Dowell—Julius Palmer—F. Carne—F. H. Earle, S. and N. Fox—*Falmouth Teetotal Advocate*—Falmouth Teetotal Bazaar—William Docton of St. Ives—James Eddy of St. Ives, &c.—John Irwin of Morthoe, &c.

The temperance movement in Hastings found a staunch friend and supporter in STEPHEN PUTLAND, J.P., who was an abstainer for forty years. He was so much esteemed that during the course of his useful life he held every office in the church to which he belonged, and also most of the official positions in the borough. He died on the 28th January, 1880, at the age of seventy-four years.

RICHARD BEAGLEY, familiarly known as "Uncle Beagley," was a native of East Tisted, and as a young man was a schoolmaster there. He formed an acquaintanceship with Mr. Joseph Butler, and they agreed to co-operate and open a stationery business in Liverpool, but after two years they returned to Hastings, where they continued in business until about 1875, when the partnership was dissolved, and Mr. Beagley, in company with Mr. Phillip H. Tree, opened an office as house and estate agents in St. Leonards. Mr. Beagley being an earnest laborious temperance worker gave his attention to the formation of adult and juvenile temperance societies in St. Leonards, and agitated for the erection of a temperance hall. A committee was formed for the purpose with Mr. Beagley as secretary, andulti-

mately the St. Leonards Temperance Hall and Working Men's Institute was an accomplished fact, mainly through the exertions of the secretary, who was "the soul of the committee." The result was the reclamation of many drunkards, and the preservation of others, who looked upon Mr. Beagley as the "father of the temperance cause in St. Leonards." He was a man who was ever in the forefront of the battle, and identified himself with every phase of the movement he thought likely to promote the interests of the cause. "No matter what form the agitation took it found in him a friend. A teetotaller, a member of the United Kingdom Alliance, a Good Templar, a member of the Church of England Temperance Society, a supporter of the Sunday Closing Association, a warm friend of the London Temperance Hospital; in each and every capacity he was diligent in effort and liberal in purse."

He was more a worker than a speaker, but when occasion served he was prepared to take the platform, and his last public speech at Silverhill, January 17th, 1887, was a remarkable one. He died on the 27th of May, 1887, at the age of sixty-eight years.

THE REV. GEORGE VERRALL, Congregational

minister of Bromley, Kent, was for many years a deeply attached friend of the temperance reformation. He died on the 11th of September, 1880, at the age of eighty-three years.

On the 11th July, 1832, an auxiliary to the British and Foreign Temperance Society was formed at Brighton, under very distinguished patronage, the Earl of Chichester, Earl of Egmont, Sir Thomas Blomefield, and others, taking part in the proceedings, or contributing to the funds, &c. A medical certificate in favour of abstinence from ardent spirits was signed by eleven physicians (including Sir M. T. Tierney, Bart., M.D., the royal physician) and thirty-one surgeons, comprising all the medical officers of the county hospital, of the dispensaries, and the parish surgeons.

In 1837, through the efforts of the Rev. James Edwards, another medical certificate, in advance of the former, inasmuch as it applied to "strong fermented liquors," was signed by eight physicians and eleven other medical men.

In April, 1838, the Brighton Total Abstinence Society reported the number of signatures to the pledge as 1079, and the consistent members at 650, with about forty reclaimed drunkards. Another report stated: "We have from 500 to 800 at each of our weekly meetings, and on every occasion from thirty to fifty sign. A number of fishermen and their wives have signed. Some reformed drunkards have a weekly meeting for prayer among themselves, and are ornaments to our society."

Had this state of things continued, and the people been empowered to prohibit the liquor traffic, Brighton might have been the "queen of watering-places," a true and safe place for pleasure-seekers, but, alas! 'tis not so.

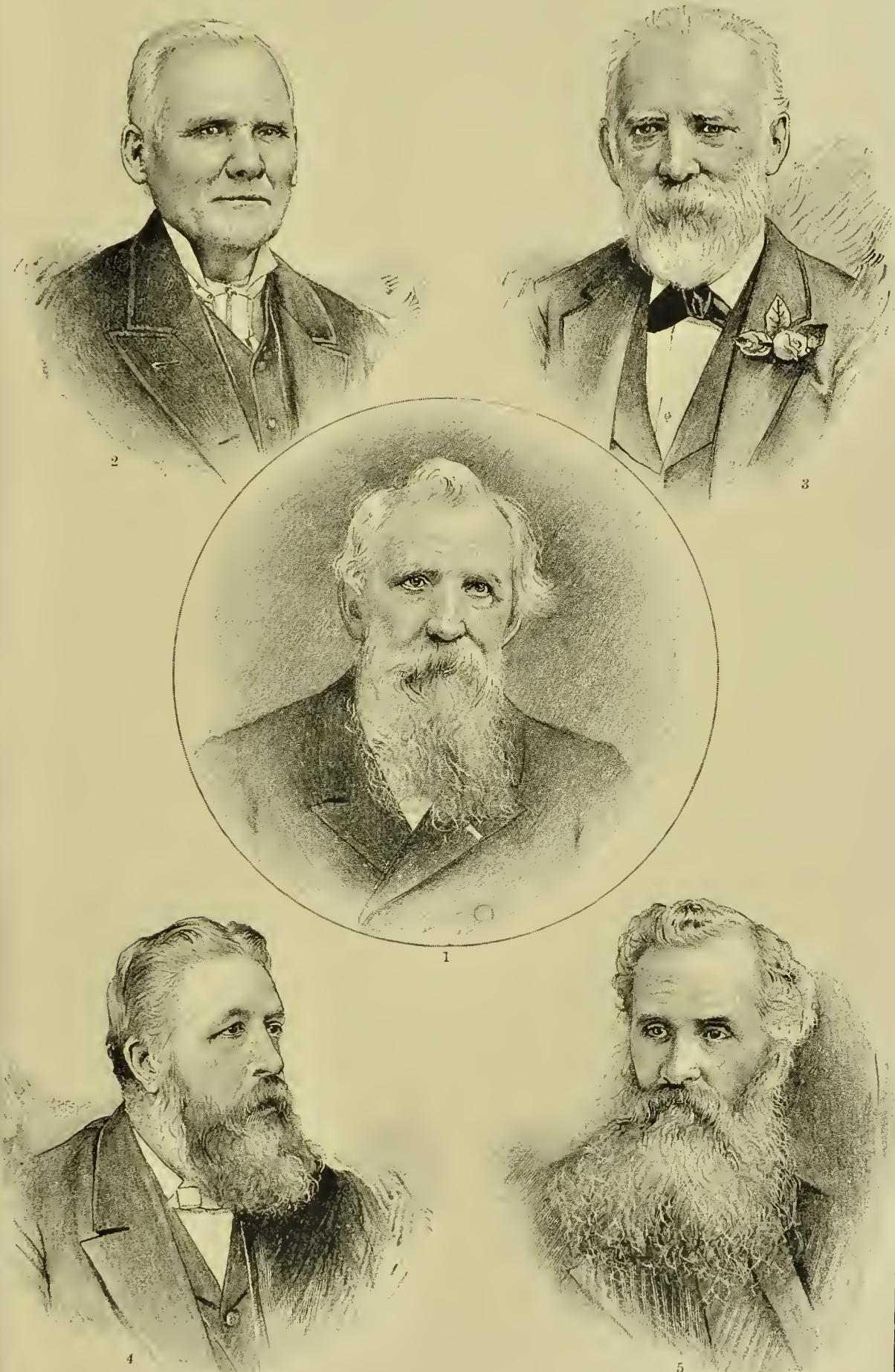
Perhaps no place in Britain has been more favourably circumstanced than Brighton in respect to temperance effort. For years it had both the men and the money, and its agents were amongst the truest and most devoted advocates in the country. After the Brighton Temperance Society died out, it was succeeded by the Brighton Society for the Suppression of Intemperance, and on the 31st of December, 1844, a "Brighton's Friends' Association for diffusing Information on the Principle of Total Abstinence from Intoxicating Drinks" was established, with Messrs. R. Patching, junr., and John Hilton, junr. (now of London Alliance Auxiliary), as joint secre-

taries. During the seven years of its operations this society did much good. Under its auspices Dr. R. B. Grindrod delivered a course of medical temperance lectures which were very successful. In October, 1849, the society changed its name, and became the Brighton Temperance Society, and employed Mr. John Ripley (now known as the Continental Tourist, &c.) as their agent. He was succeeded by Mr. John Hilton, who was followed by Mr. Thomas Irving White, Mr. William Gregson, and others.

In 1854 a "New Association" was formed, and Mr. Frederick Atkin was employed for about three years and a half as its missionary.

In 1860 the "New Association" and the "Young Men's Association" amalgamated under the title of the "Brighton United Temperance Association," and at that time there were in active operation the following temperance organizations:—The Old Temperance Society, meeting in the Temperance Hall, Carlton Street; The United Temperance Association, Temperance Hall, Windsor Street; The Temperance and Permissive Bill Association; The Alliance Electoral Association; Temperance Co-operative Stores, Queen's Gardens; St. Margaret's Temperance Society; and numerous Bands of Hope, &c. Amongst the most prominent and active supporters of the movement were the Rev. John Babington, M.A., canon of Peterborough; Rev. E. Clay, M.A., Episcopal; Rev. Mr. M'Laren, Scotch Church; Rev. J. H. Figgis, M.A., Rev. R. V. Pryce, M.A., and Rev. Edwin Paxton Hood, Independent. The Rev. E. Clay was instrumental in founding the St. Margaret's Parochial Temperance Society and Band of Hope, and induced many fishermen to become abstainers. Up to the close of 1862, a savings-bank established amongst them had received deposits amounting to £400. Messrs. E. Fry, O. A. Fox, John Hilton, J. Noble, J.P., R. Penney, W. Hill, and Mrs. Fison, with the ministers named, were the most active temperance leaders in 1862.

Despite all these agencies the influence of the liquor traffic was powerful and malignant, and the temptations to drink abounded on every hand. It is said that the clerk's room in the old bank in Steine Lane being converted into a gin-shop, which was shaded by a high house opposite, induced the landlord to adopt the word "Shades" as the name of



1 THOMAS WHITTAKER, J.P., Scarborough, one of the Earliest Agents.

3 Ex-Councillor WILLIAM GREGSON, Blackburn.

2 FREDERIC ATKIN, London, present Senior Agent.

4 Rev. C. H. MURRAY, Preston, ex-Agent.

5 THOMAS TURNER,

Shrewsbury, ex-Agent.

his house, and this business proving very lucrative, others adopted the word, and thus we have many drinking "shades" in the country.

HENRY SAUNDERS of Brighton signed the pledge in the 19th of February, 1837, after hearing Mr. James Teare on his first visit to Brighton, and lived to see the jubilee year of his total abstinence, being in the meantime an active earnest worker, in sympathy with and a supporter of the United Kingdom Alliance, the various leagues, and the Good Templar Order, &c. He filled many public offices in the town, and was much honoured and respected. He died on the 16th May, 1888, in his eighty-first year.

WILLIAM WEST was for many years a temperance worker in South London, but during his later years resided at Brighton, and died on the 16th of February, 1880, at the advanced age of eighty-four years.

SAMUEL RIGG, a member of the Society of Friends, for forty years a successful solicitor, was a zealous advocate and supporter of the temperance cause, and for some time the honoured president of the Canterbury Temperance Society. After retiring from his profession he spent the last thirty years of his long life in efforts to do good. He died at Bayswater, on the 20th September, 1860, at the advanced age of ninety-one years. By his will he left donations to eleven schools and to four temperance societies.

On the 11th of October, 1835, the Southampton Temperance (not total abstinence) Society was instituted, and amongst its early members were three or four men who soon saw the necessity for entire or total abstinence, and early in 1836 they began to work in favour of teetotalism only. Foremost of the band was H. J. PITTS, who early in 1836 began to distribute copies of *Livesey's Preston Temperance Advocate*, and other teetotal literature, far and wide, and by personal visitation and conversation prepared the way for the exclusive use of the teetotal pledge. In a letter to the *Advocate* (July 25th, 1836), Mr. Pitts says:—

"The moderation, or rather botheration, society here is dying of a rapid consumption. At the last monthly meeting not one of the secretaries—for there are three—were there. One of the members said to me, 'I shall propose that this meeting do adjourn to this night six months, and that the teetotallers

take their place.' We did so. Oh! sir, how can they go on with such a miserable system to keep men on the verge of such an awful precipice? Teetotalism gives a man wings to fly, a tongue to speak, feet to walk, eyes to see, in a word it gives liberty to breathe. Who can describe the blessings of teetotalism?" (*Preston Temperance Advocate*, 1836, p. 39).

JOSEPH LEACH was another of the teetotal pioneers of Southampton, and an earnest faithful worker up to the time of his death. He was an acceptable local preacher for twenty-eight years amongst the Wesleyan Methodist New Connexion, and preached his last sermon in the Wesleyan Chapel, Shirley, on Sunday, April 20th, 1870, and died on the following Wednesday morning at the age of fifty-nine years.

JOSEPH CLARK was born in Southampton, February 9th, 1794. In the year 1811 he became a member of the Society of Friends, to the principles of which he was devotedly attached. He was a strong opponent of slavery in every form, a member of the Peace Society, and a true friend of the temperance cause for about thirty-six years. He departed this life on the 15th December, 1872, at the age of seventy-eight years. Mr. Jabez Inwards, in his *Memorials of Temperance Workers*, p. 96, speaking of Mr. Clark, says: "His venerable father, at an advanced age, took a deep interest in the temperance cause, and was, I believe, the first in the town to sign the pledge; and the good and worthy son followed in the footsteps of his noble and venerable sire."

MR. WILLIAM MEARS, a native of Southampton, was one of the early members of the old Southampton Temperance Society, and bravely bore the brunt of the contumely and insult heaped upon the early adherents, and for forty-five years no intoxicating liquors ever to his knowledge crossed his threshold. He was the conductor of the Kingsland Band of Hope (the first in the town) for over thirty years. In 1860 he was presented with a desk in recognition of his labours; and on his retirement from the superintendency in April, 1881, he was presented with his portrait accompanied with an illuminated address. He then took the superintendency of the East Street Band of Hope. He was also a local preacher and class leader in the Wesleyan body, and it is stated that during the long period of forty-

five years he was never known to fail to keep his engagement, and he was wont to remark that in the fulfilment of these engagements he had walked a distance equal to twice round the world. Mr. Mears was a member of the United Kingdom Alliance from the start, and assisted Lieutenant Morrison in 1870 to establish the Good Templar Order in Southampton, the first lodge being named the "Dawn of Hope." Although an ardent Liberal he always held that a liquor prohibitionist had the highest claim to his parliamentary vote. In 1887 his health began to fail, and towards Christmas it was evident that he was gradually sinking. He died January 16th, 1888, being within a week of completing his seventy-third year (*Alliance News*, January 25th, 1886, p. 66).

A humble but zealous member of the committee of the Southampton society was MR. JOHN BROWN of Millbrook, who, in a severe illness, was recommended by his medical man to take brandy and water, but refused to taste it, saying that he preferred to die sober. He did so on the 7th of October, 1857, at the age of seventy-two years.

MR. W. C. WESTLAKE, J.P., Southampton, was not one of the oldest friends of the cause in the town, although a well-known philanthropist, and a friend of education and other means of social and moral elevation. Urged by the fervid enthusiasm of Canon Basil Wilberforce, he signed the pledge, 1875, and joined the St. Mary's Branch of the Church of England Temperance Society. From that time he became a warm and enthusiastic friend and advocate of temperance principles. When the Blue Ribbon Crusade began at Southampton, he was among the first to pin the "bit of blue" to his coat. He was a warm supporter of the various local charities and institutions, and took special interest in the welfare of the policemen, postmen, cabmen, the aged, the young, and the infirm, the various hospitals, homes, &c., finding in him a liberal supporter and an active worker. He died on the 21st of November, 1887, aged sixty-five years.

The first temperance society in Exeter was formed in 1834, and in 1835 a member of the society visited a relative in Birmingham, through whom he was enabled to bring back to Exeter several copies of the *Preston Temperance Advocate*, one of which contained a report of the week's festival of the Preston society, held in the theatre. The reading of this

report led to the adoption of total abstinence by Mr. Stephen Cudlip of Exeter, and eventually the Exeter society became a purely total abstinence society (*History of Teetotalism in Devonshire*, 1841, p. 82).

At Tavistock and Torrington the more advanced principle was promoted by the circulation of copies of Mr. Joseph Livesey's "Malt Lecture" in 1837, and in the following January the Torrington Total Abstinence Society was established (*Ibid.* p. 134).

THE REV. HENRY GIBSON, rector of Fyfield, Essex, succeeded his father in 1833, and officiated for fifty-three years, during which time he took an active interest in the welfare of his church and parishioners. He soon saw the full force and value of total abstinence, and became well known as a hearty advocate of temperance principles, his advice and help being eagerly sought for by the societies in the district. He was author of several interesting ecclesiastical works, and preached on Good Friday, 1886, retiring to bed in apparent health, but died during the night of heart disease at the age of seventy-six years.

MR. ROBERT E. FOX of Exeter took an active part in the promulgation of temperance principles in and around this city, and died August 27th, 1872, at the age of seventy-nine years.

MR. WILLIAM DRAYTON, bookseller of Exeter, was for about forty years an earnest friend and worker in the cause. He died December 21st, 1879, aged sixty-one years.

THE REV. W. B. WHITEHEAD, prebendary of Wells, rural dean, vicar of Chard, and a magistrate for the county of Somerset, was one of the early friends and supporters of the temperance cause, and "always showed a lively zeal in promoting its interests. Mr. Whitehead usually presided over the public meetings of the Temperance Society in the Town Hall. His long experience as a magistrate, and his pastoral visits amongst the poor, gave him many opportunities of witnessing the sad effects of strong drink, and the drinking usages of society, of which he would often speak with the deepest emotion" (Coulings' *History of Temperance*, p. 363).

After a long illness Prebendary Whitehead died August 22d, 1853.

Many have been the deliverances on the drink question by judges on the bench, who would take occasion to animadvert upon certain horrible details of criminal cases heard

by them, in which strong drink was the chief factor or main cause of the crime. Unhappily many of these deliverances have been discounted by the knowledge that on retiring from the court the self-same judges have indulged freely in wine, &c. Years ago there were exceptions, even amongst the judges in England—one of these being JOSEPH PAYNE, deputy-assistant judge of the Middlesex Sessions. He was a personal abstainer, and a most homely, familiar, witty, and interesting speaker on the temperance platform. He died suddenly at West Hill, Highgate, March, 1870, in the seventy-third year of his age.

The REV. WALTER SCOTT, M.A., was for some years president of Airedale Theological College, Bradford, Yorkshire, and for many years to the close of his life a consistent teetotaller. Becoming enfeebled by age, he resigned his professorship, and took the pastorate of a small church at Ventnor, in the Isle of Wight. He was the author of several important works, including a volume of *Congregational Lectures on the Existence of Evil Spirits*. He died in September, 1859, at the age of eighty years.

REV. CARUS W. WILSON was a clergyman of the Church of England, who was best known in the temperance world for his devotion to this question amongst our British soldiers. He held correspondence with the army in every part of the world, and in supplying it with religious literature he always took care to mix it with good temperance tracts. He held the living of Ventnor, Isle of Wight, devoting much of his time to the garrison of Portsmouth. He died December 30th, 1859.

Amongst the veteran temperance reformers of Mid Kent was JOHN SANDS of East Peckham, who signed the teetotal pledge in 1840, being then about forty-six years of age. In his own humble way he became a zealous and laborious worker, and in 1884, when ninety years of age, he walked four miles to speak at a Good Templar's meeting in honour of Mr. Joseph Livesey's birthday.

He was born on the 15th of March, 1794, and occupied a humble station. He was an earnest Christian worker and a great reader. He occasionally put his thoughts into rhyme, and the *Temperance Worker* for July, 1885, contains one of his poems on "The Bible and Strong Drink," which affords proof of his close study of the sacred volume. In his

ninety-second year Mr. Graham of Maidstone found him hale and hearty.

THOMAS CRAMP was born at Lewes, Sussex, on the 21st of April, 1810. His father was a veterinary surgeon of that town. In 1825 Thomas was apprenticed to Mr. Palmer, bookseller, stationer, and "royal quill-pen manufacturer," postmaster, &c., of Brighton. An interesting story is told of this postmaster and quill-pen maker. One day, in the early part of the present century, a carriage stopped at the posting-house in Lewes, opposite to Mr. Palmer's shop, and a gentleman alighted, who on seeing the post-office entered and asked for pen and paper, &c., to write a letter. Having completed his letter he said, "This is a nice pen. Where did you get them?" "I make them," replied Mr. Palmer. The gentleman asked if he would make him some and send them to London, adding, "I am the postmaster-general." A parcel was sent—another order was given—the pens were introduced to the king, who sent an order for a supply; so did others of the royal family, and soon Palmer's pens became popular.

Mr. Palmer had a large family, and all his sons were set to work pen-cutting, and in a short time some dozen persons were steadily employed in this branch of the business.

Soon after Mr. Cramp had entered the business his master died, when his brother Mr. W. Palmer of East Grinstead took the stock, and invited the young apprentice to go with him to East Grinstead. He consented, and was treated as one of the family.

In 1839 Mr. W. Palmer retired from the business, and was succeeded by his nephew, T. J. Palmer. Mr. Cramp became manager of the pen business, and was the London traveller for about ten years.

About 1850 the steel pen gained the ascendancy, and quill-pens were superseded. When about twenty years of age Mr. Cramp commenced his Christian life, and in 1832 became an active Sunday-school teacher. On the 25th of June, 1837, he became a total abstainer, and on his teetotal birthday, June 25th, 1841, married Miss Jane Pretty, the daughter of a Wesleyan minister, who like himself had been a teetotaller for four years. Their wedding was conducted throughout on strictly teetotal principles. The bridegroom, who from an early period was a rhymster, composed the following lines, which were adopted as their family pledge:—

"However others choose to act
 Towards our temperance cause,
 We'll hail its blessings to our home,
 And strictly keep its laws.

"We will not TOUCH the drunkard's drink,
 But close our lips to all;
 Reject the foe in every form,
 Lest we should TASTE and fall.

"We will not GIVE the drunkard's drink
 Our friends to entertain;
 But act the more consistent part,
 And teach them to abstain.

"We will not BUY the drunkard's drink,
 Nor KEEP it where we dwell;
 'Tis dear—'tis dangerous and 'tis death—
 It hurries crowds to hell.

"O that our Christian friends would make
 One simultaneous stand,
 To execrate the drunkard's drink,
 And drive it from our land!"

These lines were set to suitable music, and used at temperance meetings. They will be found in the *National Temperance Hymnal*, edited by the late Rev. John Compston, and published by G. H. Graham, Maidstone.

It is stated that Mr. Cramp was the first total abstainer in East Grinstead, and that on his securing a few recruits "a fierce and violent opposition broke out—all classes, good and bad, set themselves against the new-fangled system. One minister preached a sermon against it. The chapel was crowded. Some at the close of the service retired to an inn, where it was proposed to present the pastor with a dozen of wine, but this was not done. Mr. Cramp was suspended from the church, and removed from the post of superintendent of the Sunday-school, and was insulted in the streets."

Despite all this he held on, and in 1850 started a Band of Hope, which he conducted for thirty-seven years. Under his management twenty-six annual excursions to the seaside were successfully carried out, the first having 600 passengers, and in later years the numbers have been about 1600.

In 1839 Mr. Cramp was present at the great meeting in Exeter Hall, when the battle of the pledges was fiercely fought, after which he walked home—a distance of thirty-two miles—walking all night. He was also a delegate to the "World's Temperance Convention" in London in 1846, being present at the whole of the four days' proceedings. Again in 1862 he was a delegate to the "International Temper-

ance and Prohibition Convention" in London. He has lectured and given addresses in nearly all the halls, schools, &c., in and around East Grinstead for many miles. As a caterer for Bands of Hope, &c., Mr. Cramp used his pen with advantage, and wrote numerous recitations, dialogues, poems, &c. &c., and conducted a penny bank for about twenty-four years, in which upwards of £6000 was deposited by between two and three thousand depositors.

In 1843 he started the first institute in the town, and was secretary to that and those that followed until the Jubilee Institute was erected, on the committee of which he became a member.

He was the promoter of the gas-works, and was secretary for twenty-five years, retiring when the water-works were added, when he took a place on the board of directors. He was also an active member of the Burial Board, on the committee of the Dispensary and the Cottage Hospital, and a director of the Public Hall Company, secretary to the Bible Society, and a manager of the old Savings-bank.

In 1855 he was appointed high bailiff to the East Grinstead County Court, and held the office up to 1890. "There are few high bailiffs probably who have exercised more leniency in carrying out the court orders. Rarely has he to proceed to sale or to have a debtor conveyed to prison, and yet few have had to complain of their warrants being unsuccessful. On being complained of for not having a debtor arrested promptly, he explained to the judge why he had waited, adding, 'I like to mix a little gospel with the law.' In his walks he usually takes a supply of tracts and children's books for distribution. By advice, timely caution, and intercession he has saved many an unfortunate one, and many a home from being broken up."

"In 1887 Mr. Cramp's Temperance Jubilee was celebrated in the Public Hall, which was profusely decorated for the occasion. A large company was present. The proceedings consisted of music, singing, and speeches, but the chief item of the evening was the presentation to Mr. Cramp of a beautifully written address in an elegant frame, and a portrait—the gift of the temperance committee. He also received from the Sunday-school teachers a handsome album; and from the officials and children of the Union an ornamental water-jug."

On the 21st of April, 1890, a public tea and meeting was held in the Victoria Hall, in honour of Mr. Cramp's eightieth birthday, when Mr. T. C. Thomson, J.P., presided, and addresses were delivered by the Revs. J. Bainton, D. Y. Blakeston, vicar; J. J. Brooker, Meek and Fisher, and Messrs. J. R. Pearless, W. H. Steer, E. Steer, Jenks, Perkins, and Mr. Cramp. A subscription was started to place an illuminated clock in front of the Jubilee Institute, to permanently commemorate the event then celebrated. (Condensed from the *Temperance Worker* for July, 1890.)

JOHN JAMES FOX was for over forty years one of the most successful and best-known men in the town of Devizes. He was a wool-stapler and draper, and took an active part in various important public and philanthropic movements. He was a member of the Society of Friends, and a total abstainer from 1840 to the day of his death. Soon after his adoption of teetotalism he was elected vice-president of the Devizes Temperance Society, then in its infancy, which office, or that of president, he held up to the time of his death, and faithfully kept in view the words of the pledge, viz. "on all suitable occasions to discountenance the use of intoxicating drinks throughout the community." As an earnest, zealous advocate he was well known in the county of Wilts, and throughout other parts of the country. He died October 3d, 1869.

One of the fathers of teetotalism in the district of Rotherhithe was MR. EBENEZER WILLIAMS, who for many years took a very prominent part in the work of the County of Surrey Temperance Association, whose headquarters were Fair Street, Horsleydown. The friends of temperance had arranged to present him with a token of their respect in April, 1858, but he died during the week fixed upon for the presentation, and before it was made. He was sixty-seven years of age.

THOMAS NECK of Rotherhithe was for twenty-seven years identified with the movement, and died May 1st, 1886, aged fifty-one years.

The Total Abstinence Society of Poole, Dorsetshire, dates its origin from May 2d, 1837, and had warm friends and supporters in the Rev. Peter William Jolliffe, M.A., George Curtis, and John J. Norton.

The REV. PETER WILLIAM JOLLIFFE, M.A., was for many years rector of St. James' Church, Poole, and was throughout his whole

life almost entirely a water drinker. He was one of the early friends and supporters of the temperance movement in Dorsetshire, being known far and wide. This veteran temperance reformer, one of the earliest of the Church of England clerical pioneers of temperance, died in March, 1861, in the ninety-fifth year of his age.

In noticing his death, the *Bournemouth Visitors' Directory* (1861) said: "He was no ordinary man. Meanness of spirit and narrowness of sentiment had no place in his character. He possessed a broad and comprehensive mind, which disdained to dwell upon mere petty distinctions, recognizing only the great object which each denomination had in view. It may be truly said that a good and worthy man has passed from among us, bearing with him the recollections of nearly a century. It was his lot to be permitted to far exceed the period of threescore and ten, and long after that time had passed he was an active and earnest worker in the cause of the Great Master, and up to the year 1854, when he was literally unable to discharge his duties, he preached regularly every Sabbath. Even after that time he was a punctual attendant at public worship, walking from his residence at Sterle, a distance of more than a mile, to the church. It was a most touching sight to notice the venerable man, with 'meek and unaffected grace,' wending his way to the parish church, leaning upon his staff, his aged appearance, snowy locks, and style of dress of a past generation, combining to inspire reverence and esteem in all beholders."

GEORGE CURTIS became an influential and useful local magnate, holding the office of chief magistrate, or mayor of Poole.

Another prominent Dorsetshire teetotaller was EDWARD NEAVE of Gillingham, who was a warm and liberal friend of the cause, and at his own expense built a commodious temperance hall at Gillingham. He was an active member of the National Temperance League, and a supporter of other temperance and benevolent institutions. He departed this life, November 1st, 1861, at the age of eighty-two years.

The county of Dorset was favoured with the services of another earnest ministerial temperance reformer in the person of the REV. HENRY MOULE of Fordington, who was a staunch teetotaller, and the author of

several important pamphlets on sanitary reform. He died on the 3d of February, 1880, at the age of seventy-nine years.

THE RIGHT REV. JOHN SUTTON ULLERTON, bishop suffragan of Guildford and arch-deacon of Surrey, was an active supporter of temperance principles in his own circle, and among the poor of South London. He died on the 21st of December, 1879, at the age of sixty-six years.

JOHN JOSEPH NORTON, of Poole, Dorset, is another example of the many self-made men to be found in the ranks of the temperance reformers.

He was born at Southampton, October 27th, 1843, but removed with his parents to Poole, where at the age of twelve he went to work at a lath-splitting establishment, where he continued to be employed until October, 1872. By the exercise of great self-denial he had then saved sufficient capital to enable him to set up in business, and in eight years he was the principal of the largest concern of the kind on the south coast of England. His timber yards now cover an area of over five acres, and his business is known as Norton's Deal and Slate Yards, Poole.

In 1855 he became a Band of Hope boy, and his interest in the cause has never slackened. Mr. Norton is a Congregationalist, but his sympathies are often enlisted in behalf of weaker or less popular bodies of Christians. This sympathy was fully demonstrated by his action in favour of the Salvation Army in Poole. The mayor and corporation had issued a proclamation prohibiting the processions of the army, and they appealed to Alderman Norton for help and protection, and he considered that if it was legal for the mayor to march in procession with music, &c., to church or chapel, there could be nothing illegal in the Salvation Army doing the same. He gave the authorities notice that on a given date he would head the army procession, and make himself the responsible leader for the time being, so that they would have to take him into custody, and contest the matter in the law courts. The result was that the opposition to the army broke down, and the proclamation was withdrawn.

During the term of his shrievalty Mr. Norton presided over the distribution of the funds of a large relief committee during the period of distress in Poole. He was for two

years the president of the Dorset County Temperance Association, and afterwards president of the Poole Band of Hope, besides being an active member of the Poole Sunday Closing Committee.

In 1844 the Temperance Society decided "to take steps to find out about the continual breaking of the licensing laws which was going on in Poole." The police of the town refused to enforce the law, and so did the watch committee; therefore Mr. Norton undertook an inquiry at his own expense (about £1500), although urged again and again to let the matter rest. He engaged the services of two private detectives to get evidence with regard to certain public-houses, and served eighteen notices of objection to the renewal of licenses. Against nine of those, summonses were issued. The cases were heard in August, and resulted in the withdrawal of seven licenses in September.

By a strange error of judgment, or something more difficult to explain, the magistrates granted a renewal of four of these licenses, but refused to renew four others against which no complaint was lodged for misconduct, and on appeal, the Quarter-sessions quashed the justice's decisions in four instances. Two notorious houses, however, were closed, and the right and duty of a citizen to do what he can for his town in the suppression of resorts of vice was ratified by the Court of Quarter-sessions.

One of the private detectives employed by Mr. Norton was a man named Williams, who had been seventeen years in the police force, with a uniformly good character, and a charge of perjury was preferred against him, resulting in his conviction and sentence to seven years' penal servitude. Many persons believed that the man was innocent, and strenuous efforts were made to obtain a remission of the sentence, but without avail. The whole proceedings were such as to raise serious doubts as to the unbiased character of the police authorities of Poole, which, as far as we can learn, have not been removed to this day. As may well be imagined, Mr. Norton suffered very much, and was cruelly persecuted.

In April, 1885, a meeting was held in the Amity Hall, Poole, presided over by Mr. J. Fairley Rutter, president of the Dorset and Southern Counties Temperance Association, when a testimonial consisting of an elegant

épergne, a gold watch and chain, and an album were presented to Mr. and Mrs. Norton. The épergne and the watch bore the following inscription:—"Presented by public subscription to Alderman J. J. Norton, in recognition of his self-denying efforts to enforce the due execution of the licensing laws at Poole, and as an expression of sympathy with him in the persecutions such action provoked. April 8th, 1885."

The following address, handsomely illuminated on vellum, and enshrined in a gold frame, from the London Committee, was read by the Rev. G. Brooks:—

"To Mr. J. J. Norton, Alderman of the
Borough of Poole.

"SIR,—We, the members of the London Committee on the Poole Perjury Case, having, through our investigation of the circumstances of that case, been made acquainted with the noble resistance which you have offered to the unlawful and unscrupulous action of the liquor traffickers of Poole and their aiders and abettors, feel constrained to express to you the high sense of admiration which we entertain for your character and work.

"To you belongs the honour of having been the first man in this country who alone, unaided, and opposed has resisted the renewal of ordinary licenses to sell intoxicating liquors. Exercising the simple and inalienable right of a citizen, relying only on the righteousness of your cause, you have stood up to check the ravages of an iniquitous traffic, and to vindicate law and order. You have been undaunted by persecution, unmoved by danger. Surrounded by foes, your life threatened, your property imperilled, you have said with the great apostle 'None of these things move me, neither count I my life dear unto myself.' We congratulate you on the courage, zeal, and self-sacrifice which you have shown in peculiarly trying circumstances.

"Your example has been and will continue to be an inspiration to your townsmen, and to your fellow-workers in the cause of morality and order throughout the country. We tender you this mark of sympathy and respect in the hope that it may in some humble degree encourage you, and your children after you, to continue to 'trust in God and do the right.'

Mr. Norton responded in a characteristic, humorous, and common-sense speech.

In the course of the annual sermon to the Good Templars of Poole, the preacher, the Rev. W. Mottram, spoke of Mr. Norton as being "a man who has staked dear life, private fortune, and commercial interests, all on

this great hazard of bringing into the light the inner life, the twilight abominations, and the obscure harlotries of the town he lives in. There," said the preacher, "one of the noblest and bravest battles of modern times has recently been fought, by one of our manliest and most courageous brethren, Mr. Alderman Norton. Such men as he will be honoured one day as members of a true and choice band, worthy of the glory of our Temperance Thermopylæ. Well done, Leonidas the brave!"

Despite all that he had to pass through, Mr. Norton lost none of his love for the town of his adoption, and as his share of the public offering towards celebrating the Queen's Jubilee he volunteered to give £1000 (as a jubilee gift to his fellow-townsmen) towards the cost of a building to be used as a free library, reading-room, school of art, &c.; but, as the scheme was not warmly responded to, he ultimately undertook to defray the entire cost of the building himself, and a very handsome and commodious structure was erected at an expense of £2500—"the amount," says Mr. Norton, "with interest, of the cost of drink in a moderate drinker's home (at 2s. a day) for thirty years."

The following description of the Poole Jubilee Free Library and School of Art is from *Bournemouth Illustrated*, p. 59:—"Mr. Norton's munificent gift to the inhabitants of Poole is a very handsome building, forming quite an ornament to the upper part of the town. It is in the style of architecture technically known as Free Classic or Queen Anne, the materials used being red brick and stone, the combined effect of which is very pleasing. . . . The main entrance is approached by ascending a few steps from the level of the footpath, and passing under an arch which leads into the porch or open vestibule, preparatory to entering the main hall (the latter being divided from the former by an ornamental framed wood screen, filled with stained glass), the hall is seen to consist of an oblong chamber of about 13 feet in width by 26 feet in length, out of which, at the further end, the public staircase rises, on each side being the doors, arranged for communication with the general reading-room on the right, 44 feet by 24 feet, the ladies' reading-room on the left, 32 feet by 20 feet, terminating with an octagon bay, and the library proper and reference library in the rear, besides other openings leading to the lavatories and ladies'

cloak-room. The general reading-room has a south and west aspect, and is designed with a coved ceiling 15 feet from the floor. . . . In the ladies' reading-room a small gallery is introduced for further accommodation in the event of the room being used for any other purposes than that of its main use, and the octagon bay at the end of the room affords an agreeable and cheerful prospect of the main thoroughfare. . . . On reaching the first floor a commodious class-room is then entered on the left, and being situated just above the lending library, it is of the same dimensions. The school of art for male students being on this floor over the general reading-room corresponds with it in size, viz. 24 feet by 44 feet, and is provided with top and side lights; while that for the female students is similar in shape and size to their reading-room below. . . . A life-size portrait of Mr. Norton, painted by Mr. Warren of Bournemouth has recently been placed in the reading-room. The cost of this portrait—which is an admirable one—was defrayed by a number of gentlemen who considered that some fitting recognition ought to be made of Mr. Norton's splendid gift to the town." In March, 1890, it was announced that Mr. Norton had decided to add a gymnasium and museum to the existing free library.

By the munificence of a self-made man the town of Poole puts to shame its wealthy and magnificent neighbour, Bournemouth, by its complete institution of library, school of art, museum, and gymnasium, costing £5000.

Mr. Norton married, in 1865, the daughter of the late Mr. Harry Watts of Poole, by whom he has had six sons and three daughters. Mrs. Norton died in 1888, her loss being the severest blow Alderman Norton has yet experienced.

In March, 1889, MR. EDWARD CORNELIUS of Tavistock celebrated his teetotal jubilee, and in a letter to the *Alliance News* inclosing £5 towards the funds of the Alliance made the following interesting statement:—"When I became a teetotaller I was residing in a rural parish where the squire and the parson reigned supreme. For anyone to think or do different from either of them was looked upon as sacrilegious. The squire told me I was going to ruin my health, and that I was obstinate in refusing to take beer or spirits. The parson told me I was in sin in denying myself the good creatures of God! Such was the prevail-

ing ignorance of that day. Some time after I became a teetotaller I was taken ill, and a doctor attended me. When I was getting better he told me I must take some wine and some bitter ale, and that my employers would supply me with any quantity he thought proper to order. I told him I was much obliged to my employers for their kind offer, but I had made up my mind not to take any alcohol in any form. On this the doctor flared up, and said his coming to see me was of no use if I would not take what he ordered me. I told him I had been reading Dr. Grindrod's work *Bacchus*. In it I found the testimony of many eminent medical men, who said there was no curable case of sickness but what could be cured as well or better without alcoholic liquor as with it, so I had made up my mind not to have anything to do with it. 'Well, well,' the doctor said, 'if you have really made up your mind you won't take any, I can give you something else that will answer just as well.' He said all people that he had attended to who were in the state that I was in were craving after stimulants in some form or other, and one great object doctors had in view was to keep the mind quiet. This was the reason they allowed their patients to take certain quantities. I got all right without any. Before I became a teetotaller I kept a debtor and creditor account for three years of my income and expenditure. I then gave it up, thinking I could regulate my expenditure. Some time after I became a teetotaller I took an average of what my drink bill had cost me in the three years in which I kept the account. This amount I at once decided should be placed in the bank yearly; and I find at the end of forty-six years it had amounted to over £800. Had I continued drinking like some of my early friends this money would have been all wasted, and, like some of them, I might have spent my latter days in the Union Workhouse. I am happy to say, with my sister, we are spending our old age in happiness and comfort, having everything we stand in need of.—Your humble servant,

"EDWARD CORNELIUS.

"Tavistock, March 5th, 1889."

The REV. JOHN MOSS was born at Stock, in the county of Essex, February 1st, 1806. He studied for the ministry at Newport Pagnell, Bucks, and signed the pledge at Christmas, 1839, at Chelmsford, where he resided. He

became a laborious worker in the cause, attending meetings, giving lectures, holding classes, and in many other ways, both in his private and public life, striving to recommend the adoption of total abstinence principles.

In 1871 he fulfilled an engagement to travel for the West of England Temperance League, under whose auspices he lectured most acceptably in the counties of Dorset and Somerset. He returned home very much fatigued with his long walks and daily lectures, and continued an invalid for about twelve months, passing away on the 20th of January, 1872, having almost completed his sixty-sixth year.

The REV. JOHN PYER of Devonport was long actively identified with the temperance movement, and for about twenty years occupied a very prominent position as an Independent minister in Devonport. He is said to have been a man of a stern and rugged exterior, and somewhat abrupt in his manner, but he had a noble heart, full of kindness and affection, and was much loved by those who knew him. "His life was marked by unwavering integrity, and an earnest, straightforward manliness, that won for him the respect of all who knew him." He died very suddenly in his study in April, 1859, in the sixty-eighth year of his age.

For over twenty-five years Devonport was favoured with a chief-constable who came to them as a faithful total abstainer, and in a short time he became a terror to evil-doers, and effected a great change in the conduct of public-houses under his jurisdiction. This was MR. JOHN LYNN, who died January 15th, 1889, at the age of sixty-six years, nearly fifty of which he had been a police-officer.

One of the earliest and most faithful supporters of temperance principles in Devonshire was MR. GEORGE RICE of Oak Cottage, St. Marychurch, Torquay. He died on the 15th March, 1887, at the advanced age of eighty-seven years. Mr. J. P. Uran of the Alliance wrote of him: "He was a true friend to the United Kingdom Alliance, and a regular subscriber to its funds. Genial in his disposition, and benevolent in his sympathies, our friend will be missed by many."

In 1836 Mr. James Teare reached Plymouth, and formed the nucleus of what afterwards became the Plymouth Temperance Society. One of the first to listen to and adopt the new doctrine was MR. GEORGE JAMESON, who with about half a dozen others

signed the total abstinence pledge. Here, as elsewhere, the great difficulty was a suitable meeting-place. "All the chapels and schools were closed to what was regarded as a social if not a religious heresy, and it is a historical fact, of which Mr. Jago and the committee of the 'Free School' in Coburg Street—Plymouth Public School, as it is now called—have to be proud, that the portals of that building, then of comparatively small dimensions, were the first in Plymouth to open to a teetotal advocate."

The little band had a rough time of it, and Mr. Jameson often recalled the time when, as he walked the streets, the cry was raised, "There goes a teetotaller!" and the rarity of the sight even caused the people to come out to see him, or stand at their doors and windows watching him go down the street. At the first public temperance demonstration in Plymouth George Jameson was amongst the little group of teetotallers who were laughed and sneered at on all sides. Men stood at the public-house doors holding out pots of beer to them, while others used towards them the vilest language; but they stood their ground, and persevered in their efforts. At first, for want of a better place, they met in Jameson's room, and then in rickety lofts and upper rooms, as occasion served. As an instance of their ardour in the cause and their want of means, Mr. Jameson says that on a grand occasion he and two others bought a pound of candles each to light up the room.

Their first public tea-meeting was held at the "Pantheon," which used to exist in Vauxhall Street, and was used as a music and dancing saloon. Almost twenty years elapsed before the teetotallers were fully organized as a regular society, but the banner of the Plymouth Temperance Society has always borne upon it the words, "Established 1836"—and rightly, because the visit of Mr. Teare was the "establishment" of total abstinence in Plymouth, and a little "society" of members had been kept together from that period. The first committee was formed in a room on the Parade, over what afterwards became known as Pollard's stores, but which was at that time a chapel. The Bethel Committee and the Brianites were the first religious communities who opened their premises to the advocacy of teetotalism, and Mr. Balkwill (father of Mr. A. P. Balkwill) and Mr. Edmund Fry, an artist, were the first two

men of position in the town who associated themselves with the movement. Amongst those who have played a useful if not a distinguished part in connection with the society are the following:—Mr. J. P. Uran, Alliance superintendent at Plymouth; R. D. Phillips; W. J. Chambers, who was for twenty-one years financial secretary; W. J. H. Rowe, Samuel Elliott, Captain Sumpter, Mr. and Mrs. George Clark, Peter Perkley Parker, Mr. and Mrs. Hinton, Dr. Pearse, Mr. Tyeth, Mrs. Paull, R. E. Serpell, J.P., Caleb Angus Windeatt, David M'Callum, Henry Horswell, and others, who with few exceptions have gone to their rest.

George Jameson (born 1813) was the last of the pioneers, and lived to be known as the “old blind teetotaller of Plymouth.”

MRS. PAULL, mother of Miss M. A. Paull (now Mrs. John Ripley), was one of the first to espouse the total abstinence principles in Plymouth. Mrs. Paull was best known for her generous hospitality, her door being always open to those who loved and laboured for the temperance cause. Her children were thus brought into immediate acquaintance with the old advocates; hence the many pleasing reminiscences and interesting incidents interwoven with the admirable stories that have come from the pen of her talented daughter, Miss M. A. Paull.

Mrs. Paull was not a platform worker. “She had no power to rouse the masses with eloquent words. Hers was one of those sweet, quiet, unobtrusive natures which ‘do good by stealth, and blush to find it fame.’ She ruled well her household, and her children bless her.” She died on the 24th of May, 1884, at the ripe age of eighty-five years (*British Temperance Advocate*, 1884, p. 1090).

MRS. MARY TOMBS of Plymouth was another of the mothers of temperance in that district, and an active, earnest teetotaller for over forty years. In her early days she walked from Plymouth to Portsmouth, a distance of over 150 miles, to meet her husband returning from sea. In her old age she showed her love for the cause of temperance by joining the Good Templar Order, and until within three weeks of her death was a regular attender at her lodge, walking over two miles each way, and reaching her home after eleven o'clock at night. She died on the 23d of September, 1880, at the age of ninety-one years.

HENRY HORSWELL was born at one of the

pretty little villages along the Dart in 1797, and in early life became a Wesleyan Methodist and a local preacher. He settled down in business at Tavistock, where he was amongst the first to join the ranks of the temperance reformers, and after hearing the two pioneers of teetotalism in that district, J.S. Buckingham and James Teare, he at once joined with them, and for nearly fifty years gave all his energies to the movement. He devoted his spare time to the work of propagating the principles in the villages in the neighbourhood. He afterwards gave all his time to the work, and became temperance missionary for Devonport, then for Plymouth and Stonehouse, where he was eminently successful and beloved by the people. He took special interest in the work of reclaiming persons discharged from prison after suffering sentences passed upon them for drunkenness. Lodging-houses, haunts of vice, the soldiers’ barracks, &c., were systematically visited and good work done. He was very happy in the schools and amongst the children of the Band of Hope, believing it to be the wisest and best policy, the safest and surest method of promoting true temperance, to train the young in efficient Bands of Hope. On his death-bed he was cheered by the news that a Band of Hope had been formed in Charles Parish, Plymouth, and exclaimed, “Blow my temperance trumpet for me!” He passed away after an illness of seven weeks, borne with Christian patience and resignation, on the 4th of February, 1880, at the age of eighty-five years.

R. E. SERPELL, J.P., of Plymouth, was past middle age before he became a total abstainer, but turned out a liberal friend and active worker in the cause. He died October 26th, 1886, aged seventy years.

CALEB ANGUS WINDEATT of Plymouth was widely known as a generous friend of temperance and a regular attender at the meetings, though not a platform speaker. He died in February, 1886, at the age of seventy-one years.

DAVID M'CALLUM was a native of Stranraer, Scotland, but when about twenty years of age settled in Plymouth, where he commenced business, and was married as a total abstainer. For many years he took an active interest in the temperance movement, and was one of the earliest friends of the Alliance in the West of England. For over fifty years he remained true to his principles, and advocated them to

the last. He died May 20th, 1889, aged seventy-two years, leaving seven sons all grown up, and a name long to be remembered with affection and gratitude.

On the 24th of April, 1832, a temperance society on the ardent spirit pledge principle had been established at Bodmin, the chief town of Cornwall, by the Rev. G. W. Carr, of New Ross, Ireland, who was then agent for the British and Foreign Temperance Society, the Rev. John Wallis, vicar of Bodmin, being the secretary.

In the early part of 1836 Dr. Henry Mudge of Bodmin, in a letter to Mr. Joseph Livesey of Preston, says:—

“My resolution is taken. On Monday next, our monthly meeting night, I mean to press the old society to adopt or reject the teetotal pledge. If the latter be done, I hope to start an auxiliary to ‘the British Temperance Association.’ Several young men have applied to me, wishing to engage in the work; and (without boasting, sir) I seem to have a call to go before them. My fear is standing alone at first. The chemistry of intoxicating drinks I do not consider myself unable to cope with; but taking up *every department* I feel unequal to. I pray the Lord to send labourers into this vineyard, and root up every tree that beareth not good fruit. I have been encouraged by the figure of truth being the load-stone; hold it near the heap of materials and the good will be attracted. I shall try. I used often to wonder at paltry objections being repeated after they have been carefully answered, until I went to the Word of God, and found, that though Dagon fell down before the ark of the Lord, yet did his followers set him up again; and though he fell down again, and lost his head and his limbs, yet in the stump was there divinity enough for the Dagonites to worship” (*Preston Temperance Advocate*, 1836, p. 21).

On the 15th of May, 1837, a teetotal society was established, DR. HENRY MUDGE being the first to sign the new pledge. Meetings were held and a few drunkards were reclaimed, but the work was wonderfully helped by the subsequent efforts of Mr. James Teare, who was invited to Bodmin by Dr. Mudge. On the 7th January, 1838, Mr. Teare commenced his labours here, and in two nights 200 persons were added to the ranks of the teetotallers. From that time the society began to make rapid progress,

and was ably assisted and supported by Dr. Mudge, who threw himself heartily into the work.

For almost forty years Dr. Mudge was a rigid and consistent teetotaller, one who was greatly esteemed and respected; and although he had an extensive practice, he rarely if ever prescribed alcoholic liquors as medicine, as he firmly believed them to be both useless and dangerous.

He was warmly attached to the Methodist Society, and keenly felt the action taken by the Conference in 1841. In 1859 he wrote and published a course of five lectures on “*Physiology, Health and Disease, Demanding Abstinence from Alcoholic Drinks and Prohibition of their Common Sale*,” which were interesting, instructive, and as simple as it was possible for such a subject to be presented to the public, the scientific terms being rendered into plain English. Dr. Mudge died June 27th, 1874, at the age of sixty-eight years.

At first, the early advocates of teetotalism could find no home in Bodmin except in the house of Dr. Henry Mudge, whose wife was for years the only hostess who gave them a kindly reception. MRS. SUSAN MUDGE was in perfect sympathy with her husband, and encouraged and helped him in his temperance efforts. She died at Bodmin, April 24th, 1872, sincerely regretted.

MR. J. W. COOM held the post of secretary for a number of years, and proved himself a true and ardent friend of the cause. The success that attended Mr. Teare’s efforts in Cornwall was beyond precedent, and for a time he seemed to turn the whole county in favour of temperance principles.

Teetotalism was first introduced into St. Ives, Cornwall, by a young woman from Shropshire, who distributed a few numbers of the *Preston Temperance Advocate*, the *Temperance Doctor*, &c., and the reading of these publications led to the holding of a meeting, September 6th, 1837, when the same young woman administered the pledge to seven persons. On the 9th February, 1838, Mr. James Teare delivered his first lecture in the Wesleyan Chapel, St. Ives, when twenty-four names were added to the little band of teetotal pioneers. A temperance committee was formed, and at a second lecture in the same chapel the number was increased to seventy-four. In three months

the total number of members was 1195, viz. 725 adults and 470 juveniles. Such was the effect of the teetotal movement, that the report of the second years operations of the St. Ives society stated that, "During the past year the Lord has signally blessed this town with an extensive revival of religion, and about 1200 persons have been added to the churches, during which many instances occurred proving the connection of teetotalism with the revival of God's work; it prepared the many for the receiving of the Spirit, and this society now numbers upwards of 900 members of Christian churches, and of that number 200 are reclaimed drunkards, who are converted to God and walking steadfastly in his ways. Among our numbers we have enrolled five ministers of the Gospel, ten local preachers, thirty-five class leaders, and about 200 prayer leaders. Twelve of the vessels sailing on the principle, the masters of which are pledged members, have daily prayer meetings on board. Besides all this, four public-houses have been closed during the year." The agitation was kept up by weekly meetings held alternately in the Wesleyan and the Primitive Methodist Chapels (*Vibert's Vindication of the Case of the Teetotal Methodists of St. Ives*, 1842).

On the 24th of August, 1838, the Cornwall Teetotal Association was formed at the first teetotal delegate meeting ever held in that county, the meeting being held at Truro, particulars of which were supplied to the *Intelligencer* by Dr. Henry Mudge of Bodmin. In his communication he says:—"I should think fifty gentlemen, whose habits of business were of a superior order, sat in consultation. Scarcely a corner of the land but sent a helpmate. The Cornish motto is 'ONE AND ALL,' and acting under it, the teetotallers already, that is in nine months, muster more than 18,000, or about one-seventeenth of our whole population; the largest societies are Penzance, 5000; St. Ives, 2500. The business of the meeting was as follows:—

"*Resolution 1.* That an association for the whole county be formed, to be called the Cornwall Teetotal Association.

"*2.* That the terms of union be the adoption of the teetotal pledge, and a proportionate pecuniary contribution; fixed for the first call at £1 per 1000 members.

"*3.* The committee (which were named).

"*4.* The publication of a monthly journal, to be called the *Journal of the Cornwall Teetotal Association*.

"Here we were obliged to adjourn, leaving for discussion the important point of the *employment of agents*. Into this and other minor affairs the delegates who remain at Truro will enter, but I cannot immediately send you the result. I think we have taken a right course. Let every county form an association; let each one publish its journal, of which let a copy be forwarded to London monthly, whence should issue a superior work and a weekly newspaper.

"As to agents, I shall be glad to get into a regular mode of having one or more. Where there are large and regularly organized societies, it is of the greatest service to have good and regular notice of an efficient advocate coming into the field, that the most may be made of his services. Mr. Teare was at our meeting, and Mr. Cassell of Manchester was to address the public meeting at night. October 14th, a public supper will be given at Bodmin to the teetotal husbandmen who have maintained their consistency during the harvest. For the present I can only subscribe myself, *ut semper*, HENRY MUDGE." (*Temperance Intelligencer*, 1838, p. 333.)

Mr. James Teare spent three months in Cornwall during this year, and above 5000 persons were reported as joining the societies during his visit, so that he had most remarkable success amongst the Cornish people.

Like the Welsh, they made teetotalism the handmaid of, nay more, a part and parcel of their religion, and many soon became identified with the churches, and in their love-feasts, band meetings, &c., bore testimony to the value of total abstinence, thus indirectly carrying the truth into every phase of their social and religious life.

While James Teare was engaged upon his great mission in Cornwall he succeeded in making arrangements for meetings at Falmouth, the first of which was held in the Baptist Chapel on the 29th of January, 1838, and another shortly after in the Wesleyan Chapel, both addressed by Mr. Teare, and both presided over by the Rev. W. F. Burchell, pastor of the Baptist Church at Falmouth.

A society was duly organized, the first secretary being Mr. John Jennings. Among the early supporters of the movement the most

active were Mr. Joseph Earle, actuary of the Falmouth Savings-banks; Mr. W. M'Dowell, auctioneer; Julius Palmer, draper; Francis Carne, grocer; and later on by Messrs. Frederick H. Earle, son of Joseph Earle; Mr. Samuel Fox; Mr. Nathaniel Fox.

A monthly magazine entitled the *Falmouth Teetotal Advocate* was commenced in April, 1838, and in the following year was altered to the *Cornwall Teetotal Journal*. What is believed to have been the first bazaar ever held in aid of teetotalism took place at Falmouth in 1840, the prime mover and active secretary of which was Mr. F. H. Earle, who has been a devoted friend and supporter of the cause from an early period to the present. The net amount realized by this bazaar was about £30, which was considered a very handsome sum for such a purpose at this early stage of the movement. As in other parts of Cornwall so also in Falmouth, a good work was done and many were rescued from drunkenness and sin.

A more extended account of the movement in Cornwall will be found in a later chapter, as we only have room here for one or two notices of early friends and active workers in Cornwall.

REV. JOHN POWER, vicar of Altemon, Cornwall, was "a very decided temperance man, and for a lengthened period a more or less active worker in the temperance movement." He died at Bath, February 6th, 1887.

During his early labours at St. Ives, Mr. James Teare found a willing convert in MR. JOHN THOMAS, who remained faithful to the cause for about fifty years. He died December 1st, 1887, at the age of sixty-nine years. His character and labours are thus described by Mr. J. P. Uran, Alliance superintendent:—"Patient, plodding, persevering, unwearied, always to be depended on, whoever else might fail. Such was in deed and in truth the friend whose loss we mourn. As a platform speaker, his efforts were chiefly confined to St. Ives and its neighbourhood, but at home he was ever acceptable, and was believed in by everybody and respected by all. So far as temperance effort is concerned, his loss will be greatly felt. Religiously, Mr. Thomas belonged to the Methodist New Connexion, and held the offices of local preacher, class leader, &c. &c. Our friend had been for many years a widower. He leaves sons and

daughters, who, while lamenting his loss, may well rejoice in his memory and 'call him blessed'" (*Alliance News*, 1887, p. 829).

JONN THORNE of Watchet was an old temperance worker, a thoroughly earnest and enthusiastic supporter of the Alliance, who several times journeyed from Watchet to Manchester to be present at the annual meeting of the Alliance. He was largely engaged in business, was a prominent man in many ways, and much esteemed by all classes. He died September 27th, 1889, aged seventy-four years.

RICHARD VEALE of St. Austell, Cornwall, was an attached member of the Society of Friends, and one of its laborious ministers. He was an old and fervent supporter of the temperance cause, and its varied organizations. He departed this life in November, 1879, when within a few days of completing his eightieth year.

In Cornwall, as in other parts of the United Kingdom, the temperance movement has found the truest best friends and most liberal and faithful supporters amongst the members of the Society of Friends or Quakers.

At Liskeard the ELLIOTT FAMILY were amongst the earliest adherents of the movement, and in November, 1879, the cause lost a true friend in John Elliott of Liskeard. Mr. Elliott was a prominent public man, and occupied the mayor's chair for two years with general acceptance.

Of the active friends of temperance in Cornwall, the name of WILLIAM DOCTON of St. Ives stands first as the recognized leader and director of the movement in that district. Mr. Docton was a tailor to trade, and began his connection with the teetotal principle from the advent of James Teare at that town in 1838. As will be seen in a subsequent chapter, he took a prominent part in the agitation in St. Ives and district, which culminated in a large secession from the Wesleyan Methodist Society on the passing of the conference rules against temperance societies, &c., in 1841. Mr. Docton was a Methodist local preacher, and a staunch friend of true temperance to the last. He died at his residence, St. Ives, on the 7th of March, 1879, at the age of sixty-nine years.

Amongst the many who delighted to honour him as their teetotal father was the late much-esteemed James Eddy of Manchester.

JAMES EDDY was born at St. Ives, Cornwall,

in May, 1834. His early days were days of weakness and suffering—a protracted struggle with physical and other difficulties, which were gradually mastered, and at a slow rate of progress he grew in strength and stature, &c. He had a quick, active mind, an exceedingly sensitive temperament, and greedily drank in stories of witches, ghosts, and goblins, until he was afraid to be alone or to linger on the beach till the shadows of evening fell.

In "Temperance Experiences" (*British Temperance Advocate*, 1883, p. 842) Mr. Eddy gave a brief sketch of his life, from which we cull a few particulars. He says: "Just about this time, and not far from the spot where I began to be, some passengers were landed from a steamer just arrived from Bristol. One of those passengers was regarded with curious interest by the little group who watched the debarkation. That passenger was James Teare. By part of the crowd he was heartily welcomed, and by others he was received with groans and hisses. He was a man, however, who could not be turned from his purpose by an outburst of adverse feeling. He was one who had set himself a work to do, and *right manfully* he did it. Nor is it too much to say here, that no man since John Wesley in the same town pillow'd his head on Burkitt's Notes and thanked God for a 'sound side' has proved such a benefactor to the county of Cornwall. While those first battles were being fought with the *drink interests*, I was doing my little best to master the difficulties of a scholastic kind. I had passed from the dame's school to the church schools, the master of which was fond of drink, grew fonder, became an indifferent teacher, was disgraced, dismissed, and at last became a wandering beggar. I went next into the hands of a better master, with whom I made some progress, and with whom I should have remained, but did not. I got an idea into my head that to be with cattle in the fields was nicer than being at school. I was under no restraint. My parents thought nothing of the value or importance of education, and therefore left me perfectly free to please myself. I hired myself for a few pence weekly, and to the fields I went. Physically the step was a wise one. Mother Earth took kindly to me, and what with the fresh air, healthy exercise, and plain, wholesome food, I soon began to feel the stirrings of a new life within me. I became stronger, grew faster. Life itself became a pleasure to me—*it was a joy to be.*

"About this time I came under the influence of the new ideas about drink, and requested the late William Docton to put my name on the pledge-roll. I saw that drink was a bad thing. I experienced a little of its evil power at home—not to any great extent; it never robbed me of a meal or deprived me of a blanket, but it sometimes made a rift in the lute and marred the music of home; but the shadow was lifted before I completed my teens, and my good old father, six years older than the century, sits calmly on his hearth awaiting his summons to 'the land of the leal.'

"My course of abstinence, however, was not unbroken. I became associated with those who followed the drinking customs, and for a short time was drawn into the snare. At first I was charmed with the effect of it. It seemed to give life the rosiest colours, and possess the power to charm away whatever was unpleasant and uncanny. Alas for the number of victims so deluded even yet! One night I was betrayed into an indulgence which was followed by consequences so painful that a complete revulsion of thought and feeling was effected. And when I staggered from a couch, where I had suffered untold agonies, I determined to place myself no more within the tempter's power. That resolution has been kept to this day."

He spent two or three more years with the cattle and the corn under an indulgent master, of whom he speaks with great affection. At this time he experienced what he aptly describes as *book-hunger*, and became a diligent student of the Bible, Bunyan's *Pilgrim's Progress*, portions of Shakespeare, Milton, Burns, &c., as opportunity and very limited means allowed, in days when books were dear. He next was employed at a foundry for two years, where he was often tested and tried, but stood firm. Again he went into the fields and the mines, and eventually married a comely country maiden and commenced housekeeping on teetotal principles; "a rule," says he, "never departed from and still in force."

He now joined himself to the bands who went out by twos and threes to indoctrinate the people into the knowledge and privileges of total abstinence; travelling, as have many others in distant parts of the country, without any other fee or reward than the priceless luxury of doing good. To use his own words: "There came a crisis in my life unlooked for,

unexpected, and unsought. My teetotal father, good William Docton, for many years the stay and pillar of our cause in the Land's-end county, came to me one day and said: 'My son, leave your work for a while and serve the association for a few weeks as its agent.' I obeyed, did my three months, then went for a similar term to the Eastern Association."

On the formation of the Devon and Cornwall Temperance League, Mr. Eddy undertook the agency, and for a while divided his time between the three organizations, visiting all the principal towns and villages in the two counties. His next engagement was with the West of England League, for whom he laboured for several years, and early in 1873 he was placed on the staff of the British Temperance League.

A braver, nobler, purer, and more earnest worker never stood on the temperance platform than the late James Eddy. He was one of the most popular and truly beloved agents of the League—a man whose friendship, once gained, was lifelong and true in storm and in sunshine.

On the 18th of May, 1885, he was about to enter upon a week's mission at Doncaster. While speaking at Hexthorpe he was overcome by sick headache, and had to retire in the midst of his lecture. He received the kindest and best attention from the friends with whom he was located for a week, and then he returned home to Manchester, where he died June 19th, 1885, at the early age of fifty-one years.

JOSEPH IRWIN was born in the parish of Morthoe in the year 1803, where his father was a farmer, and where he resided himself until 1852, when he retired from business and settled in Morthoe village until 1868. In 1840 he married the only sister of the late Tom Smith, by whom he had issue, one daughter, Mrs. Coad, wife of Mr. Richard Coad, agent of the United Kingdom Alliance. In 1868 he went to live with his daughter, and in 1870 married the widow of the late Samuel Day of Braunton, and settled in Ilfracombe, where he remained until his death on the 8th of October, 1888, at the advanced age of eighty-four years.

CHAPTER XX.

WESLEYAN METHODISM AND TEETOTALISM.

1836-1842.

A Personal Explanation—Wesley's Rules—Declarations of Conference of Methodist Episcopalian Church of America—Emphatic Utterances of other American Churches—Church Offices and Drink Selling—Ministers Falling by Drink—Action of the Conference of 1841—Results on the Newly-reformed Drunkards of the Society—Sacramental Wine—Closing the Chapels against the Teetotallers—Gagging Tee-total Ministers—Strong Action at St. Ives, Cornwall—Contrary Action of the Primitive Methodists—New Rules Enforced—Secession of and Formation of a new Methodist Society—Expressions of Sympathy—Success of Teetotal Methodists—Rev. G. A. Bennetts Refuted—Rev. Richard Tabraham—Rev. W. J. Shrewsbury—Rev. Samuel Romily Hall—Rev. James Cox—Rev. George Mauder.

In the interests of truth, and to show how much the pioneers of temperance had to contend with, we are compelled to relate facts which even now give us pain to recall; but if our history is to be an honest and impartial one, we must stifle our feelings and give the whole truth. The reader may better understand our position when we say that from boyhood we have been identified with Wesleyan Methodism, and love it still, and therefore would much rather have passed unnoticed certain facts and incidents which form a part of the true history of the temperance reformation.

In an early chapter we directed attention to the rules of the Wesleyan Methodist Society which related to "drunkenness, buying and selling spirituous liquors, or drinking them, unless in cases of extreme necessity." On the formation of the Methodist Episcopal Church of America, the above was incorporated in their rules; but as on this side of the Atlantic, so also in America, both the *spirit* and the *letter* thereof were for some years ignored or altogether lost sight of by a large number of Methodists. In 1833 the General Conference of the Methodist Episcopal Church of the United States of America spoke out very strongly on the subject of temperance in an address to the churches, condemning both the use and manufacture of intoxicating liquors, as the following extract will show:—

"A large portion, we fear, of the most important and responsible business of the nation is often transacted under the influence, in a greater or lesser degree, of alcoholic excite-

ment. And can those be innocent who contribute to secure such a result, whether by the pestilential example of temperate drinking, as it is called, or the still more criminal means of furnishing the poisonous preparation by manufacture and traffic for the degradation and ruin of others. The man who drinks intemperately ruins himself, and is the cause of much discomfort and inquietude, and perhaps actual misery in the social circle in which he moves; but manufacturers, and those who are engaged in the traffic in ardent spirits and other intoxicating liquors, do the work of death by wholesale; they are devoted by misguided enterprise to the ruin of human kind, and become directly accessory, though not intended by them, to the present shame and final destruction of hundreds and thousands. And we gravely ask, with no common solicitude, Can God, who is just as well as good, hold that church innocent which is found cherishing in her bosom so awful and universal an evil?" (*American Permanent Temperance Documents*, vol. i. p. 241-242).

Commenting upon this grand utterance of the conference, the sixth report of the American Temperance Society (p. 16) says:—

"It has been publicly announced by leading men in that Connexion, as their settled conviction, that he who lives to see the year 1836, the time of the meeting of the next General Conference, will witness the entire Methodist Connexion throughout the United States, free from makers and vendors of spirituous liquors. May their anticipations be realized, and their zeal and success in this

work quicken and animate others, till every Christian church of every denomination shall be free from this disgrace."

It was not until the Conference of 1848, held at Pittsburg, that Wesley's rule on temperance was restored, after about twenty years' efforts had been expended thereon (*Scottish Temperance Review*, 1848, p. 478).

It will be evident to all that this rule had been grossly violated on both sides of the Atlantic.

More emphatic still were the utterances of the General Assembly of the Presbyterian Church, U.S.A., on this question, viz. "It is now a well-established fact, that the common use of strong drink, *however moderate*, has been a *fatal soul-destroying* barrier against the influence of the Gospel;" and it hailed the temperance reformation as a "harbinger preparing the way of the Lord," and acknowledged that "the banishment of that liquid poison, which kills both body and soul, has made way for the immediate entrance of the Spirit and the Word into the glorious train of the Redeemer." "But," continues the address, "a great work is still to be effected in the church. The sons of Levi must be purified. The *accursed thing* must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the *drunkard's poison*, or by a *sacrilegious* traffic to make it their employment to degrade and destroy their fellow men, those who love the Lord must not keep silence, but must lift their warning voice, and use all lawful efforts to remove this withering reproach from the house of God" (*American Permanent Temperance Documents*, vol. i. p. 242-243).

Equally strong were the utterances upon this subject of the Presbytery of New York, the Synod of Albany, the Presbytery of Delaware, and the General Association of New Hampshire.

The General Associations of Connecticut, Massachusetts, and Maine said:—

"That in their judgment the traffic in ardent spirit as a drink is an immorality, and that it ought to be viewed and treated as such throughout the world; that this immorality is utterly inconsistent with a profession of the Christian religion; and that those who have the means of understanding its nature and effects, and yet continue to be engaged in it, ought not to be admitted as members of

Christian churches, and those who continue to be engaged in the traffic are violating the principles and requirements of the Christian religion" (*American Permanent Temperance Documents*, vol. i. p. 244).

Such utterances as the above were not to be dreamt of as possible a few years ago from some of the churches in Great Britain and Ireland. The real reason, perhaps, was the fact that in many districts the wealthy and liberal members of the several denominations were engaged in the manufacture and sale of intoxicating liquors. On the authority of Mr. S. Smethurst, junr., of Great Grimsby, we learn that in 1846 there were in that district the following persons engaged in the liquor traffic who were official members of the Wesleyan Methodist Society:—

"Professing Christian publicans and brewers:

"John Hobson, malster and brewer, leader of three classes, superintendent of Sabbath-school, member of missionary committee, trustee for chapel, and contributor of £200 towards the building of a new Wesleyan chapel at Grimsby.

"William Daim, brewer, contributor of £200 towards the new chapel, and a member of the above society.

"Levi Lee, publican and Wesleyan.

"Thomas Wharton, publican and Wesleyan.

"William Atkinson, publican and Wesleyan.

"In addition to which we have a number of drinking preachers, class leaders, trustees, stewards, and members; also three travelling preachers, staunch supporters of strong drink."

The writer has selected this list by way of illustration, because it was published years ago, and he was unacquainted with any of the parties. He could have furnished a similar list of persons identified with Christian churches with whom he was personally acquainted in another district many miles away, but for obvious reasons he deems it unnecessary.

Despite all this, there was at an early period in the history of the temperance reformation in Great Britain, a number of sterling and heroic temperance advocates amongst the ministers of the various Christian churches, some of whom have lived to see a marvellous change, and to experience the results of faithful adherence to what they felt in their hearts was the cause of God and humanity. The names of some of these are often mentioned in this work.

In the *Wesleyan Methodist Magazine* for 1836 (pp. 905-906) we read as follows:—

"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other. We verily believe that this single sin is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome, whereas he who abstains cannot. It cannot be unwise to throw the guard of abstinence around our moral character and our spiritual interests."

Nevertheless, for a long series of years the majority of the leading officials and ministers of the Wesleyan Methodist or parent Methodist Society were bitterly opposed to teetotalism, as were also a considerable number of the ministers and official members of some of the other branches of the Methodist family, although many of them professed to be friends of what they pleased to denominate as temperance—the moderate use of alcoholic liquors. They not only treated the advocates of teetotalism with contempt and scorn, but denounced them from the pulpit as "dangerous fanatics," "teachers of heresy," "men to be avoided as enemies to the cause of Christ," and they positively refused to announce any of their meetings. This opposition culminated and took an official form in 1841, when the Conference, which met in Manchester that year, passed the three following resolutions:—

"1st. That no unfermented wines be used in the administration of the sacrament throughout the Connexion.

"2d. That no Wesleyan chapel be lent for the meetings of the Temperance Society.

"3d. That no preacher shall go into another circuit to advocate teetotalism without the consent of the superintendent of the circuit to which he may be invited."

It is affirmed that these resolutions were drafted by the Rev. Jacob Stanley, the writer of a pamphlet entitled "Teetotalism Calmly Considered," to which many replies were issued; these replies calling forth another paper from Mr. Stanley.

The teetotalers in the denomination were not wholly crushed by this action of the Conference, nor did they despair of future success, but partly as a public protest against the despotism of their oppressors in the ministry, and as proof of their own attachment to a beneficent principle, they shortly afterwards formed

the "Wesleyan Temperance Association," with the Rev. Joseph Sutcliffe, M.A., as president. As may be imagined, this association did not receive official sanction or aid from the Conference, but was a private and independent organization for members of the Methodist societies.

Only those who as total abstainers were in actual membership with the Methodist society at this crisis can possibly imagine the effect of such action on the part of the highest authorities in the Connexion. At the time of their adoption and enforcement in certain districts a great revival of religion was going on consequent upon the wonderful effects of the advocacy and adoption of teetotalism, where large numbers were added to the membership of the several Christian churches, and many of the Methodist societies were largely reinforced by these new converts. Some of them had been rescued from the lowest depths of sin and misery and led to the foot of the Cross through teetotalism, and now the highest official authority of the church of their adoption had put its ban upon what had been the means in God's hands of their reclamation, and they were "wounded to the heart" on hearing some of their own ministers denounce teetotalism as "a doctrine of devils."

In some districts the teetotal element was so strong amongst the lay members of the society that, as a matter of policy, to prevent the risk of lapses by the revival of the drink appetite through taking intoxicating wine at the Lord's Supper, it was deemed expedient, for the "weaker brother's sake," to use unfermented wine at this ordinance. Some of the more advanced teetotalers believed it to be *wrong* to use a beverage so productive of evil as alcoholic wine in the ordinance commemorating the death of their dear Redeemer; but it was not to favour their views that the change was effected. Good men, who had not yet been able to see their way to become teetotalers, had, however, been convinced that it was quite in accordance with gospel teaching to "shun the appearance of evil," and they were not disposed to place "a stumbling-block" in the way of their weaker brethren, and therefore they had consented to make what they deemed "a sacrifice." How painful, then, must it have been to these men to see the action taken by the Conference in this matter!

The passing of the second resolution was, if possible, still more harsh and cruel. It is an

indisputable fact that many Wesleyan chapels, especially in country districts, were built mainly by and through the self-sacrificing labours of the teetotallers. Closing the chapels against teetotalism, therefore, was nothing more nor less than an open affront to these men, and an attempt to put a stop to principles they held dear. In many cases the people had no other place to meet in, and this arbitrary action had a very damaging effect in different parts of the country. It put ministers and people into a very peculiar position; some of them, in other respects thorough Methodists and strict disciplinarians, could not and would not exercise their powers or obey the commands of the Conference, but quietly winked at the doings of the teetotallers, believing in their hearts that the Conference in this matter had acted unwisely, and that in a little time these obnoxious resolutions would be rescinded; but, alas! years passed over before that was finally accomplished, and only after the society had passed through a series of revolutions and secessions.

The third resolution displayed a spirit of bigotry, intolerance, and arbitrary power hardly consistent with their professions or conceivable in a body of men professing to be followers of John Wesley and disciples of Jesus Christ. It was putting a gag upon the mouths of men whose lives were devoted to the service of the Church, and whose special mission it was to "raise the fallen and to save others from falling."

Perhaps in no other part of the country was the passing of those three resolutions so powerfully and so disastrously felt as in the county of Cornwall, and yet it is questionable whether any other county in England is so far advanced in the principles of temperance as Cornwall is and has long been.

In their wisdom the heads of the Wesleyan Conference thought they were inflicting severe punishment upon some of the most ardent and, as they thought, over-zealous advocates of teetotalism in the ministry, by sending them uninvited into out-of-the-way circuits in Cornwall and elsewhere to labour for the customary period of three years. The result has proved that

"There's a divinity that shapes our ends
Rough-hew them how we will;"

or, in other words,

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

These three years of exile were to some of these men like the sojourn of the apostle John on the Isle of Patmos, "a time of beatific vision," and a blessed preparation for the after-work of life. They were just the kind of sheepherds many of the distressed lambs of the flock required, for they could sympathize with them and help them in the time of their greatest need. Not that all were of this stamp. Alas, no! There were some who were like wolves let loose amongst the wounded and bleeding lambs of the Lord's flock, and they did terrible havoc amongst them. Let the following facts suffice to illustrate this point:—

The district of St. Ives, in Cornwall, was one of those where teetotalism had wrought marvellous changes, and many were added to the churches thereby. The agitation described in another chapter was kept up by weekly meetings held alternately in the Wesleyan and the Primitive Methodist chapels.

One of the ministers who had joined the teetotal society was the Rev. William Appleby (Wesleyan, and colleague of the Revs. William Sanders and Christopher Ridler, ministers of the circuit). Mr. Appleby had agreed to deliver a course of six lectures on behalf of the society, and after delivering the first was summoned to attend the Annual Conference of 1841, where the resolutions above named were passed, and he was appointed to another circuit, although he had been invited, and agreed to stay at St. Ives another year. During the time he was at the Conference a conversation took place between Mr. Ridler and Mr. William Docton, a member of the Wesleyan body, and secretary to the temperance society. This conversation was relative to the use of the wine at the sacrament, whether the blood of our Saviour ought to be symbolized in fermented or unfermented wine. Mr. Ridler affirmed that it ought to be fermented wine, and Mr. Docton maintained the contrary. In the course of this conversation Mr. Ridler said that he who did not partake of the fermented wine at the sacrament lost the blessing of the ordinance. Many of the members of the Wesleyan society in Cornwall thought otherwise, and would not partake of the sacrament on account of its being administered in intoxicating wine.

The conference of the Primitive Methodists, held but a short time previous to this, had used the unfermented wine and unleavened bread at this ordinance, when the communii-

cants were chiefly preachers in the Connexion, and the magazines of the body contained instructions that the same might be used throughout all their chapels. Mr. Docton mentioned this, and spoke of the probability of a number of the Wesleyan teetotallers going to the Primitive Methodist Chapel to partake of the sacrament. This conversation was reported to Mr. Sanders, superintendent minister, who immediately wrote to the Conference desiring to be removed to another circuit, although he had previously arranged to stay at St. Ives.

The Rev. Jonathan Turner of Shrewsbury was appointed superintendent of the St. Ives circuit, and his colleague was the Rev. John Allen. Hearing a report that Mr. Turner intended to act upon the resolutions passed by Conference, and shut the teetotallers out of the chapel, Mr. Docton, the secretary of the Temperance Society, took counsel with Richard Kernick, senr., circuit steward and trustee for the St. Ives and other Wesleyan chapels, and this gentleman advised him to take no notice of the report, but to publish the meetings as usual, as Mr. Turner had never mentioned anything to him about the matter. He did so. The same report, however, had come to the ears of Mr. John Jennings, a Wesleyan class-leader, who, anxious for the prosperity of teetotalism, and before another meeting was held in the Wesleyan Chapel, waited upon Mr. Turner to be satisfied if there was any truth in it. At this interview one of the preachers stated that Conference had "*wisely determined to put the teetotallers out of the chapel; that the Great Head of the Church had assembled with them in Conference, and given His approval of that determination.*"

Placards announcing the usual meeting were issued for Tuesday, September 21st, 1841, and one was posted against the chapel wall as heretofore. This was seen and read by the Rev. Jonathan Turner as he was entering the chapel for morning service on Sunday, September 19, and on the conclusion of his sermon he remarked: "I perceive on the wall of the chapel a placard announcing that what *you* call a teetotal meeting will be held in this chapel on Tuesday next; but I have to say that the teetotallers will not have the chapel, as it was built for the comfort and instruction of *our* people, and not for the teetotallers." This was spoken in a contemptuous

manner and with strong emphasis, and he concluded by adding, "that Conference had passed a resolution for shutting the chapels."

At this time about one hundred reclaimed drunkards were members of the church, and many of these and their friends immediately rose and left the chapel without waiting for the service to be concluded. Seeing this, Mr. Turner cried out, "Stop! stop! Hear me out. If anyone whose mind may be pained by this proceeding will call upon me to-morrow, I will endeavour to satisfy him." But the blow was struck, and during the afternoon the whole town was in a state of agitation, and in the evening, instead of going as was their wont to the Wesleyan chapel, large numbers crowded into other places of worship. The feeling of indignation was intensified when it was ascertained that Mr. Turner had excised his own authority, and had given no previous notice of his intention to either a trustee meeting or a meeting of the leaders of his Connexion. In accordance with Mr. Turner's invitation (although he had not been present when the announcement was made) Mr. Docton and a friend waited upon their minister at his own house, and after a long and unpleasant interview it turned out that Mr. Turner was annoyed at what he thought was a personal slight in making the announcement of the meeting without first asking him whether they could have the chapel. Notices were issued that the meeting would be held in a room gratuitously granted by a gentleman favourable to the cause, and that the meeting would have to consider the best means to be adopted under the circumstances. The meeting was largely attended, the room being filled to overflowing. At this meeting it was proposed that an effort be made to erect a temperance hall; but to this an amendment was immediately made that they proceed to build a chapel. The proposer of this amendment was called upon to give his reasons for so doing, when he said that one of the preachers had told him that they (the preachers) were determined to carry out their measures if they lost their members by hundreds and thousands. This created considerable excitement, and on the amendment being put it was carried unanimously, and at the close of the meeting subscriptions were entered into to the amount of more than £100, which on the following day were greatly augmented. After the result of this meeting was known, efforts were made to

effect a reconciliation; and at a meeting of the teetotal members of the Wesleyan body, convened for the purpose, the following terms were drawn up, and a deputation appointed to lay the same in writing before Mr. Turner, viz. :—

"At a meeting of the Teetotal Wesleyan Methodists, held on the 23d of September, it was resolved, that this meeting, hearing of a disposition on the part of the Rev. Jonathan Turner to withdraw his opposition to the teetotalers occupying the Wesleyan chapels, and being desirous to meet this disposition, they offer, through their delegates, the following terms, which are deemed requisite to the maintenance of the fundamental principles of the Total Abstinence Society:—(1) 'A free use as heretofore of the chapels throughout the circuit, in which our advocates may dispassionately advance the principle that *it is morally wrong to manufacture, sell, or drink as a beverage any intoxicating liquors.*' (2) 'That the notices of the public meetings of this society be published from the pulpits.'"

The deputation met Messrs. Turner and Allen, but the result was far from satisfactory, and at a meeting of the teetotalers on Friday, September 24th, it was resolved to form themselves into a separate body under the title of "The Teetotal Wesleyan Methodists of St. Ives, Cornwall." At subsequent meetings classes were formed, leaders and officials appointed, and an engagement entered into for the ground upon which the new chapel was to be built at an estimated cost of £1000. About 250 members seceded from the old body at St. Ives, and their example was followed shortly afterwards in Goldsithney, St. Just, Lelant, and Helston by about 150 members more. Among these, altogether, were to be found fourteen local preachers, twenty-four class leaders, and about 150 prayer leaders.

Their rules were the same as the old body, except that relative to drunkenness, which they altered to read, "*Manufacturing, buying, selling, or giving any intoxicating drinks, or drinking them, unless prescribed by a medical practitioner.*" About a month after the formation of the new society at St. Ives a general meeting of the Wesleyan teetotalers was summoned to meet at Penzance. Here were assembled 100 members, amongst whom were the principal officers of the six following circuits, viz.: Penzance, St. Just, Helston, Marazion, Hayle, and St. Ives, and in these there were about 4000 teetotalers. They took into consideration the recent events which had generally affected teetotalism; but the principal object of their meeting was coolly and dispassionately to discuss the merits of the St. Ives case, and to what conclusion they came is seen from the following resolution, which was carried unanimously:—"We deeply sympathize with our St. Ives brethren in the circumstances in which they are placed, and, taking all things into consideration, approve of their conduct."

The only other resolution passed was one to adjourn the meeting until the 8th November, when they again assembled and passed the following resolution touching this matter:—"That this meeting, having heard from some of the Methodist ministers and others of certain resolutions having been adopted at the last Wesleyan Conference, which, if carried out and enforced, will not only prove detrimental and injurious to teetotalism, but are also calculated to produce strife and dissension, with other serious results in the Methodist societies; this meeting, therefore, cannot but express its feelings of sorrow and regret occasioned by the receipt of such painful intelligence, and, at the same time, does most decidedly express its disapprobation of such stringent resolutions, as well as of the conduct of those ministers, trustees, and others, who have already, or may hereafter, enforce them; "that this meeting, deprecating as it does everything likely to produce strife and division in religious societies, is quite opposed to any speeches of teetotal advocates tending to prejudice those who differ from it on the subject of temperance; still it is aware that it is morally wrong to manufacture, sell, or drink intoxicating liquors as a beverage, and that it is the duty of all professing Christians to unite with it in carrying out the principles of total abstinence from all intoxicating liquors."

In 1842 the number of teetotal Wesleyan Methodists in St. Ives was about 600, and the movement had spread to such an extent that the circuit embraced an area of about twenty miles, with preaching stations at Goldsithney, Marazion, Lelant, Penzance, Perrin, Zennor, Helston, Camborne, Carbis, Lady Downs, Cripple's Ease, Hayle, and St. Just. At St. Just and St. Ives new chapels were erected specially for the teetotal Methodists.

Although the quarterly meeting of the old body at St. Ives invited Mr. Turner to stay another year, the people protested against it, and Conference removed him to another circuit. These facts are condensed from *A Vindication of the Cause of the Teetotal Wesleyan Methodists of St. Ives, Cornwall*, by Mr. F. T. Vibert, published at Penzance in 1842.

The teetotal Methodists of St. Ives district afterwards became incorporated with the Methodist New Connexion, but the circuit retains its peculiar characteristics as regards membership, &c., and has only such ministers appointed to it as are pledged teetotallers and supporters of the movement (*Western Temperance Herald*, 1869, p. 165).

In a series of papers contributed to the *Methodist Temperance Magazine* for 1883, the Rev. G. A. Bennetts, B.A., tries to show that "Mr. Wesley constituted the Methodist Society as a temperance association," and affirms that he (Mr. Bennetts) has "sufficiently established Mr. Wesley's claim to be regarded as the sower of the seed which is developing to so plentiful a harvest in the present temperance movement."

That the Rev. John Wesley was one of those, who, in his day, sowed the good seed of temperance we are free to admit, and we contend that if Wesley's rules had been complied with by his followers, there is a probability that both Methodism and temperance would have made more progress than they have done. The fact that Mr. Wesley had such advanced views on the drink question seems to strengthen the case against those of his followers who became persecutors of the principles he promulgated and enforced. True he did not preach or teach teetotalism, but it is only reasonable to assume that had he lived until the day of teetotal societies he would have been as warm and faithful in his advocacy of the more advanced and consistent pledge as any of us.

On page 107 *Methodist Temperance Magazine*, 1883, Mr. Bennetts says: "Cornwall was the scene of some of the greatest triumphs of the early temperance advocates; as early as 1838 there were 18,000 teetotallers in the county, and Cornwall has the honour of being the first English county to demand by the voice of an enormous majority of its electors, the closing of public-houses on the Lord's-day, thus proving that the temperance doctrines

of Mr. Wesley have not been without their fruit."

Whilst admitting the facts herein stated, we are sorry that we cannot follow Mr. Bennetts in his deductions, and fail to see that Wesleyan Methodism has any just right to the honours claimed by the Rev. G. A. Bennetts in his articles. Careful investigation of the facts prove beyond controversy that a very large proportion of the teetotallers in Cornwall up to 1870, or even later, became *teetotallers* first, and then members of the Methodist Society. We can distinctly remember the testimonies of the late Mr. William Docton of St. Ives, Mr. James Teare, the great apostle of temperance in Cornwall, and others, who were Wesleyan Methodists, and therefore more likely to be prejudiced in favour of rather than against the society, and they had to confess with grief and shame, that where they looked for help and sympathy they often met with opposition and persecution.

From 1841 to 1850 the other branches of the Methodist family had to succour and support the persecuted and afflicted teetotallers in Cornwall, and therefore Mr. Bennetts assumes too much when he attempts to claim for Wesleyan Methodism the honour of educating Cornwall to the standard of temperance to which that county has so nobly and honourably attained. The fact is, the teetotalism of Cornwall has taught Methodism that it was not what its founder intended it to be, and never will be until the traffickers in strong drink are not received within its pale. If Wesleyan Methodism is strong in Cornwall to-day, it has to thank teetotalism for much of its strength and glory.

At Truro in Cornwall, the Temperance Society in 1843 reported that they had on their pledge-book 300 reclaimed drunkards, one-third of which number had united themselves as members with different religious societies.

The Conference of 1841 was so far consistent in its actions that, whilst it closed the doors of its chapels, &c., against the teetotallers, it derived a revenue from the use of portions of its property for the storage of wines and spirits. The basement of a building which the piety and benevolence of the friends of Methodism erected and set apart as a commemoration of its immortal founder—the Wesleyan Centenary Hall, Loudon—

was let to a wine and spirit dealer, as was also the lower portion of the Wesleyan Methodist Chapel, Pitt Street, Liverpool. Immediately after the publication of the resolutions of the Conference of 1841, some wag had a large placard printed and posted upon one of the doors of the Pitt Street Chapel. Upon this placard were the following lines, indicative of the diverse uses to which the building was appropriated :—

There's a spirit *above* and a spirit *below*,
The spirit of *love* and the spirit of *woe*;
The spirit *above* is the spirit divine,
But the spirit *below* is the spirit of wine.

Many true friends of temperance and religion felt their hearts moved with sorrow when they saw the house of prayer so foully desecrated, and were anxious to cast out the demon drink from the precincts of Pitt Street Chapel, but could not. What others failed to do, the Rev. Charles Garrett accomplished ; and through his exertions the foul spirit was eventually driven forth from the precincts of the chapel.

Very different was the action of the Primitive Methodist Society, which, as a whole, has from the beginning smiled upon and helped the temperance movement, as also the Wesleyan Association, afterwards United Methodist Free Churches, the Free Gospel, or Independent Methodists, and other branches of the Methodist family.

In the face of the terrible evils arising from the use of strong drink, and the awful havoc it has made, aye, still is making in the churches, we cannot believe that the founder of Methodism would ever have sanctioned the passing of any such rules as those adopted by the Conference of 1841.

That they were not carried by a unanimous vote of the Conference we feel assured, and many ministers not in the legal hundred were wounded to the heart by such action. There were heroic men amongst them who were members of and active workers in the temperance army, hence the passing of the third of these resolutions, but it did not close their mouths or prevent them from advocating the claims of total abstinence. They had personal knowledge of the good it was doing, and how it was helping to build up and strengthen Methodism, and every other church where reformed men were encouraged, and helped to persevere in the ways of temperance.

Such men as Richard Tabraham, W. J.

Shrewsbury, Samuel Romily Hall, J. Cox, Joseph Hargreaves, George Mauder, T. B. Stcphenson, Charles Garrett, and others, were like leaven, and gradually extended an influence which was in time productive of grand and glorious results.

The REV. RICHARD TABRAHAM entered the Wesleyan ministry in 1815, and at a very early stage of the temperance movement, in 1834, joined the ranks, and was "distinguished among its advocates for his zeal and energy in the cause, and that too when such advocacy was by no means popular amongst the ministers and members of his own denomination, or indeed of any other. But he lived to see, if not the full triumph of his principles, at least a marked progress in that direction, and this would no doubt be a great consolation to him in his later years." Mr. Tabraham remained in the active work of the ministry for fifty-four years, and in 1869 was superannuated, at which time he was the oldest minister in the effective ranks.

Possibly his fearless advocacy of temperance principles was one of the reasons why his labours were confined to small rural districts, as he was never stationed in what is usually termed the most important stations, such as London, Leeds, Manchester, &c. He generally remained in all his circuits the utmost length of time allowed by Conference regulation, and was beloved by the people. As a preacher he was plain and practical, his sermons being full of experimental religion, proving that the truths he preached to others were enjoyed in his own life. He was one of those who spoke that which he *did know*, and testified that which he had *himself seen*. During the unhappy struggle of 1849 and following years, when the reform agitation, resulting in secession, was at its height, he was stationed in places where the conflict was intense, and the trials he and others had to endure were of the most painful nature.

Besides doing the regular duties of an itinerant on his circuit, Mr. Tabraham went forth regularly at every opportunity to advocate the cause of temperance. At the towns and villages within reasonable distance of the place of his residence he was ever ready to unfurl the temperance banner. He kept a journal of his labours, and was accustomed once a year to contribute to the *Temperance Advocate*, published in the Isle of Man, the result of his toils for the preceding year, which

usually amounted to from *fifty to one hundred* meetings in that space of time. Writing in 1870 the Rev. E. Barras spoke of Mr. Tabraham in the following terms:—"No one could justly accuse him of remissness of duty. He faithfully keeps the 'Twelve Rnles of a Helper,' and is never, we believe, neither 'unemployed,' nor 'triflingly employed,' nor does he 'trifle away time.' In his advocacy there is nothing uttered that does not comport with the dignity of the Christian minister. His endeavour is always to do good. He does not take up the subject of temperance for amusement. He is invariably 'serions, weighty, and solemn.' He acts as in the sight of God, and feels the responsibility of his situation."

Mr. Tabraham took part in the deliberations of the "World's Temperance Convention" at London in 1846, and lifted his voice in defence of the "long pledge." He was for no half-measures. He would renounce the use of liquors everywhere, and would have nothing to do with them either in shape or form. He was no *expediency* man, and had no sympathy with the cry then raised, "You go too far." He was one of the essayists at the ministerial convention held in 1848, his theme being "Sabbath-schools." Before commencing to read his paper on this occasion Mr. Tabraham said: "During the fourteen years that I have been identified with the cause of total abstinence, it has often occurred to me that the youth are our hope for the future. I have thought that the youth connected with our Sabbath-schools are a very important part of the pastoral charge, and I feel exceedingly delighted that some movement is to be made in relation to the teachers and children of our Sabbath-schools."

In the course of his paper he gave some startling facts as to the effects of drink in the home circle, and the pernicious results of giving children "sips" or *one tea-spoonful* out of father or mother's glass. He says: "Of the first one hundred scholars admitted into a Sunday-school, the character of sixty-five was in after years fully known; *thirty-eight* were confirmed drunkards, *five* transported, *one* the cause of his mother's death in a public-house, others had been occasionally drunk, and only *two* had joined the Church of Christ, and even *these* had previously fallen into intemperance. Thousands trained in Sabbath and week-day schools have become the victims

of our drinking customs." He concluded his admirable paper with an earnest appeal to his ministerial brethren to do all in their power to educate the young in the principles of true temperance. This paper was printed and widely circulated, and materially helped to strengthen the efforts then being put forth to form Bands of Hope throughout the length and breadth of the country.

At the Wesleyan Methodist Conference held at Liverpool in 1868, a public temperance meeting was held, and Mr. Tabraham was one of the speakers. He said "he would occupy about five minutes in sketching his humble experience, that it might reach the heart of youth, the heart of parents, the heart of Christians, the heart of some of his beloved brother ministers in the Wesleyan ministry. At a very early age, almost as early as he could remember, when a little boy in the great and awful city of London, he, following the natural taste which God had given him, and which up to that time had been providentially preserved, was averse to the taste of London porter, and objected to partake of the family beverage; and his dear and, he trusted, sainted mother, whom he would meet ere long in the kingdom of their common Father in heaven, said: 'Richard, if it is repugnant to you, you shall have your own way and not taste it.' When about seventeen years of age I was brought under the influence of grace, and joined the Wesleyan Society; godly wisdom put into my hands the rules of the society, and I read, 'All drunkenness, buying or selling spirituous liquors or drinking them, except in cases of extreme necessity.' I smiled approval and said, 'I have never drank spirits and I never will,' and that resolution I have kept until I am nearly seventy-six years of age. When, in the year 1815, it pleased God, through the agency of the Wesleyan ministry, to send me into a circuit, I said to myself in the quiet of my heart: 'I shall have sore temptations, great exposures, imminent dangers; now for rules.' The first rule that I made was that my drink should be water or milk; but not beer. As to wine, whether home or foreign, weak or strong, I never drank two glasses at any one time for any person, or under any circumstances. As for spirits, I never took them except for medicine; and if I lived rightly and worked hard, breathed pure air, and prayed for grace, I would never need it as medicine. Another rule was that as I

never had hurt my delicate, sensitive sense of smell by using snuff, I never would. Thus it became a part of my religion not to smoke, not to drink, and not to take snuff; but to be a plain, earnest, devoted Methodist preacher, until God should call me home. I was one of the first to join the old British and Foreign Temperance Society, and, for anything I know, my name remains on the pledge-book of that defunct society, good at that time, and good in its object; but superseded by the more perfect thing. I am happy to say that between thirty and forty years ago I became one of the first to adopt out-and-out teetotal principles. For some time I thought I should do more good by not signing the pledge than signing it, and persisted in that mistake. I discovered, however, my misapprehension, and my name was entered in the pledge-book, and there it stands, and I hope it will remain there till the elements shall melt with fervent heat, and the earth and all its works shall be destroyed. Having been fifty-three years in the Wesleyan itinerancy, and by the singular providence of God put at the top of that ministry as the oldest present travelling preacher, and being nearly seventy-six years of age, I believe I can, without boasting in the slightest (for thank God I am nothing but by his grace), work with most of my junior brethren. I just wish to say that as I am nearing the grave, and looking upon a bright prospect of heaven, I am growing happier and happier in the widespread and mighty influence among Methodists and Methodist preachers of teetotalism."

In a letter dated London, January 26th, 1870, and addressed to Mr. William Logan, this venerable Christian minister concluded with the following temperance testimony:—

"I have been an avowed enemy to drink, tobacco, snuff, and fashion more than seventy years; have borne some losses, crosses, and scorn for teetotalism nearly forty years, and now I see it crowned with laurels, its professors honoured, its universal spread in the distance, and am sometimes able to lecture for it five times in the week in my seventieth year, and hope to die and be buried an out-and-out teetotaller. Go on prosperously.—Yours in Jesus,

"RICHARD TABRAHAM."

Mr. Tabraham lived to see the establishment of a temperance society under the official sanction of the Conference, and the old patriarch rejoiced that the reproach was removed, and his life, labours, and sacrifices for

what he felt and knew was the cause of God, as well as that of humanity, were not in vain. His earthly pilgrimage was brought to a close on the 22d day of December, 1878, at the ripe age of eighty-seven years.

WILLIAM JAMES SHREWSBURY was born at Deal in 1795. In 1815 he was sent to the West Indies, where he laboured as a true-hearted missionary for nine years. When stationed in the island of Barbadoes, the chapel in which he preached and the house he occupied, with his library and all his manuscripts, were destroyed, and he himself and his wife, who was in a delicate state of health at the time, narrowly escaped death at the hands of an infuriated mob, whose only cause of hatred was that he and his brethren were friends of the negro race, and were making strenuous efforts to promote Christianity amongst those down-trodden members of the human family.

After nine years' incessant labour and persecution Mr. Shrewsbury returned home to England, but very soon afterwards sailed to another part of the mission field, being appointed to labour in South Africa, under the superintendence of the Rev W. Shaw, who in his *Story of my Mission* often makes mention of his beloved friend and fellow-labourer, Rev. W. J. Shrewsbury.

As an illustration of the arduous task in which they were engaged, we may state that Messrs. Shaw and Shrewsbury performed a missionary journey together among the Kafir tribes "which lasted five weeks, during which they travelled 600 miles, principally on horseback, and for twenty-one nights slept on the ground, sometimes in the fields, but generally in the native huts, without undressing, except occasionally to change their linen."

Mr. Shrewsbury laboured in the Butterworth station and in Graham's Town with great success. "By a most painful domestic bereavement Mr. Shrewsbury was necessitated to return to England; but," says Mr. Shaw, "he left behind him an undying reputation for piety, ministerial ability, and fidelity."

At an early period of his ministry Mr. Shrewsbury became a total abstainer. The following extracts from a speech he delivered in the town of Bradford, where he was then stationed, will give the facts in his own words. He says: "During my first year's residence in Tortola it was my happiness to be under the fatherly care of the oldest Wesleyan mis-

sionary in the West Indies, the Rev. George Johnstone. He was forty years of age when he went to the West Indies, and of a habit of body not well suited to that climate, both of which circumstances were unfriendly to his living there; yet he went through labour that would have killed almost any two other men, and continued in his work for seventeen years, when he died, beloved and respected in the island of Jamaica. He was not a total abstainer, but a very abstemious man, and I once heard him say that previous to leaving Scotland he consulted a medical man as to his course of diet in the West Indies. That gentleman replied: ‘Mr. Johnstone, if you have been accustomed to take a little ale or spirits in this country, you may take them sparingly in the West Indies; but if you have not taken them at home, the less you taste them abroad the better.’ I never forgot the remark, and it produced in me a strong predisposition to take but little except water.”

Mr. Shrewsbury also gave the experience of the REV. THOMAS MORGAN, who spent two periods of service in the West Indies, and scarcely suffered a day from headache or sickness. His fellow-missionaries said he was “as hard as a Welsh pony,” and yet he never drank anything but water. Mr. Shrewsbury had three attacks of fever in the West Indies, and a long-continued fever in Africa, and considered that his recovery and preservation were, under God, mainly owing to his temperate habits, verging even then on total abstinence principles.

In the same address Mr. Shrewsbury gave his reasons “as a man, as a father, and as a Christian minister,” for being a teetotaller, and related some startling facts which had come under his own observation.

In 1840 he delivered a lecture at Bradford on “Alcohol against the Bible and the Bible against Alcohol,” which produced a great sensation, as it was much in advance of popular opinion. At the expense of the chairman—Thomas Beaumont, M.D.—this lecture was printed and published, and is a masterly production, based on the position thus stated by the lecturer: “The Bible *approves* of nothing but what is really *good*, and *disapproves* of nothing but what is really *evil*. Whatever intoxicates is not *good but evil*; therefore, whatever intoxicates is against the Bible and the Bible against it, by whatever name the

thing may be distinguished or known.” Upon this basis he proceeds to argue as a scholar and a divine, his knowledge of the Hebrew enabling him to appeal to the roots of the various words in the sacred writings rendered wine; and he ably proves that that upon which a blessing was pronounced was free from those intoxicating elements for which our modern wines are so much distinguished.

In 1842 he published a sermon entitled “Teetotalism Tried by the Test of Scripture,” founded on Philippians iv. 8, which contains a most powerful appeal, from which we cull the following:—“Think deeply; ponder. Do not take a cursory, a hasty, an incidental view of the matter. *Take time to think*. Think whether the world will be better or worse if spirituous drinks were to be henceforward wholly unknown. *You will not want to think twice on that subject*. Truth flashes on your mind with the light of a sunbeam. It irradiates your soul in a moment. You are awed by it. You sigh and say, ‘O, what a happy world!’ Then, think whether or not, since the universal destruction of strong drinks would be a universal good, *they can be of any real value to mankind*. The universal destruction of water would be a universal calamity; all flesh would die. The universal destruction of strong drink would be no calamity at all; nobody would die; many thousands would be saved to live thereby. Stand still, O man! let me reason with thee as a man. Suppose one united edict to be passed by the governments of all civilized nations, as a proof that they were civilized, to the effect that strong drink should be manufactured no more for ever, without a tremendous penalty suited to the crime, and that all spirituous drink that could be found in existence should be collected together in one vast heap to form the funeral pile of Alcohol, the *Juggernaut of England and America*. Soon as you saw the fire lighted which was to *consume* the consumer of the human race, would you wish its flames extinguished? or would you witness the conflagration with joy? Would you not indeed be ready to adopt the language of the Psalmist and shout with exultation, ‘O thou enemy, destructions are come to a perpetual end?’ (Psalms ix. 6). I appeal to thee, O man; to thee, O woman; to thee, O child; to each and every one of you who ‘feareth God and worketh righteousness,’ whether such a destruction of strong drink would not furnish you with a

song of unbounded joy and praise. Do not say that this is a romantic idea—that it is an appeal to your imagination rather than to reason; for he who perceives that this bold conception, were it realized, would be a mighty benefit, *hath in that perception of his clear and unclouded understanding an eternal reason why he for one should taste inebriating drinks no more.* Think, then, whether you ought in any shape to keep up the use of what, for the sake of others, at least, you would wish to be universally unknown.

"My brethren, I once more urge upon you thought. It is a subject of tremendous importance. It relates to your souls and to eternity; to your children's souls and your children's eternity; to your neighbours' souls and your neighbours' eternity. It relates to the church and its purity; to ministers and their holiness and piety; to sinners and their conversion; to Mahomedans, who laugh at drunken Christians and their conversion; to the heathen and their salvation; to our country and its prosperity; to our God and His eternal glory. Then do not say we push matters to an extreme, and so refuse to *think* much about it. The doctrines of Christ were spoken of as extreme by some of his hearers, who said: 'This is an hard saying; who can hear it?' (John vi. 60). Think, I beseech you, very seriously and very prayerfully, and the more you bring seriousness and prayer to the exercise of your thoughts, the more easily and the more permanently will you be convinced that *against* total abstinence from inebriating drinks nothing can be said; while *for* total abstinence much may be solidly advanced, taking for the basis of remark the admirable summary in the text, 'Finally, brethren, whatsoever,' &c. Consider what I have said, and the Lord give you understanding in all things."

Mr. Shrewsbury also attended the ministerial conference of 1848, and presided one day with great acceptance, and contributed an essay entitled, "The Connection of Total Abstinence with the Progress of Christianity," which was deemed one of the most able of the whole series.

He died on the 4th March, 1866, at the age of seventy-one years.

Another of the pioneers of temperance in the Wesleyan ministry was the REV. SAMUEL ROMILY HALL, who, in 1868, filled the high office of president. Mr. Hall was a native of

Bristol, and entered the ministry in 1836. He occupied some of the most important stations in the country, having laboured several years in London, Birmingham, Hull, Leeds, Liverpool, Manchester, and Bristol. He was a warm-hearted, zealous advocate of the temperance cause, a cause by which he faithfully stood through all the changes that took place from the date of his first adoption of its principles.

What Mr. Hall's views were are best expressed in his own words, thus:—

"Whatever may be the opinions of men on this subject (some for and others against), I tell you one thing, I see that drunkenness pervades all circles. I see that the social use of intoxicating drink is the groundwork of intemperance. I see that there is a notion prevailing in our social circles that it is a respectable thing to take wine, and that it is courteous and hospitable to ask a visitor to take a glass of wine. I see that kind of tampering with the mischief is based upon the silly and conceited idea that it is respectable and so on. I see that it gradually leads young men, aye, and sometimes women too, to habits from which they cannot retreat, and which they would give the world could they free themselves of. I see wherever men touch not and taste not a thing that is so accursed, in almost every large family, and in almost every home among the working population, that these men are the freest from disease, from suffering, and from sin. I see all that; and without taking up what is called the Scriptural argument, the medical argument, or the argument based upon statistics, I would take the social argument. To those who see no harm in taking a glass of wine, beer, or spirits, I should like to say, Have you not seen little children play with fruit and the glasses when you have done at social parties? This is getting the first taste of a nasty and ruinous thing. Have you never offered to your little ones the glass which, by and by, of their own wills they will take, and thus prepare themselves for the ruin and curse of life? Do you know any large family circle which has not been disgraced by two or more of its members, when grown up into life, bringing shame and sorrow upon parents, brothers, and sisters, because of the curse of their drunkenness? Then, if you would be 'without rebuke,' if you would never have a child of yours by and by, when he gets to

shame and sin, turn round and say to you, ‘Father, you took your glass; you led me to take two and then more; now I am brought to a drunkard’s death.’ If you would set a good example to those around you, maintain wherever you go, abstinence, total and entire, from that which does you no good, but which does so many of your associates and countrymen such damnable and ruinous harm. How many drunkards are there that cannot enter heaven, who die daily? This is one of the aspects of the case which statistics deal with very freely. I do not know the figure, but I believe it is said that, in our own kingdom, three or four drunkards die every hour. Have you ever been responsible for the encouragement of those in your social circle who drink a poison that has led them to an early grave, or to great vice and to hell? You are to ‘let your light shine,’ you are to be ‘without rebuke.’ Do not tamper, do not trifle with this; do not pooh-pooh what good men talk about who are said to be extreme; do not turn the laugh at the social table against the teetotaller. I remember once, not far from this very spot, joining in a very delightful company of young people. The occasion was the coming of age of a lovely daughter of a gentleman at whose house we met. It was a large entertainment, and most of the persons present were young people. I remember very well when a minister, who was carving a luxurious joint, asked some lady present to take wine with him. As she declined, the laugh was turned upon me. I bore it very pleasantly, but as the party went on a little too far, a gentleman at the head of the table had to defend the subject. I then very quietly whispered to the minister, but loud enough to be heard by all present, ‘Do you know a family that has not suffered from the curse of drunkenness?’ His most intimate friend, his nearest and closest associate, the son of another Methodist minister, not many months before had died of *delirium tremens*, the result of drunkenness. Do not, therefore, trifle and laugh at the drinking habits of society. You will only dishonour yourselves if you do so. Do not encourage others in the use of what may lead them to ruin and death. If then you would be ‘without rebuke,’ and ‘let your light shine,’ in the midst of your social circle, let your conduct and influence be such as shall best promote the health, prosperity, and peace of those with whom you

live, and of those amongst whom you associate.”

As president of the Conference in 1868, whilst there was still a strong feeling against teetotalism, Mr. Hall did not fail in his utterances in favour of the movement and its principles, and to urge the necessity for action on the part of the Conference. He spoke thus: “The age is active for good. Vigorous and vigilant efforts are being made by godly men of all churches to overtake, if they can, certain recognized and classified evils; to contend with those evils, to remedy them. Men are being classified now as the destitute class, the depraved class, the dangerous class; classes utterly beyond the power of any single community rightly to reach and remedy. Now it would be, I think, to our interest to ascertain how far we can take our part in the exercise of a social influence, so as to remedy the admitted evils and dangers of the social state. And it is on this ground that I have, without begrudging and without disguise, always looked with high approval upon those efforts that are made by earnest men to check the wide-spread intemperance of the people. And I cannot but suppose that it would be highly pleasing to that great and blessed Being, who, in His infinite goodness, excludes all drunkards from His kingdom, if we, in some way or other, can cheer or aid the men who are doing battle to one of the most insidious and diabolical foes that ever invaded our homes and overshadowed our land with shame.”

Under the auspices of the *National Temperance League*, a large meeting was held in Exeter Hall, when the Rev. S. R. Hall, as president of the Wesleyan Conference, with the presidents of three other branches of Methodism, and the chairmen of the Congregational and Baptist Unions, all delivered addresses in favour of total abstinence.

In the course of his interesting address on that occasion, the president of the Wesleyan Conference spoke of the progress of the movement, the opposition they had to contend with, the methods adopted, and the value of personal experience, and in this connection he narrated an adventure he had in a town in the North of England. He went to a large room used for preaching, and asked if there was not to be a band meeting there that night. Such was the case; and he went in and listened to one person after another who had

been called roughs. The first thing that struck him was the unusual tenderness and gentleness of their utterances. One man related his being asked to become a teetotaler, his becoming one, and then his desiring something better, "and this," said he, "is the place where God pardoned my sins." The man related his experience, and after the meeting Mr. Hall promised to preach on the Monday night. He did so, and met about 400 people gathered from the lowest parts of the town, it being arranged that no *respectable* person shold enter. He made inquiries as to how the work began, and was told that a man who lived in the neighbourhood was so horrified at the depth of degradation that he proposed to change his residence. But on reflection he said to himself that was not right. He stayed among them, hired a little room, and commenced meetings, and this was the first link of a work of God by which a considerable number were converted. This man got a number of poor people together and read them J. W. Kirton's popular story, "Buy your own Cherries," then published in the *British Workman*. He asked them to come again next week and bring their companions with them, and "from that day to this," said Mr. Hall, "the work had been progressing."

Mr. Hall died June 6th, 1876, in his sixty-fourth year.

The following extracts from an address given by the REV. JAMES COX, Wesleyan missionary of the West Indies, while in England in 1844 shows that he was straight on the temperance question. In reply to the question, "Ought not ministers of religion to support total abstinence?" he said: "O what a stumbling-block would be removed from the way of the ungodly, and the godly too, by the renunciation of alcoholic drinks! How greatly has it promoted the work of God in the West Indian Islands in which I have laboured! What a source of thanksgiving is it to thousands there, who have been directly or indirectly benefited by it! For the diffusion of this truth I have had, and do have, the thanks of my brethren in the ministry, the prayers and thanks of leaders and people, rich and poor, fathers and mothers, husbands and wives, whose bleeding hearts have been comforted by the reformation and piety of their former ungodly relations, who after embracing total abstinence have been led to drink of

that river, 'the streams wherof make glad the city of God,' and who would without it have been their curse and pest to this day. I have had, and so have my brethren, the joy of hearing persons in our love-feasts arise and bless God with overflowing hearts and eyes for abstinence, as the means of leading them to Christ. I have joy in seeing those in our churches, whose walk was inconsistent and unsteady while they were moderately using those drinks, now adorning their profession, and rejoicing in the improved tone of their piety, since they abandoned what our Magazine (*Wesleyan*) justly terms *the pestiferous liquid*. I have seen grog-shops (those nurseries of hell) abandoned in some localities on account of the diffusion of total abstinence. I have the joy of hearing my brethren from year to year rejoicing in their deliverance from the delusion formerly entertained concerning such liquors. I hear an altered tone on the subject even among persons generally, who have not the courage to adopt it; and to dissipate the fears of those my honoured brethren anywhere, who may strangely apprehend danger to the interests of religion on account of it, I have only to record one fact among many—namely, that in the circuit (St. Kitts) in which I have laboured for the last four years we have had an increase in our churches of ONE THOUSAND THREE HUNDRED AND THIRTY-EIGHT, and a corresponding increase of funds; and peace and harmony have prevailed in all our borders. In the Antigua district, in the last seven years, our total increase is *three thousand five hundred and four*" (*Bristol Temperance Herald*, 1844, p. 82).

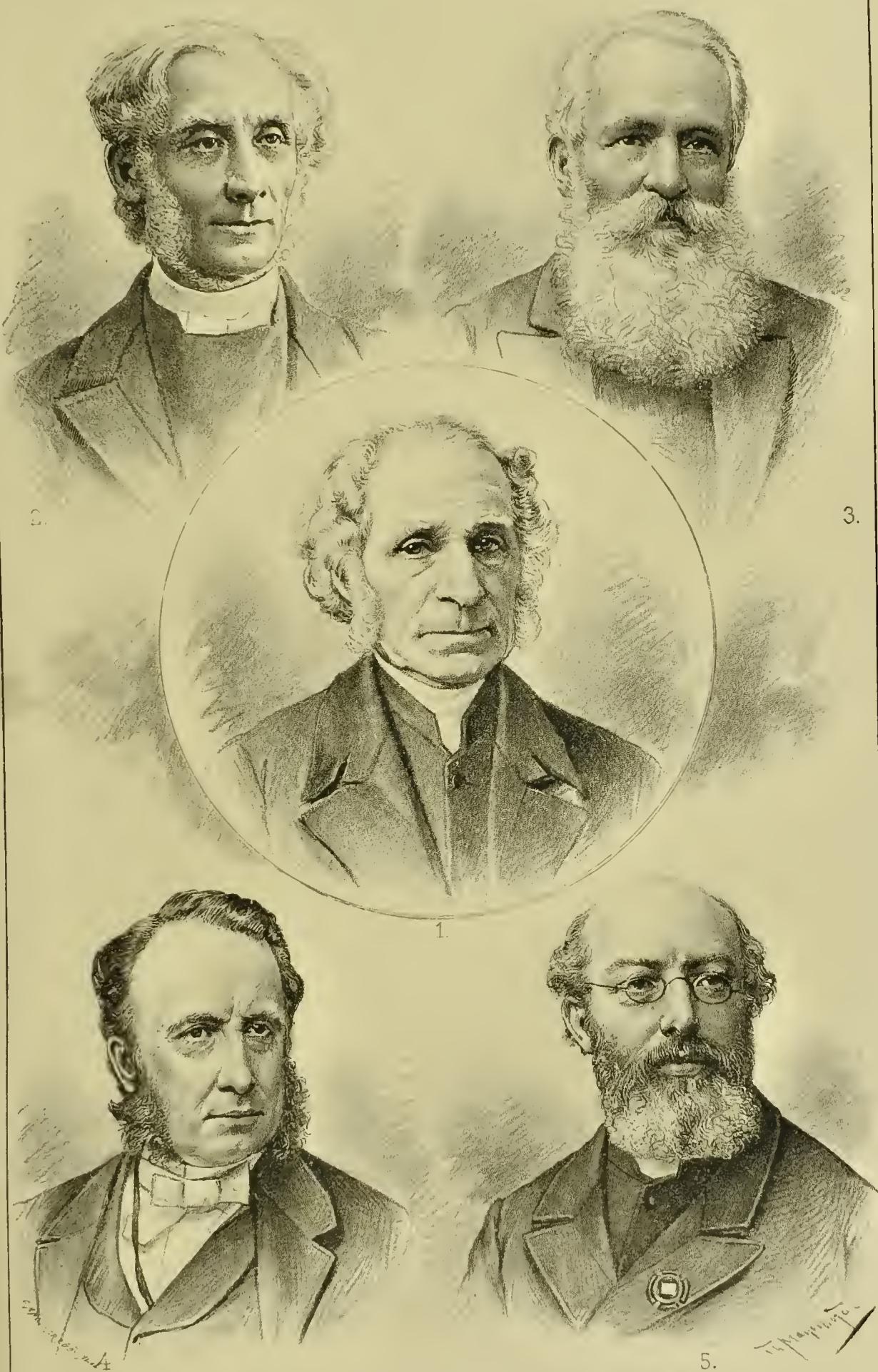
After a little time in England Mr. Cox returned to the mission field, and resumed his work of preaching and teaching, by precept and example, total abstinence as an essential part of the glorious gospel, or "glad tidings to suffering, sinful humanity." He was a man of strong physical frame and constitution, and for a long series of years was able to undergo the fatigues and dangers of a missionary's life, most of his time being spent in India, &c. He died at Morant Bay, Jamaica, May 30th, 1859.

In a quiet, unostentatious, but thoroughly earnest manner, the REV. GEORGE MAUNDER was for many years a laborious worker in the temperance cause. He did not so often, as some of his compeers, appear on the platform, but when he did he was heard with wrapt

attention. He was a hard student and a great lover of books, and was therefore deemed somewhat of a recluse. He was an able preacher, and occupied some prominent circuits, being held in high esteem both by his brethren and the people amongst whom he laboured. He was senior editor of the *Methodist Temperance Magazine*, and wrote many able articles on various phases of the question. Mr. Maunder identified himself with the temperance movement early in life, and continued true to the last. He died June 21st, 1878, at the age of sixty-five years.

These sketches and extracts are given to show the character, worth, and work of some of the men to whom the Wesleyan Methodist Conference, the Connexion itself, and the world are indebted for the light and knowledge, experience and example, which eventually aroused the lay element, told on the

official mind, and compelled the Conference to take action towards removing the stigma that for thirty-five years had rested upon Wesleyan Methodism. In 1876 the church began to assume its true relation to the temperance movement, and now the very stone which many of the *pseudo-builders* of Methodism so scornfully rejected, is becoming one of the chief corner-stones. Later generations of Methodists will blush to know that some of the fathers of their beloved church were so blinded by prejudice, so enslaved by depraved appetites and social customs, so anxious for the gold of the liquor vendors, that they forgot their solemn obligations and responsibilities, and despite Methodist rules allowed these "poisoners general" to hold high offices and become "stumbling-blocks" to the progress of one of the greatest social, moral, and religious movements of the nineteenth century.



1 Rev. RICHARD TABRAHAM, fifty-four years a Temperance Advocate.
Temperance Magazine.

2 Rev. GEORGE MAUNDER, Senior Editor of the *Methodist Temperance Magazine*.

3 Rev. CHARLES GARRETT, Popular Temperance Advocate, ex-President of Wesleyan Conference.

4 Rev. SAMUEL ROMILY HALE, ex-President of Wesleyan Conference.

Children's Homes, London and the Provinces.

5 Rev. THOMAS B. STEPHENSON, D.D., Principal of

Children's Homes, London and the Provinces.

CHAPTER XXI.

TEETOTALISM IN SCOTLAND. 1836-1845.

Work of the Paisley Society—Labours and Influence of Mr. E. Morris—Glasgow Total Abstinence Society—Discussions—Lecture by E. Morris—Morris *versus* Gray Discussion—Experience of Newfoundland—Test Resolution—Glasgow Soirée—Active Workers in Scotland—John Frazer on Total Abstinence in Edinburgh—Success of Rev. R. G. Mason—John M'Intosh the Teetotal Guard—Rev. John Inglis—Dumfries Total Abstinence Society—Scottish Temperance Union Established—Father Mathew in Scotland—Reception and Results—Western Temperance Union—Scottish Temperance League Instituted—Henry Vincent as Agent—United Presbyterian Church Abstinence Society—Robert Kettle—John Laing of Kirkconnell—Daniel M'Nicol—John Aitken—William Logan—Captain D. Brotchie of Greenock—Alexander Beattie—Malcolm M'Farlane—James Scrymgeour—Sir F. Alexander Mackenzie, Bart.—Rev. F. Johnston, Edinburgh—William Dixon, Dunse—John M'Roa of Pollokshaws—Thomas Russell of Clackmannan.

Having already shown how the germ of teetotalism was planted in Scotland, we now proceed to give a few particulars of its growth and development. On April 15th, 1836, Mr. William Brough, secretary of the Paisley society, wrote to the *Preston Temperance Advocate* saying: "Since the appearance of your *Advocate* the greater part of our leading members have advocated the principles of teetotalism. The pledge based on these principles, however, was not formally adopted until our monthly meeting in March last. It was then unanimously resolved that it should be adopted in addition to our present pledge. We trust that ere long many of our Scottish societies will see the propriety of adopting our example."

In May, 1837, Mr. Brough again reported progress, and among other things speaks of Saturday evening entertainments, consisting of speeches, recitations, songs, anthems, &c., by a teetotal band which had been organized for the purpose. The numbers on the roll had risen to 420. During the course of that year they were visited by Mr. Robert Gray Mason, Mr. Menpriss of London, and others. In connection with the annual festival special efforts were put forth and meetings were addressed by Messrs. Mason and Menpriss, Rev. J. Paterson of Glasgow, who preached to an overflowing audience in Mr. France's church, Messrs. Kennedy, Eckersall, D. Richmond, and others, the result being the addition of 300 members to the society (*Preston Temperance Advocate*, 1837, p. 94).

The Rev. W. Reid, in his Life of Robert

Kettle, places MR. EDWARD MORRIS of Glasgow in the forefront of the ranks of temperance reformers in Scotland, observing: "Of those mentioned, the honour of the championship of the new cause in Scotland is undoubtedly due to Mr. Edward Morris. In the winter of 1834 he delivered a lecture on the principle of total abstinence in the Seamen's Chapel, Brown Street, Glasgow. During the two following years (two struggling years for the old society) he continued to be the leader of the new temperance party, holding weekly meetings in the Glasgow Lyceum Rooms."

Mr. Reid confirms Mr. Macnair's statements relative to the action taken by Mr. Morris at the close of Mr. John Finch's lecture in the Lyceum, Glasgow, in September, 1836, and the formation of the Glasgow Total Abstinence Society. It appears that this society was formed mainly by members of the Tradeston society, who with a few others met at the house of Mr. W. P. Barron, and decided that the Tradeston society should assume the name of "The Glasgow Total Abstinence Society," and change its place of meeting from Tradeston to the city, and thus become the centre of the movement in Glasgow. The president, secretary, treasurer, and committee retained office, but a few new names were added to the committee.

Weekly meetings were held in the Lyceum Rooms, Nelson Street—then the centre of the city—but the abstainers soon became divided into two parties. "The main ground of difference," says Mr. Macnair (*Birthdays*, p. 30), "was, the one party advocated abstinence as a duty

taught in the Scriptures, the other section advocating abstinence on other grounds, continued to urge the change of name to that of teetotalism, the dispensing with prayer at meetings, and the introduction of amusements. This condition of things explains much that would otherwise remain unintelligible in the after history of the movement."

On the other hand, Mr. Edward Morris (in his *History*, p. 87) says that these dissensions arose from causes apart from the real principles of teetotalism, and he gives an account of a meeting held in Whyte's Hotel, Tron-gate, in 1838, when very strenuous efforts were made "by certain human-creed-loving men to manufacture a confession of faith for all who were members of committee." He says that he "was present at the meeting; he listened to a number of speeches, and weighed the arguments of the speakers, who fain would have saddled the societies with something like the Westminster or the Geneva scholastic composition, as the bond of union. This idea the author protested against in the name of Bible Christianity, and in the spirit of the rules of genuine teetotalism. Mr. Kettle and o'thers took the same view, and the creed-men were signally defeated."

In October, 1836, Mr. Morris delivered a lecture upon the "Commercial, Moral, and Religious Benefits which Teetotalism is Adapted to Promote," and at the close a challenge was thrown out to any gentleman to discuss the principle of the new society. This challenge was accepted by Mr. Benjamin Gray, shoemaker, of 57 Nelson Street, Glasgow, and for three successive Monday evenings the Lyceum was crowded with persons who paid for admission. The following extract is taken from the *Glasgow Chronicle*:—

"In addition to the arguments of Mr. Gray and Mr. Morris (who were throughout, as agreed on, the chief leaders of this debate), we would mention that a Mr. Johnston, from Newfoundland, spoke well on the side of abstinence, and gave some powerful facts, which told well in defence of the new principles taken up by the friends of temperance in Glasgow, Paisley, Greenock, and other towns. He mentioned that among the extensive fisheries of Newfoundland a great reformation had been effected by the adoption of abstinence principles; and he informed the audience that a trial of strength had been made between 'workies,' as he termed them,

who subsisted exclusively on tea, coffee, and cold water at their meals, and those who took spirits and malt liquors in the usual way; and the men of temperate liquids could do a third more work (and actually did it) than those could perform who declined the temperance beverage; and the following morning the temperance men could appear in the coldest weather, while those who partook of the spirits and malt liquors could not come out, the cold affected them so much.

"There was another gentleman, very eloquent and argumentative (we understand from the Isle of Man, but could not learn his name) who, while he maintained that the abstinence or teetotal principle alone could, or would, reform drunkards—and in so far he agreed with Mr. Morris and his friends—advocated Mr. Gray's views as to moderation amongst sober people, and quoted some passages of Scripture which, if they did not enjoin, seemed to allow this. The following is the test rule of the Glasgow Total Abstinence Society:—"I voluntarily promise to abstain altogether from ales, porter, wine, ardent spirits, and all other intoxicating liquors, except as medicines, or in a religious ordinance, and that I will not offer nor give them to others, and that I will discountenance all the causes and practices of intemperance."

"Mr. Morris having read the above rule, as embodying his views and those of his supporters, Mr. Benjamin Gray read the following test, which combines his own sentiments on moderation, and the plan he and his friends advocated:—"That they shall never partake so freely of intoxicating liquors as to cause sickness or a confusion of ideas in themselves; and shall shun the society of all who do. That they shall never attend any large promiscuous meetings, such as public dinner parties, where intoxicating liquors are used; and that they shall endeavour to obtain the passing of a law whereby habitual drunkards shall be confined in asylums as lunatics, and employed at work till they give proofs of their amendment."

"When the vote was taken, three-fourths of the audience held up their hands for the teetotal principle, which Mr. Morris and his friends supported, while only one-fourth, as nearly as could be ascertained by the two chairmen after strict scrutiny, sided with Mr. Gray and his friends" (*Morris's History*, 1853. pp. 57-61)

It is a noteworthy fact that the principle of Dr. Dalrymple's Habitual Drunkards Bill was anticipated or suggested by Mr. Benjamin Gray so long prior to the doctor's advocacy thereof, as indicated in the last paragraph of the moderation test rule. Mr. Morris died in August, 1860, aged seventy-three.

On the 28th January, 1837, the Glasgow Total Abstinence Society held its first annual soiree, in the Lyceum Rooms, when Mr. John Dunlop of Greenock presided. After tea, coffee, and refreshments were served out, Mr. Dunlop rose and said that "it gave him great pleasure to meet his friends, and the friends of so good a cause, on the commencement of a new year." He then went on to speak of the direful effects of the drinking usages of Scotland—a theme upon which he was well able to speak, and upon which he published a very interesting book. The Rev. Robert Gray Mason (who had come specially from Dumfries) followed, and was received with the most enthusiastic applause. He stated that he "had travelled through the three kingdoms, and had witnessed the triumphs of the principles of teetotalism, and the mighty good they were doing." Mr. E. Morris also said that he "never felt more convinced than at the present moment of the truth and excellency of these societies, and he would add that it was wise to be an enthusiast in such a cause as this." The Rev. Mr. Johnston, Mr. William Moses, and Mr. Brown, a student at Glasgow College, also addressed the meeting.

Amongst the most active workers in Scotland at this period were Mr. James Mitchell of Glasgow, who became an abstainer in November, 1835, and was for several years vice-president of the Western Union, one of the three founders, and a gratuitous lecturer of the Scottish Total Abstinence Society, as well as superintendent of the City of Glasgow Temperance Mission. Mr. William Logan of Glasgow signed the total abstinence pledge in 1837, and became an active worker in the cause. Other notable workers were Mr. Robert Kettle, Rev. William Reid, and his brothers Robert and T. Reid, A. Maclean, P. Ferguson, Peter Mearns, James Hoey, E. Anderson, Thomas French, and others.

The agents employed by the Union were men of talent and energy, including Mr. A. Wallace (afterwards Rev. Alexander Wallace), Mr. Samson (afterwards Rev. J. Samson), Mr. Fraser, and Mr. Sime, all eloquent,

logical, and powerful advocates of the cause. Rev. A. Wallace died February 3d, 1860, at the early age of thirty-five years.

In or about the year 1837 the question of total abstinence occupied the serious attention of a warm-hearted, earnest Christian worker in Glasgow named DAVID DUNN, who after adopting the principle and joining the society actively employed himself in getting up meetings at Dovehill, and other parts of Glasgow. In 1852 he was employed as a temperance missionary in the more destitute portions of that city. He was quiet, plodding, and unostentatious in his manner, and was much beloved by the people, among whom he was instrumental in doing much good. He died at Hutesontown, March 18th, 1862, in the seventy-sixth year of his age.

GEORGE M'WHIRTER was one of the early members of the moderation temperance society in Scotland. Experience opened his eyes to its inefficiency and fruitlessness, and he unhesitatingly accepted total abstinence as the only alternative and remedy, and became one of the leaders and founders of the Scottish Temperance League. One writer gives this testimony to the character and zeal of Mr. M'Whirter:—

"Every abstainer who ever knew him was proud to belong to the cause which enlisted the sympathies and energies of so good a man. His name has ever been a tower of strength. It signified intelligence, devotedness, and benevolence. His advice was ever the soundest regarding new operations, his zeal ever the most sustained, and his generosity ever the most princely and munificent." He died at Mossy Hill, near Collinton, June 24th, 1850.

Mr. John Frazer tells us (*International Convention Report*, 1862, p. 74) that after the lecture by Mr. John Finch of Liverpool, September 27th, 1836, the Edinburgh Total Abstinence Society was formed, and that he was a member of the committee for a number of years, then proceeds to say: "Few were the lectures at that period. In fact we were terrified to face the public with our stringent abstinence doctrine. A lecture on the subject was given. The committee induced me to perform the ticklish task. The place was the Cowgate Chapel. A large posse of policemen were engaged in case of a disturbance. The audience was large. I lectured on the physiology of the question; and well do I remember stating, even then, that law in due time would

have to put down the traffic. Our committee held the same opinion. I shortly after started a newspaper (*The True Scotsman*). One of its avowed objects was to advance total abstinence, and I did so in every paper. I was occasionally honoured with communications on this subject from Dr. Lees—a name never to be mentioned without admiration and gratitude. That paper, started in the capital of Scotland, was the first stamped paper in Great Britain that advocated, as a matter of principle, the total abstinence doctrine."

The Edinburgh society secured the services of the Rev. R. G. Mason as their agent, and during three months of his zealous labours nearly 3000 new members were enrolled and twenty-four new societies were established. A ladies' committee was also formed, and worked well as a branch association aided by Mr. John Robertson. The first temperance hotel in Edinburgh was opened and conducted by Mr. and Mrs. Aitken about the year 1836 (*Morris's History*, pp. 211-212).

On August 27th, 1837, a splendid soiree of the Edinburgh Total Abstinence Society was held in the Freemasons' Hall, which was tastefully decorated with a profusion of flags, banners, flowers, &c., and at seven o'clock the Rev. Mr. Trewella of the Scottish Bethel Union was called to the chair. Addresses were delivered by the Revs. Messrs. Hamilton and Dixon, Mr. John Frazer, and the travelling agent, Mr. R. G. Mason. "This," says a writer in the *Scottish Pilot*, "was one of the most delightful meetings ever held in our 'modern Athens.' Mr. Mason has not been in this city more than six weeks, and yet in that short period upwards of 500 new members have been added to the society. He is about to commence his general tour in beloved Caledonia, and he goes out as the accredited advocate of the Edinburgh Total Abstinence Society, or 'Scottish Association for the Suppression of Intemperance,' with this encouraging thought, that many fervent prayers and good wishes accompany him in his benevolent excursion. The society consists of above 1000 members."

ROBERT GRAY MASON was born in the town of March, in the Isle of Ely and county of Cambridge, November 18th, 1797. At the age of fourteen he was bound apprentice to the trade of a carpenter and builder, and served his time at the village of Nordelph, in the county of Norfolk. His master was a rigid

Wesleyan Methodist, who monthly entertained the travelling preachers and weekly the local preachers; in fact he was the principal man of the society in that place.

Mason was, up to eighteen years of age, a very wild and wayward youth, fond of dancing, and a trained pugilist. Through the kindly words and aid of the Rev. Richard Tabraham he was led to experience a change, which his after-life proved to be permanent.

After completing his apprenticeship Mr. Mason went to Cambridge, where he became an acceptable local preacher, and acted as such for six or seven years, one of which was spent at Burslem, Staffordshire. While at Burslem he went to preach anniversary sermons in the Wesleyan Chapel, Macclesfield, and discoursed alternately with the famous "Billy" Dawson. The town-clerk of Macclesfield was one of Mr. Mason's congregation, and was so pleased with him that he engaged him to labour as a missionary in the counties of Stafford, Chester, and Shropshire.

After being employed in this work for about two years his kind patron Mr. John Clulow, town-clerk of Macclesfield, died, and through Mr. Hall of Frodsham, Cheshire, Mr. Mason was led to accept the position of assistant minister and travelling secretary to the British Seaman's Society, London, where he first became acquainted with the temperance reformer, Mr. James Silk Buckingham, and others, and became a member of the British and Foreign Temperance (Moderation) Society. He then became a temperance advocate, and spent three years in this work in Ireland. He was active and useful during the terrible cholera visitation in Dublin. In a communication to a correspondent he observes: "I remained in Dublin as long as the pestilence prevailed, and an awful visitation it was! I am inhaling an infected atmosphere, beholding death on every side, and standing in jeopardy every hour; yet I am not alarmed. I have visited the streets where the disease is most prevalent. I have stood by one writhing in agony on a bed of straw; accompanied another to the crowded hospital, where there are nearly 600 patients; and followed a third to the open grave; and through Divine mercy I am yet alive. It is a remarkable fact that, as far as I can ascertain, not one member of the Temperance Society (out of some thousands) has yet become its victim."

In December, 1844, the Rev. Father Mathew closed a letter from Cork to Mr. Mason with

the following lines:—"Your great and successful labours are well known throughout all our societies, and your honoured name is a familiar household word among us. Ever cherishing the recollection of your solicitude and efficacious patronage, I am, with high respect, dear friend, yours respectfully, THEOBALD MATHIEU."

In September, 1836, Mr. Mason paid his first visit to Scotland, where he earnestly laboured as a preacher of the Gospel and a lecturer on temperance.

His first temperance meeting was held at Saltcoats, in Ayrshire, on the "fair" or market day, where there was a large number of people met together. There being a difficulty in securing a suitable place of meeting, it was deemed advisable to erect a tent. This roused the ire of the publicans, and one of their leaders, who was a rhymster, got out a placard, which began with the following specimen of poetic genius:—

"On the day of the Fair, on the green there will preach
A Mason on Temperance, our heathen to teach;
But I fear by the heat of the day they'll turn dry,
And his nonsense at night set them all on the fly."

While the friends were engaged in erecting the tent, Mr. Mason prepared a reply in rhyme to the publican's effusion. This was a piece extending to nearly three hundred lines, and was read at the *soiree*, and took the people by surprise. It was entitled "A Publican's Prayer," from which we give two extracts:—

"O bless me in body and mind and estate,
And aid me that I may more drunkards create,
More families beggar, more blasphemy cause,
More hatred occasion to heavenly laws,
More hospitals fill, and more prisons erect,
More pot-houses crowd, and more churches neglect!
O may I still scatter, as long as I've breath,
Disease and disorder, destruction and death;
Give tears to the wretched, and chains to the slave,
And guests to the mad-house, and food to the grave!"

Towards the end of the piece occur the following patriotic lines:—

"Our work is a warfare—our weapon is truth;
Our warriors wait, in the pride of their youth,
To receive from their Captain the word of command,
At which they'll come forth—an invincible band.
To arms, then, ye heroes! for freedom ye fight!
The foe's in the field, and the battle's to-night;
No longer submit to a spirit that reigns,
Holding all that is dear in the direst of chains.

Did Wallace and Bruce ever yield to the foe?
Your rocks, glens, and mountains re-echo—
 No, no!
And firm as the base of your mountains and
 rocks,
'Gainst the proudest usurper stood Melville and
 Knox.

Then, let us still labour our land to restore
And fight till we conquer, like victors of yore."

On the day following the *soiree* the committee of the Saltcoats Temperance Society presented Mr. Mason with an address, accompanied with a fine copy of Bagster's Polyglot Bible (Logan's *Early Heroes*, pp. 111-113).

After leaving Saltcoats Mr. Mason laboured for some time in Ayrshire as an independent, unofficial agent, preaching on the Sunday and lecturing during the week. He next spent a week on the island of Iona, and was kindly received by the clergyman, and eagerly listened to by the inhabitants.

In 1837 Mr. Mason paid a visit to Dunfermline, and waited upon a bookseller there, asking for the names and addresses of the leaders in the temperance movement. He was directed to a gentleman whom he found considerably in advance of himself, for on comparing notes it was discovered that Mr. Mason was at that time an advocate of the old pledge only, and was therefore handed over to the president of the Temperance Society. That same evening Mr. Mason addressed a meeting, and pleaded for the old pledge, telling among other anecdotes the well-known story of the "Friend" who hired the coachman that preferred to drive furthest from the precipice of danger. On the following day Mr. Mason called upon Mr. John Davie (the father of teetotalism in Dunfermline), along with the president of the Temperance Society and a clergyman, for the purpose of asking him to consent to the abandonment of the total abstinence pledge, and to unite in reforming the whole of the temperance friends into one society on the single basis of the old pledge, at the same time informing him that a meeting for that purpose was to be held that same evening. But Mr. Davie flatly refused to consent to any such arrangement, and told them that, like the "Friend" spoken of by Mr. Mason, he very much preferred the basis that would keep the members as far from danger as possible. The result was that a separation took place at once, and the total abstainers soon found that they were much more successful when working alone, for they

were then unfettered by the trammels of the moderation party. On this point Mr. Davie remarks: "The members of the Temperance Society denounced the new pledge — total abstinence—as calculated to injure the movement, although the members of the new did not withdraw from the old. In a few years they obtained a majority at one of their annual meetings, but at the request of a clergyman, who pleaded not to be put out of the society, no less than four forms of pledges were adopted, with a view to retain him and some other influential members. With few exceptions the abstainers belonged to the working-classes. The four pledges were the long and short pledges of the old Temperance Society, and the long and short pledges of abstinence. This plan did not work well, for whenever total abstinence from all intoxicating liquors was advocated, offence was the result to the adherents of the other views" (*International Convention Report*, 1862, p. 73).

It is evident, therefore, that although a nominal total abstinence society had been formed at Dunfermline in 1830 (as stated in a former chapter), it was not until 1837 that the teetotallers made a determined stand and worked upon that principle alone. This view is confirmed by W. Logan in his *Early Heroes*, p. 82.

From 1837 Mr. Mason devoted his energies to the advocacy of total abstinence principles, and on paying another visit to Dunfermline (as a substitute for the president of the Edinburgh Total Abstinence Society) he at a public meeting stated that the chairman, Mr. John Davie, was his teetotal father, and that owing to the way in which his own anecdote had been turned against him. In Logan's *Early Heroes*, pp. 115, 116, and in Mr Jabez Inwards' *Memorials of Temperance Workers* (1879, p. 174), quite a different account is given of Mr. Mason's conversion to teetotalism; thus:

"Mr. Mason had been driven to the ancient town of Dumfries by a drunken coachman. On reaching the end of his journey he expostulated in the following manner with the intemperate driver: 'Sir, you have placed my life in jeopardy, and perilled the lives of all the passengers; allow me to say that you are not fit for your present position. You are unfit to have the charge of a horse, much less of men, and if you don't give up your drinking habits you will be suspected at head-

quarters, and will lose your character and situation. Take my advice, and give up your drinking.' 'Coachy' was very civil, and thanked Mr. Mason for his advice and departed. Shortly after this interview the coachman met with Mr. John M'Intosh, the then highly-esteemed teetotal guard of the Edinburgh and Dumfries mail, and thus accosted him: 'I think I have met one of your sort to-day, John.'"

We presume that the coachman told Mr. M'Intosh the advice Mr. Mason had given him, for the story tells us: "This zealous weather-beaten teetotaller resolved to call on Mr. Mason, and did so at his lodgings on the following day, which was Christmas (1836 or 1837). Mr. Mason had just finished dinner, and had been using beer. Mr. M'Intosh's eye caught the glass; he was taken aback, and discovered that he had been mistaken, but in the most respectful manner addressed Mr. Mason in nearly the following terms:—'You are an intelligent man, Mr. Mason; you are a public character, have access to pulpits and platforms, and must know that the drinking customs of this country are dreadfully polluting to society, and the difference between your giving your countenance to these customs and fighting against them, when weighed in the balance of eternity, an angel cannot guess.' Mr. Mason was much impressed on hearing these words; and when he thought on what that man had to meet with on the road from the public and from tippling associates on account of his teetotal principles, and when he thought of how, for more than three years, the total abstainers had looked at that man and at himself, he dashed the goblet from him, and never touched another drop from that period."

The probability is that both the incidents occurred, and shortly after each other, the latter still more deeply impressing upon Mr. Mason's mind the convictions made by the previous one.

Of the distinguished men in the ministry of the Reformed Presbyterian Church of Scotland, few have done more at home and abroad to advance the interests of the temperance reformation than the REV JOHN INGLIS. As early as 1831 Mr. Inglis, then a working stone-mason, was an ardent laborious temperance worker, and induced others to join the movement who afterwards became "heroes in the strife." Mr. Inglis pushed

himself forward and entered Glasgow University, and in course of time was ordained for the ministry. He spent about ten years as a missionary in Aneityum, an island of the New Hebrides, and returned to Scotland in 1860 for the purpose of superintending the printing, for the first time, of the New Testament in the Aneityum language. In May, 1862, as moderator of the Reformed Presbyterian Synod, he preached the annual sermon in the Rev. Dr. Symington's church, Glasgow, and afterwards returned to resume his missionary labours in the New Hebrides.

At Dumfries a total abstinence society was established in 1836, and in March, 1837, the *Dumfries Times* gave the following notice:—

"This society, from the number who have declared their adherence to its principles—total abstinence from all intoxicating liquors—and others who approve of them but have not yet joined, assumes an importance in our community that bids defiance to the assaults of ridicule and malevolence. When we say, 'God speed it,' we are only repeating the fervent prayers of the wives and mothers of Dumfries and Maxwelltown. On Tuesday evening last the society met in Mr. M'Dermid's chapel, Irving Street, which was crowded to the door, many persons being unable to obtain admittance. Upwards of eighty joined that night by signing the pledge. The number of the society is now, we believe, 166."

In May, 1837, the *Preston Temperance Advocate* reports of Dumfries thus: "The society here appears, for the size of the town, to be one of the most flourishing of any in Scotland. The whole of Mr. Livesey's Malt Lecture has been published in the *Dumfries Times*."

At a meeting of delegates from the various societies, held in Spreul's Court Chapel, Glasgow, August 5th and 6th, 1838, the Scottish Temperance Union was formed, and by the united efforts of the friends of the cause in Scotland they were able to report, at the close of 1838, a total membership of 70,000 pledged teetotallers in connection with the societies.

At a meeting of delegates held in the Free-masons' Hall, Edinburgh, June 4th, 1839, the Scottish Union was divided into two district associations, one called the Eastern and the other the Western Union, Edinburgh being the centre of the former and Glasgow the centre of the latter, each having its own monthly periodical (*Deardeu's History*, p. 35).

In 1839 Mr. James Teare of Preston visited

the chief towns of the West of Scotland, holding upwards of seventy meetings, and about the same period Messrs. Joseph Livesey and Thomas Swindlhurst visited Scotland for the purpose of aiding the cause; "their meritorious efforts proved very beneficial, and the places which they visited received a powerful stimulus."

At the annual meeting of the Scottish Western Temperance Union in June, 1840, it was reported "that during no former period in the history of teetotalism had their operations been crowned with such marked success. In some places one-third, in others one-fourth of the whole population had enrolled themselves as members. A decided victory had been gained over many old established and pernicious drinking customs, thereby decreasing the strong temptations to intemperance."

In November of the same year it was stated officially that 110 societies had joined the Union, that fifty public meetings were held every month in Glasgow, and that the average monthly accessions to the society was 1500, or 18,000 per annum—that about seventy thousand members in all, including forty-two ministers of the gospel, were then embarked zealously in the great struggle, and very many acting in the same principle who had not as yet put down their names, but who felt the practical good of it. We do not take into account the members of the Roman Catholic society, who at that time stood 9000 strong, and who had the energetic and able superintendence of their popular leader, the Rev. Mr. Enraght, who was called "a second Father Mathew," and who afterwards went to America to labour in conjunction with the Rev. T. Mathew in his great mission in the United States (E. Morris's *History*, pp. 92-93).

The second annual meeting of the Western Union took place in Glasgow July 15th, 1841. The meeting was held in the Bazaar, Candleriggs, when the following resolution was passed, viz.: "That inasmuch as the various official authorities of Great Britain have given it as their opinion that three-fourths of the crime, misery, disease, and premature deaths in this country result from intemperance, that this meeting regard it as the duty of all who wish well to mankind to search diligently the foul source of these national evils, and that, irrespective of political or religious sectarian differences, we unite for its overthrow; and that inasmuch as the ordinary use of intoxicating

liquors is admitted to be the instrumental cause of intemperance, and that the entire disuse of these liquors by the community alone would accomplish the removal of the evil, this meeting solemnly protests against the manufacture, sale, or use of these direful intoxicants."

Mr. James Mitchell of Burnfoot, a zealous lay preacher and temperance advocate, proposed, and Mr. Donan, editor of the *Ayr Advertiser*, seconded the resolution in vigorous speeches, after which it was carried unanimously. On Saturday, July 17th, a grand demonstration was held on Glasgow Green, when the Rechabites appeared in full regalia, and Catholics and Protestants united to prove the virtues and benefits of total abstinence.

The Catholic body of teetotallers—which far outnumbered the Protestants, were headed by the Rev. Mr. Enraght, and met on the south side of the Green, the Protestants on the north; but each party seemed to be of one mind and one heart, working together in perfect harmony, and animated by one fixed purpose—the extermination of alcoholic influence. Speeches were delivered by a number of the popular advocates, including the Rev. Patrick Brewster of Paisley, who was one of the oldest teetotallers in Scotland and an eloquent speaker.

During the agitation of the Anti-Corn-Law League the Glasgow friends called a public meeting in the City Hall, April 28th, 1842, to protest against the profligate destruction of good grain in the manufacture of strong drink, when the Rev. Dr. Bates of Glasgow presided, and the Rev. Dr. Ritchie of Edinburgh, the Rev. Father Enraght, and others addressed the meeting with great power and success.

In the spring of 1842 the Scottish Union for the Suppression of Intemperance was instituted, Earl Stanhope and Sir F. A. MacKenzie, Bart., of Gairloch, Inverness, being patrons. The constitution provided for the admission of all persons as members who signed either of the following pledges:—

1st. "I agree to abstain from all intoxicating drinks."

2d. "I agree to abstain from all intoxicating drinks, and will not give nor offer them to others."

On the 14th and 15th July, 1842, the third annual meeting of the Western Union was held at Glasgow, and on Saturday, July 16th, the friends of temperance filled a special train

of about forty carriages on an excursion to the Land of Burns. On their arrival at Ayr a procession was formed, accompanied by four bands of music, which paraded the town, &c., to the park, where a monster meeting was held, addressed by Messrs. Calvert, W. Howarth (Slender Billy) of Preston, George Grig, Edward Grubb from the British Temperance Association, and several others. At five o'clock a splendid soiree took place in the Rev. Dr. Renwick's church, at which the above English speakers were joined by Mr. James Mitchell of Burnfoot, after which the excursionists returned to Glasgow. The result of this demonstration was the accession of upwards of three hundred members to the Ayr Total Abstinence Society, and very flattering notices in the local papers, &c.

On the 13th of August, 1842, the "Great Irish Apostle of Temperance" landed in Glasgow, and was received by all parties of abstainers—Protestants and Catholics, who united to do him honour. Within two days the pledge was administered to about twelve thousand people, and on the third day Father Mathew was occupied from ten in the morning till six at night in the same work, it being found impossible under the circumstances to ascertain the exact number of persons presenting themselves. On the 16th of August, 1842, a grand banquet in honour of the illustrious Father Mathew was given by the executive committee of the Western Scottish Temperance Union. The chair was occupied by Mr. Ebenezer Atkinson, and an address presented to the honoured visitor by Mr. Robert Kettle, secretary to the Union. In acknowledging the address Father Mathew said: "He received with unbounded pleasure the address from the members of the Western Scottish Temperance Union. He felt much indebted to the writers of this address that they had spoken the truth, and had not given him credit for qualities which he did not possess or for services which he had not performed. On this head he might appropriately quote the words of sacred authority, and say that Providence always selected the foolish things and weak things of this world to serve His purpose, 'that no flesh should glory in His presence.' He was convinced that though differing in features, opinions, customs, or religion, they were the same people. He had seen nothing in Scotland to make him think that they were not natives of Ireland. At all

events, they were the children of one common Father—born to the same rights—redeemed by the same Saviour—believers in the same gospel; and oh! that the sweet and beneficent spirit of this gospel of Jesus were diffused from pole to pole, uniting and making all happy, pure, and guileless. The world would then be a pleasant habitation, and its children worthy of heaven. Though naturally timid and desponding, he felt new vigour arise within him to see so many of different religious professions—for it was not likely that they could all have unity of faith, but they could all meet in unity of affection—banded together in behalf of so great and good a cause. However, he thought he heard someone saying, ‘Now, Father Mathew, this is making fine speeches to delude the people of Glasgow; perhaps these are not your sentiments in your own country.’ For five-and-twenty years he had entertained these views, and if any man could say that his heart had been shut against his neighbour because of differences in religion—if any man could say that the needy had been turned from his door in consequence of an opposite belief—he would allow them to say that his actions did not correspond with his words. In that time he had done what lay in his power to reconcile and harmonize the warring principles of faction—to sweeten the cup of woe—to exalt the down-trodden and unfortunate; and if another voice were required at his hands, still he would repeat, ‘A new commandment I give you, that ye love one another.’ He ought perhaps to apologize for thus alluding to himself; but heaven forbid that he should do so from a spirit of paltry egotism, but for the glorious cause in which they all laboured. It was for this purpose that he wished to exhibit to them the utmost recesses of his heart, and to show it glowing with love for the whole human family. This was a cause in which they should all unite; it was the cause of their common humanity, the cause of their country, and the cause of God” (*Scottish Temperance Review*, 1848, p. 426).

Speaking of the demonstration on the Glasgow Green held in connection with Father Mathew’s visit, the *Glasgow Chronicle* remarked:—

“ We think upon this occasion we speak the sentiments of every unprejudiced spectator, when we say a more peaceful, moral, and pleasant exhibition than was afforded by the procession of teetotalers through our prin-

pal streets, it has not been our happiness to witness. The neat, clean, and orderly appearance of the men composing the procession, their blithe looks and gay adornments, the air of manly dignity and honest self-possession which many of them exhibited, added to the beautiful flowers and spirit-stirring music by which they were animated, formed a scene both pleasing and attractive, which must have left the best impression upon thousands of onlookers. Taking into account the number of teetotalers present on this occasion, the unanimity and good feeling which characterized the whole proceedings, the towns represented by deputation, the numbers who received the pledge from the hands of the great Irish teetotal reformer, we must frankly acknowledge that it was truly a great and magnificent day for the cause of teetotalers, and one well calculated to gain converts to their cause, which, we understand, it has done greatly.”

Mr. Morris in his *History* (p. 104) tells us that upwards of 40,000 pledges were taken, and that he himself was introduced to Father Mathew by the Rev. Mr. Enracht, and received a neat silver medal with the teetotal pledge of the Irish societies on it.

During the course of this year (1842) Mr. Morris delivered a number of discourses on the peculiar and intimate connection of teetotalism with all the high principles of Christianity. At this time he was clerk at the Canal Office, Port-Dundas, and an honorary lecturer on temperance, working with and for all denominations and parties, holding meetings in churches, chapels, school-houses, town-halls, &c., as were granted to him. A testimonial to this effect was given him at Glasgow, Sept. 2d, 1842, signed by the officials of the Glasgow societies, including Robert Kettle, Robert Reid, George Gallie, R. Wright, J. Alexander, and Dr. A. M. Forman. Similar testimonials were subsequently given him by the Cowcaddens and other societies in and around Glasgow.

The fourth annual meeting of the Western Scottish Temperance Union was held at Glasgow, July 12th, 1843, when an application was made by the Eastern Union for an amalgamation of the two. The Western Union was in a very prosperous condition, whereas the other, Mr. Morris says, was weak and languishing, therefore, in addition to other reasons, the proposed union was deferred.

In an address published in the *Temperance Journal*, December, 1843, Mr. Robert Reid proposed to raise the sum of *one thousand pounds* for the temperance cause, to be presented to the Western Union at their annual meeting in 1844. This address gave a graphic description of the temperance enterprise, and appealed so forcibly to the temperance men of Scotland that it aroused their enthusiasm, and further inspired by a stirring letter from Mr. James Mitchell they responded with promptitude and energy, and the whole country seemed awakened to new life and effort in the cause of temperance. The success of Father Mathew in Ireland, and his reception in Glasgow, had given the cause a sudden bound; but, unfortunately, when the exciting cause was removed, a reaction and a lifelessness followed, which could not escape notice. Almost everywhere, in England as well as Scotland, this feeling was felt more or less, and damped the ardour and depressed the spirits of the active, earnest friends of the cause.

In Glasgow and Scotland generally sectarianism had something to do with the difficulties and hindrances in the way of the temperance reformers. Some were for a broad, liberal platform open to all creeds and parties; others were exclusive, and would fain have made the committees adopt a religious test or creed. However conscientious and well-meaning they might be, such a course was unwise and inexpedient, inasmuch as many of the leading men in the various churches were strongly opposed to teetotalism, and ministerial advocates were the exception, not the rule, so that an addition of a religious test to the total abstinence pledge would have shut out a very large number of the very class teetotalism was most calculated to benefit. Believing that

“Unless the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed,”

the early pioneers of temperance throughout the world sought His aid and endeavoured to acknowledge Him in all things. The words in the pledge, “I promise by Divine assistance,” &c., implied all this, and ought to have been enough to enlist the sympathies of Christians of every denomination. Nothing has done so much to break down “the middle wall of partition” between the various churches, and led the members thereof to see a brother in Christ in their fellow-worker, as has the open platform of the great temperance reform.

Here outsiders have been able to witness how Christians of all creeds can dwell together in unity, and work shoulder to shoulder for the elevation of drink-enslaved, suffering humanity.

The effort to raise the thousand pounds free-will offering to the temperance cause in 1844 was attended with results of the most salutary kind, and the annual meeting of the Western Union in July of that year was a most hopeful and encouraging one. Mr. John Dunlop, the venerated president, occupied the chair, and after the usual routine business, Mr. Robert Reid submitted the draft of a new constitution for the Union, containing proposals deemed likely to consolidate and more efficiently carry on the work amongst the various societies. One proposal was that the Union should consist of all persons who adopted the pledge of abstinence and subscribed not less than five shillings per annum to the funds of the Union. Mr. Reid proposed, and Mr. James Mitchell seconded a motion to send this draft constitution to all the societies in the Union for their consideration. In the meantime a deputation from the Eastern Union having arrived from Edinburgh, a motion was made that a small committee of delegates present should be appointed to report proceedings to an evening meeting on the proposed constitution and statement of the Edinburgh deputation, previous to coming to a vote on Mr. Reid’s motion. Messrs. James Mitchell, William Melvin, Robert Reid, Thomas Reid, William Logan, and Messrs. Greig and Ballantine of Edinburgh were appointed as a committee, and at the evening meeting it was reported that they had agreed to recommend that the proposal be sent to the societies with a letter of explanation requesting an answer by the 1st of December; and providing that two-thirds of the societies were favourably disposed, that a special meeting of delegates be called as soon as convenient for the completion of the constitution, and making the necessary arrangements for this object. Mr. Robert Reid moved the adoption of the report of the committee, but it was only carried by a majority of one vote. Mr. A. H. Maclean submitted a proposal to make a strong effort on behalf of the movement throughout Scotland during the whole of the ensuing year of 1845. His object was to induce all classes of the community in Scotland neither to use, sell, nor manufacture intoxicating liquors, and in order to

accomplish this it was proposed by systematic organization to engage all the strength, the talent, and zeal of all the abstainers in the northern kingdom. His proposal was unanimously carried, "but the next year," says Mr. Morris, "witnessed its almost utter defeat."

At a meeting of gentlemen interested in total abstinence, held in Falkirk on the 5th November, 1844, the question of a new organization was discussed, and as a result the Scottish Temperance League was formed. The following were its founders:—J. A. Johnston, Dr. William Menzies, James Ballantyne, Archibald D. Campbell, and George M'Whirter, from Edinburgh; and Robert Reid, Wm. T Templeton, Andrew H. M'Lean, and Wm. Logan, from Glasgow. The first president of the League was the Rev. William Reid, D.D., Edinburgh (1845–48); and he was succeeded by Robert Kettle (1848–52), Robert Smith (1852–73), and Sir William Collins (1873–91). From 1845 until 1852 there was no regular chairman of the executive, but at the latter date Mr. John McGavin was appointed, and held the office for twelve consecutive years. He was succeeded by Mr. Robert Stewart (1864–66), Mr. Neil M'Neill (1866–79), Mr. James Johnston (1879–82), and the Rev. J. A. Johnston (1882–91). In its earliest efforts the League was sorely tried and discouraged, but eventually the success, which had been so earnestly worked for, became manifest. This success was very largely due to the able and enthusiastic secretaries whom the League had been able to secure. The first of these was Mr. Robert Reid, who was appointed in November, 1844, and held the office for two years. He was succeeded by Mr. Robert Rae (1846–53), who greatly extended the influence of the League, Mr. J. B. Robertson (1853–54), Mr. John S. Marr (1854–63), and Mr. Wm. Johnston, who has conducted its affairs for the long period of twenty-seven years (1863–91) with unexampled efficiency and success.

One of the earliest lecturers of the League was Mr. Henry Vincent, afterwards known as the popular orator and lecturer on historical and political subjects. But it may be said with truth that the League was fortunate in securing the services of very able men as their first agents, many of whom were an honour to the cause and did noble work for the movement.

At an early period the executive of the League gave their attention to the circulation of sound temperance literature, and published

a large series of tracts, then extended their operations to the publication of prize tales, such as Mr. Henry Wood's *Danesbury House*; Mrs. C. L. Balfour's *Burnish Family*, and others from her pen; *Tim's Troubles*, *The Fortunes of Farleigh*, &c. &c. These were followed by Dr. Guthrie's *The City, Its Sins and Sorrows*; Professor Miller's *Alcohol, Its Place and Power*; and a host of others, all in a popular style and at a very cheap rate.

In 1845 Messrs. Henry Vincent, Thomas Beggs, Edward Grubb, and T. A. Smith were lecturing agents of the League.

During the course of the year 1847 action was taken by the United Presbyterian Church of Scotland, the result being the formation of the United Presbyterian Church Abstinence Society, its membership being composed of ministers and students preparing for the ministry. One of the most active promoters of this society was the Rev. William Reid of Edinburgh, who held the office of secretary for a number of years. Its annual meeting was held in Edinburgh during the second week in May, and the society became a prosperous and successful one, having in course of time a large proportion of the ministers of the church in its ranks, of which particulars will be found in later chapters.

Having brought the history of the temperance movement in Scotland to an important period, we close this chapter with sketches of a few of the Scottish temperance heroes of this particular period.

ROBERT KETTLE was born in the village of Kintillo, at the foot of the Ochil Hills, on the 18th of December, 1761. After having learned to weave he became a clerk under Mr. Kennedy at Perth, in whose employment he remained some five or six years. In 1815 he removed to Glasgow and obtained a situation under Messrs. Kelly and Co., an extensive house in the cotton trade. He was attracted by the enthusiasm and genius of the gifted Dr. Chalmers, and became an active member, and soon afterwards a deacon of his church. His adoption of temperance principles was the result of the discussions going on in Glasgow at the commencement of the movement, strengthened by the impressions made upon his mind by a slight accident he met with on board a steam-boat. Speaking on this point he said: "Had I been killed, no one would have attributed it to the drink, and yet I am firmly convinced it was the drink which did it."

In December, 1831, he was elected president of the Glasgow Abstinence Society, and held office until March, 1846. Although anything but robust in constitution, he became a popular advocate and visited many of the adjacent towns in furtherance of the movement. He became editor of the *Scottish Temperance Journal* soon after its commencement in 1839, as the official organ of the Scottish Temperance Union, and held that position till the close of its career in 1847. As already intimated Mr. Kettle was what may be denominated as "an expediency teetotaller," and for a long time was of opinion that alcoholic liquors were not of themselves deleterious unless taken to excess, but for the sake of those weaker brethren who could not resist temptation he deemed it his duty to be a total abstainer. In July, 1848, he was appointed president of the Scottish Temperance League, and to the last took an active interest in its operations. He died March 23d, 1852, at the age of ninety-one years.

JOHN LAING of Kirkconnell was born at Blagannoch, Dumfriesshire, in the year 1796.

The Rev. Dr. Robert Simpson, of Sanquhar, states that "John Laing is a lineal descendant of the ancient family of Blagannoch in the Moors, which had been the residence of the Laings for about four hundred years. The Laings of old were staunch Covenanters, and afforded shelter to the wanderers who, in the dreary days of persecution, were driven to the upland wilds. It was in the house of Blagannoch that the youthful Renwick often found a hiding-place from the fierce storms of the inclement winter, and from the still fiercer blasts of a relentless persecution. In modern times David Laing, the father of John, denominated 'The Patriarch of the Desert,' wonned also in Blagannoch, and was a perfect specimen of the piety and nobility of the preceding generation of the hosts of the martyrs, many of the bodies of whom sleep in the mosses and the wilds around. He had about him all the qualities with which, in imagination, we feel disposed to adorn the worthies who lived, and prayed, and suffered in the desert, when the crimson car of persecution was driven over the breadth and length of a bleeding land."

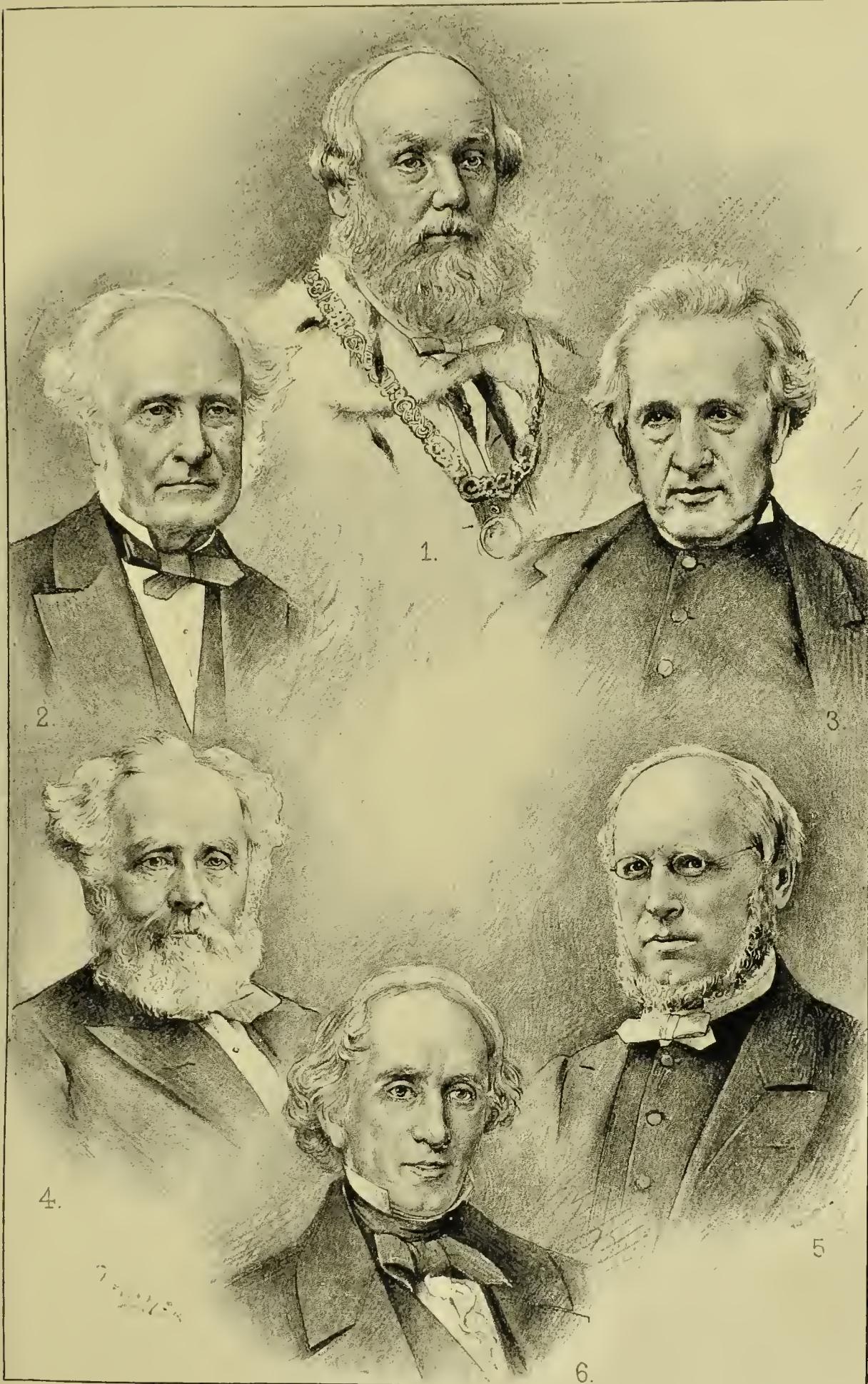
John Laing, like his forefathers, followed the humble and honourable occupation of the shepherd until he was married in April, 1817. After his marriage he turned his attention to

road-contracting, and in a few years to agricultural farming. His attention was early directed to the temperance reformation, and an interesting event in 1831 led him to go the whole length of total abstinence. He was just about to start off to Sanquhar, a distance of from four to five miles, for the doctor, as the time was at hand when he expected an addition to his family. John Inglis, then an intelligent stone-mason, happened to call just at this time, and the two started off together for the doctor. Inglis was an ardent total abstainer, and during the journey he set to work to try to make a convert of his companion John Laing.

Such was the effect of this conversation that for the first time a child was born in his house and no intoxicating liquors were used. The whisky-bottle, as formerly, had been filled and placed on the table, the doctor receiving orders to use it if needed, but no one else was to touch it except as a medicine. The children looked for their accustomed "wee drap, wi sugar;" but the father, with an expressive look, and a quiet, significant movement of the hand, said, "Na, na, bairns; nae mair o' that fiery stuff. You shall soon have something better."

It is said that the children were not at all disappointed, and his noble-hearted wife, as soon as she understood what her husband meant, cordially coincided with him; and from that day no intoxicating liquors, as a beverage, ever had an entrance into the home of John Laing.

He threw himself heartily into the temperance movement, and to the day of his death laboured for its advancement with a zeal, perseverance, and disinterestedness which were beyond all praise. Before railways were opened he was accustomed to travel across the bleak, heathery hills between Kirkconnel and the towns and villages to attend temperance meetings, sometimes as much as twenty miles to Dalmellington. He was a regular visitor at the temperance soirees in Darvel, Newmilns, Sorn, Ochiltree, Old and New Cumnock, Muirkirk, and Leadhills, and even the annual soirees of the League in Glasgow, being sometimes absent from home fourteen or fifteen nights. Although he had never been a drunkard, he had warm sympathies with the victim of strong drink, and often took him home, if he had to carry the man on his back. He was much beloved by the little ones, and



1 Sir WILLIAM COLLINS, ex-Lord Provost, Glasgow, President 1873-1874.

1852-1873.

3 Rev. WILLIAM REID, D.D., Glasgow, First President 1845-1848.

Chairman of Executive 1852-1864.

6 ROBERT KETTLE, Merchant, Glasgow, President 1848-1852.

2 ROBERT SMITH, Shipowner, Glasgow, President

1852.

4 JOHN M'GAVIN, Merchant, Glasgow,

5 Rev. J. A. JOHNSTON, Glasgow, one of the Founders, Chairman of Executive 1882-1891.

took a warm and active interest in the Band of Hope movement.

He was a witty speaker, and a rhymster, often putting his speech into verse. He was seized with rheumatic fever about four or five weeks before his death, which took place at Guildhall, Kirkconnel, on the 24th of June, 1862, at the age of sixty-six years. One of the mourners at his funeral was Robert French, a young student, in whom Mr. Laing had taken great interest. He was ordained in October, 1870, and after a promising ministry of eighteen months was translated to Bootle, near Liverpool, where six weeks afterwards he died. He was a warm friend of the temperance cause.

DANIEL MACNICOL was born at Drymen, Stirlingshire, in October, 1767, and resided there for the long term of eighty years. He was among the very first in that district who declared their adhesion to the temperance movement. By industry and frugality he saved a little money, part of which he freely gave to the support of the temperance cause, and to the circulation of temperance and religious tracts. He keenly felt and deeply deplored the apathy of ministers and professing Christians towards this question, and wherever he went pointed out the inconsistency of those of them who supported the drinking customs. Although deemed somewhat eccentric he was believed to be earnest and sincere, and his labours were productive of no small amount of good. He died at Glasgow on the 12th of October, 1850, at the age of eighty-three years.

JOHN AITKEN, a native of Edinburgh, was one of the first who joined the total abstinence movement in that city, and was a persevering labourer therein until his death. Owing much to the cause, he was no sooner embarked in it than he felt a desire to extend it, and for nearly twenty years he was one of the most indefatigable men in the movement. Impressed with the desirableness of having hotels established where food and rest could be obtained without the proximity of intoxicating liquors, he opened, in the High Street of Edinburgh, the first teetotal coffee-house in Scotland. He was also an active reformer, joining Messrs. Lowery, Vincent, and others in publicly advocating the cause of the people. He was earnest and active in committees and eloquent on the platform. He was generous and kind, ever ready to help the needy teetotaller. He died

in Edinburgh, May 17th, 1855, at the age of forty-eight years.

WILLIAM LOGAN was born in the neighbourhood of Hamilton, Scotland, in 1813. In early life he worked at the loom, and was afterwards apprenticed to a licensed grocer, but being convinced of the evil results of drink, he abandoned his business and for some time worked in a lace warehouse, and in 1837 signed the total abstinence pledge. Shortly afterwards he was appointed one of the first agents of the London City Mission. He was appointed by Mr. Naismith to the district of St. Giles, one of the most notorious in the metropolis. By his courage, prudence, tact, and sympathy he soon won his way into the hearts of many of the degraded inhabitants of his district, and when he left London they expressed their sorrow at his departure. Here he was plainly taught that the drinking system was the prime agent in producing crime and degradation, and his conviction became more deeply rooted that its extinction was necessary ere the people could rise to a better position.

Mr. Logan next went to Leeds and engaged in similar work in the very lowest localities, diving into the depths of dungeons and plunging into the infection of hospitals, visiting regularly the infirmary, the fever hospital, the workhouse, and the jail. Here also he found strong drink thwarting every social and religious agency, and producing misery and crime. But for drink, Mr. Logan affirmed, the Leeds prison would have been nearly empty; and in all the institutions he visited the ravages of the drink demon were plainly visible. In the prosecution of his work his own temperance principles were sometimes put to the test. It had been deemed indispensable by others that intoxicants should be taken in order to repel infection when visiting fever patients. Mr. Logan was frequently urged by people outside the hospital to partake of alcohol, but he always refused, believing that he was better without it than with it, thus testing in his own person the virtue of total abstinence, and finding confirmation of its truth. In 1840 Mr. Logan accepted an invitation to start a town mission in Rochdale. At this time Mr. John Bright was beginning to take an interest in the temperance movement, and Mr. Logan accompanied him to address a meeting in one of the villages in the neighbourhood. This was, says the *Scottish League Journal*, the somewhat famous occasion when he who afterwards

stood in the foremost rank of British orators nearly broke down. That was *not* the only time when Mr. Logan accompanied Mr. Bright to temperance meetings, when the latter took up the economical and the former the social aspect of the question. After two years' labour in Rochdale, Mr. Logan removed to Glasgow, when he became an agent of the City Mission, and attended classes in Glasgow College and the Andersonian University. Here, again, he was appointed to one of the worst districts of the town, in the vicinity of High Street. It was seldom free from fever, and on all sides he met with the hideous results of drunkenness. In each of the towns in which he laboured his attention had been given to the condition of "unfortunate females," and the result of his investigations was published in a work entitled *An Exposure, from Personal Observations, of Female Prostitution in London, Leeds, Rochdale, and especially in Glasgow, with Remarks on its Causes, Extent, and Results*. This book attracted the attention of many of the leading statesmen and philanthropists, and Mr. Logan was thus brought into correspondence with many of the public men of that period, some of whom warmly acknowledged the value and importance of his labours. During the course of his investigations he was the means of reclaiming numerous females from their degraded and miserable condition, and restoring them to their parents and friends. During the whole of his labours he never lost sight of the temperance cause, but was always ready to do all he could to further its interest. He accepted another engagement at Rochdale, and in 1848 again returned to Glasgow, where, in addition to mission work, he started temperance dining-rooms, carrying on a large and profitable business for several years. His literary efforts were numerous and successful. He was widely known as the author of *Words of Comfort for Bereaved Parents*, and *Early Heroes of the Temperance Reformation*, which was published in 1873. He died on the 16th of September, 1879, at the age of sixty-six years, mourned alike by numerous friends and admirers in both England and Scotland.

CAPTAIN DONALD BROTHIE of Greenock was one of the most courageous and laborious temperance and Christian workers in the United Kingdom, and in many respects a most remarkable man. He was born at Yarmouth, but bred in Ross-shire, Scotland, and was for

a short time a lawyer's clerk, then a carpenter, afterwards a sea captain, and during the later years of his life "one of the most signally successful seaman's missionaries of which our seaports can boast." For long he was the most respected of citizens in Greenock, and among the sailor community the most revered of all. Cruising about in his well-handled boat, he boarded the vessels arriving or departing, preaching the glad tidings of great joy. When the dolorful tidings came that a husband and father was engulfed in the angry deep, he went straightway to the bereaved ones, and not merely wept with those that wept, but went with substantial blessing in hand. Many a widow and orphan has reason to bless his memory for the kindness he liberally bestowed, and many a man of substance in that seaport town has also reason to bless him for directing him how to bestow of his abundance so as to carry a blessing to the poor and needy. But Captain Brotchie was great also as a temperance advocate, clear and sound in his views, faithful in his adherence, earnest in his advocacy, and as open and honest as the day. Few have wrought more hopefully, more courageously and more steadfastly than Captain Brotchie, and he lived to see abundant fruit from his devoted efforts. As a man, he was simple in his habits, strong in his affections, firm in his determination, persistent in his efforts, clear in his mental grasp, and steadfast and immovable in his reliance upon the Master, whose zealous, courageous, and devoted servant he gloried in being (*Alliance News*, 1889, p. 187).

Of Captain Brotchie's temperance efforts reference is made in other chapters. He was one of the old workers, a pioneer and veteran in the cause. He died in February, 1889, and his remains were carried to their last resting-place amid every manifestation of sorrow and respect.

ALEXANDER BEATTIE was born at Links, Kirkcaldy, Scotland, January 27th, 1825. At the age of thirteen, viz. March 1st, 1838, he signed the total abstinence pledge, and in 1850 was engaged for several weeks by the Leslie Temperance Society, Fifeshire. In December, 1852, he was engaged as county agent for Berwickshire, the first county temperance missionary, it is thought, in Scotland. After two years' successful labours he accepted an appointment with the Wansbeck Temperance Mission, whose head-quarters were at Cambo,

in Northumberland. He next became agent for the Fifeshire Temperance Union, and after about twelve months' labours in connection with that union, became agent of the Scottish Temperance League.

MALCOLM MACFARLANE was for some years an acceptable and successful agent of the Scottish Temperance League, and a zealous teetotaller for about a quarter of a century. He took part with the late Rev. Dr. Bates in the first meeting held at Glasgow to secure the Sabbath as a day of rest for cabmen, and was one of the successful competitors for the prizes given by Mr. John Henderson of Park for essays on the Sabbath. Mr. MacFarlane was twice invited to London to speak in Exeter Hall on this question, and his addresses received the special approval of Lord Shaftesbury, who presided. He was also invited to speak at a great working-men's demonstration in the City Hall, Glasgow, in connection with the annual gathering of the Social Science Association held in that city. He was a warm friend of civil and religious freedom, negro emancipation, &c. &c. He died February 20th, 1862, in the fifty-third year of his age.

JAMES SCRUMGEOUR was born at Kirriemuir, February 24th, 1821, and belonged to a family distinguished for energy, warmth of nature, and enthusiasm in whatever engaged their energies. The temperance cause early engaged his attention, and to it he devoted his energies. The writer remembers him visiting the Young Men's Temperance Association meeting at Middlesbrough, one night in 1853 or 1854, when he made special allusion to an unexpected and impromptu speech of one of the members of that society. This young man had surprised all present with a graphic recital of some of the wrongs he and his family had suffered from the drink curse, and Mr. Scrymgeour said he had heard some of the greatest orators of the day, but he did not think any of them had impressed his mind so forcibly, and stirred the pulses of his better nature more acutely than the address of his young friend. He then went on to give them a sound, practical, and instructive address. "For forty years, in season and out of season, he persevered in his self-imposed task. Other men grew weary and retired, but in bright days and in dark days he (Mr. Scrymgeour) was ever diligent, active, and enthusiastic."

The *Reformer* (April, 1887) remarked:—“While he was eager to educate, earnest in

his resistance to the tyranny of fashion and custom, he was determined for direct veto prohibition. The agents of the Scottish Permissive Bill and Temperance Association found in him a tower of strength. Ever ready, ever capable, ever influential, under his wing the thousands in Dundee were attracted to the advocacy of the principles and policy of the association in the readiest and most successful way.” He caught a chill at the funeral of his brother William, and in a few days died of inflammation of the lungs, April 24th, 1887, aged sixty-six years.

SIR FRANCIS ALEXANDER MACKENZIE, BART., of Gairloch, Ross-shire, Scotland, became a member of the original temperance (*i.e.* moderation) society soon after its formation; but finding its principle to be insufficient for the accomplishment of its professed objects, he joined the total abstinence movement, and became a zealous and successful promoter of the cause. He was possessed of a healthy and robust appearance, a great flow of active energy and spirit, and most agreeable manners, which assisted him to recommend the principle with much success, not only among his own tenantry, but also in the upper circles of society. In 1842 he had a severe attack of erysipelas, which eventually terminated his earthly career in the forty-fifth year of his age.

THE REV. FRANCIS JOHNSTON, pastor of Marshall Street Baptist Church, Edinburgh, was from early youth a zealous advocate of total abstinence, and an earnest, laborious worker. He died May 7th, 1880, at the age of seventy years.

WILLIAM DIXON of Duns was one of the most unwearied and disinterested friends of the temperance cause in Scotland. He departed this life December 9th, 1871, at the advanced age of eighty-three years.

JOHN M'REA of Pollokshaws, Glasgow, was an ardent supporter of the temperance movement, and an early and attached friend of the Scottish Permissive Bill Association. He died on the 11th August, 1872, at the age of sixty-eight years.

THOMAS RUSSELL of Clackmannan was for fifty-six years a staunch and earnest total abstainer, training his children in the principles, so that when they grew up they also became active workers in the cause. He died at Dumbarton on the 4th of January, 1890, aged eighty-six years.

CHAPTER XXII.

THE “ODIUM THEOLOGICUM” AND PARTY POLITICAL IMPEDIMENTS.

1838-1839.

Ancient and Modern Gospel Temperance—Ministerial Charges Against Teetotalism—Arguments of the Secular Abstainers—Power of Prejudice and Example—The Delusion Expelled—Liverpool Teetotalism not Godless—Sectarianism—Charges of Infidelity Disproved—John Finch’s Works Anti-infidel—Suffering Loss for the Common Good—Henry Anderton’s Power and Ability—Business Career—Explanations by Mr. E. Grubb—The Bread and Cheese Argument—Anderton’s Character—Honorary Temperance Advocacy—Persecution and Trials—Political and Religious Opinions—Retirement from the Temperance Platform—His Letters and Poems—Lord Brougham’s Bill for Preventing the Sale of Beer—Joseph Richardson—T. Lythgoe—L. Seddon—N. Sanders—W. Heywood—A. Heywood—Thomas Clegg.

Some modern advocates of teetotalism have raised the cry that many of the early advocates were secularists or infidels, and they assert that the movement has but recently assumed its true position by being closely identified with religion under the title of “Gospel Temperance.” Those who make such statements know little or nothing of the history of the temperance reformation, and still less of the personal character of the true pioneers of temperance and total abstinence. The movement has from the commencement been an earnest expression of the true spirit of Christianity, and, as a rule, its pioneers and advocates were men of God, who in their secret chambers laid the matter before Him, and earnestly implored His help and guidance in all their efforts. With hearts overflowing with love for their suffering brethren, they humbly strove to walk in their Master’s footsteps, and went forth to seek and save the lost, and try to bring the wanderers back to His fold. If in any district a separation was effected between the gospel and temperance, much of the blame must rest upon those who professed to be followers of Jesus Christ and yet bitterly opposed teetotalism—men who, having power and influence in the churches, used it in persecuting and hindering the advocates and disciples of total abstinence. Like persecuting Saul, many of them doubtless were sincere, and at first thought they were doing God service, and, like him also, when the scales were removed from their eyes, they saw and acknowledged their error.

At one period in the history of this movement the spirit of persecution was so strong

that the use of chapels and school-rooms was forbidden to the teetotallers, many of whom were members of the churches meeting in buildings which they had liberally helped to erect and maintain. Some Christian ministers went so far as to denounce teetotalism as contrary to the teachings and example of Christ, affirming that it was being placed before the gospel, and that many of its leading advocates were infidels. The last charge arose from two causes—First, the bigotry and prejudice of creed; second, the fact that in some districts there were men taking an active part in the promulgation of temperance principles who were deemed heterodox in creed, and others who openly professed to be unbelievers in the doctrines of the Christian religion. The latter class were men who looked upon teetotalism as, what in the abstract it really is, a physical remedy for a physical evil, and as such calculated to do good to the community. They saw, and some of them had practical experience of the fact, that strong drink degraded, brutalized, impoverished, and injured not only those who drank it, but also their helpless wives and children; and, on the other hand, total abstinence elevated, enriched, and benefited those who practised it. Therefore, as a question affecting the secular affairs of life, they adopted and advocated it, and were surprised that professedly Christian men should not only refuse to do the same, but persecuted and insulted those who did. The fierce opposition and persecution that teetotalism met with from official members of Christian churches sorely perplexed these men, and caused them

to think and speak very bitterly against Christianity. "If Christ spoke truthfully, which He undoubtedly did when He said 'by their fruits ye shall know them,' then," said they, "either the opponents of teetotalism are blind, or their religion is a sham and a delusion." They argued, logically and consistently, that if teetotalism produced so much good, not only to its disciples, but to the community—as their own experience testified—then those persons who professed to be anxious for the spiritual and temporal welfare of the people should have been the first to give it their sanction and support, instead of being its bitterest opponents. They could not shut their eyes to the fact that numbers of professed Christians, some of whom were leading officials of the churches, were actively engaged in the liquor traffic, some as manufacturers of "the insidious despoiler" and others as retail dealers in "morning drams" and copious potations of what the Rev. Robert Hall described as "liquid fire and distilled damnation." They failed to see how a liberal contribution towards the erection of a sanctuary by a wealthy brewer or spirit merchant could condone or atone for the terrible evils caused by this soul-destroying traffic; but when they saw these beneficent liquor-vendors raised to the highest official positions in the churches, to the exclusion of abler and better men, they were disgusted, and looked upon religion of this kind as "vanity and lies."

"We speak what we do know and testify what we have seen," and have been personally acquainted with numbers of intelligent men amongst the party termed Secularists who would gladly have believed and accepted the truths of the gospel, if they could; but prejudice, created and fostered by the inconsistencies and misdoings of nominal Christians, blinded and hindered them, and perhaps nothing tended to confirm and strengthen these prejudices so much as the violent opposition of some of the churches to teetotalism. These men, however, overlooked the fact that even good men and women are weak, frail, and imperfect, often doing "the things that they ought not to do, and leaving undone the things which they ought to have done," and are slow to accept new ideas or to become identified with new movements.

Men do not readily forget the habits and customs of their early life, and many had to be taught the ethics of temperance, for the

whole community lived and laboured under a powerful "delusion" as to the nature and properties of alcoholic liquors, especially malt liquors and wines. It is to the credit of the early teetotallers that when medical authorities were against them they proved to a demonstration that all intoxicating liquors are injurious, dangerous, and unnecessary. It has been proved by scientific investigation that the early advocates of teetotalism were *right*, and, backed by that knowledge, "the church of all banners" has been led to take up the question, and another stone "which the builders rejected" has become one of the chief stones of the corner, and now temperance is recognized as the handmaid of religion. In the words of the Rev. Charles Garrett, we may say with cheerfulness, "the sky is brightening." We believe, as did the earliest, noblest, and best of the pioneers of the movement, that they are the truest and most successful servants of the church of Christ who combine true temperance with earnest evangelical labour and make teetotalism *a part of* their gospel.

That the temperance movement in Liverpool was not a godless or merely secular one has been proved by the facts already given, but from 1836 there were indications of impending evils arising from sectarian jealousy and differences of creed. It is neither our province nor desire to attempt anything like a theological discussion, but the relation of a few facts is absolutely necessary to enable our readers to rightly understand the position of affairs at this critical period.

Unhappily in Liverpool, Manchester, Leeds, Newcastle-on-Tyne, and other large towns, certain persons, more anxious for the promulgation of their own narrow creeds than for the spread of true temperance principles, or for the moral and social well-being of the deluded slaves of Bacchus, or for the salvation and protection of the innocent and helpless victims of a husband's and parents' sin, became identified with the temperance movement, and agitated the societies by a proposal to change the order of procedure at public meetings. Hitherto the temperance meetings had been conducted in a broad catholic spirit, and were open to *all*, irrespective of creed, sect, party, or nationality, and Mr. John Finch and his friends contended that a change would shut out a large number of those whom it was most desirable to reach,

and who would not come to a religious meeting. As already intimated, a number of denominational total abstinence societies were formed in 1837 and 1838, but as early as 1836 it was reported that "the meetings of the society in Pleasant Street have become theological rather than temperance meetings" (*Liverpool Mercury*, 1836, p. 98), hence the action of the Roe Street society in re-affirming its unsectarian and non-political principles at its quarterly meetings.

In 1838 the sectaries had gained position and power, and then they objected to work with or to recognize the labours of those whom they deemed heterodox in religion, and denounced them as infidels and heretics. Mr. John Finch, the father of the movement, and some of his most active co-workers, were members of a Christian community deemed heterodox. Therefore these men turned upon him as the leader, and called him an infidel. Mr. Finch was a man who could hold his own, and was never afraid to avow his opinions. Having the press open to him he perhaps somewhat intensified the feeling by his strong language and bitter denunciations of what he believed to be wrong-doing. Whilst we may not approve of his creed, nor of his peculiar idiosyncrasies, we cannot, and will not, ignore his early and abundant labours on behalf of the temperance cause; hence this humble attempt to rescue his memory from unjust and undeserved reproach.

About 1838 Mr. Robert Owen, the socialist, visited Liverpool, and made no small stir by the advocacy of his peculiar views, some of which were in perfect harmony with the views propounded by Mr. John Finch in his letters to the press. An intimate acquaintance was formed between Messrs. Finch and Owen, and some persons erroneously concluded that Mr. Finch endorsed and approved all that Owen taught. There is abundant evidence to prove that this was not so, but that Mr. Finch retained his religious opinions until his death. His friendship with Mr. Owen, however, was made use of by his enemies, and they eventually succeeded in carrying a resolution expelling him from the Temperance Society and excluding him from the platform he had raised, solely on account of his difference of opinion on religious questions.

In a series of letters on "Teetotalism v. Edgarism," contributed to the *British and Foreign Temperance Intelligencer*, 1839, by

Mr. Robert McCurdy of London (originally of Halifax), who was an itinerant temperance lecturer, and but partly informed on the subject, so far as regards Liverpool, this writer says:—

" You are aware, sir, that many of the followers of Robert Owen, led on by Mr. John Finch of Liverpool, are teetotallers in practice, and that some of them were active and useful members of total abstinence societies before they had fully avowed their infidel principles. You know, too, that Mr. Finch was the first to make that avowal, and was promptly expelled by the committee of the society of which he was a member. Finding that many more had imbibed the same opinions, the calumniated teetotallers of Liverpool called public meetings by advertisement for the purpose of considering the propriety of acting any longer with men whose sentiments were not in accordance with the Word of God! The result was, after hours of calm discussion, the expulsion of these men by large majorities; and the resolutions were published, not only in temperance publications, but, for greater publicity, also in the *Christian Advocate* newspaper."

This extract conclusively proves that, as a body, the teetotallers of Liverpool were directly opposed to infidel principles, and sacrificed some of their best men rather than suffer the reproach cast upon them. Gentlemen now living who were intimately acquainted with Mr. Finch, and who were then, and still are, members of orthodox churches, emphatically deny the assertion that Mr. John Finch ever avowed infidel principles, nor have we been able to find anything of the kind in any of his writings. That Mr. Finch was no infidel can be demonstrated from his own publications. In 1837 he wrote and published in the *Liverpool Albion* a series of letters on "The Folly of Sectarianism," in the third of which he gave a summary of his own religious views and opinions, which in substance are precisely the same as those given in his latest work published in 1853. After his severance from the total abstinence movement he became unsettled and unhappy, as he well might be, having been sorely wounded in the house of his friends, and he went out to San Francisco, but after a time returned to Liverpool. One of the last acts of his life was the compilation and publication of a remarkable book in three small octavo volumes, entitled *The Seven Vials Opened, or the Bible of the Reformation Re-*

formed, being the authorized version of the Holy Scriptures rearranged under different heads, and in seven sections, with introductions and commentary.

From this work the impartial reader may very soon learn what Mr. Finch's views were, and be perfectly satisfied that he was no infidel. But as few of our readers will be able to refer to the works quoted, and some would like to have this matter fully cleared up, we give the following extracts from the last-named work without comment, leaving the reader to draw his own conclusions.

In the preface to this work (pp. xxii. xxiii.) he says: "For the purpose of enabling the poor to understand the gospel; to arrange the Scriptures so as to make the first two volumes books suitable for all schools; to be read in all pulpits, in all private families, and by all individuals; to terminate all strife and contention about modes of faith and forms of worship, and thus promote peace on earth and goodwill among men, are the objects sought by the editor of this book.

"The great principle he has taken for his guide in all the selections he has made are—that truth being ONE, truth is always consistent with itself, and each truth must be consistent with every other truth; that the undeniable principles of Christ's gospel are: 1st. That God is presented to us as the great Father of mankind; that He governs the world, pardons sinners, and loves all His creatures as a father loveth his children. 2d. That the gospel is glad tidings only, especially to the poor, afflicted, and persecuted. 3d. That the life of Jesus is our example—is His religion in practice. 4th. That He gave one new commandment, that we should love one another. 5th. That there is a future state of great bliss for the righteous and benevolent. 6th. That His immediate followers had nothing to expect in this world but sufferings and persecution; and 7th. That His religion released the Jews from their burdensome ceremonial, and broke down the middle wall of partition between nations, and made the race of men one family."

In his General Introduction (pp. xl. xli.) Mr. Finch gives a summary of Christian doctrines, upon which he affirms all Christians agree:—"1st. That there is only ONE God. 2d. That Christians worship God in the way Christ has taught when they use the prayer He has given, 'Our Father which art in heaven,' &c. 3d. That Jesus of Nazareth is the Christ,

the Son of God, and the Saviour of men; that He came to call sinners to repentance, to seek and to save those that were lost. 4th. That if sinners would be saved they must repent of their sins, forsake their sins, begin a new course of life, and forgive those who have offended against them; and that, without these, they cannot hope for pardon. 5th. That if men would enter into eternal life they must keep God's commandments, do as they would be done unto, and love one another. 6th. That there will be a resurrection, both of the just and the unjust, a day of judgment, and a state of rewards and punishments, according to the deeds done in the body, whether they be good or whether they be evil. I know of no Christian sect but what professes to believe all these.

"These doctrines are written as with a sunbeam in the gospel, so brilliant that every eye sees and every heart assents to them, and *these are* the true essentials of the gospel of Christ. Take away any one of them and it is destroyed. And these principles in themselves contain as full and complete a plan of salvation as can be found in the most mysterious, complicated, and metaphysical system of religion in Christendom.

"Do you wish to know God? You are taught that there is only one God, the Father and Friend of His creatures. Do you wish to know how to worship Him? Address Him as your Father in heaven. Do you wish to know whether He has revealed Himself to man? He has sent His Son to show sinners the way to salvation. Do sinners wish to know what they must do to be saved? They must believe and obey Him who has told them they must repent and reform, and forgive one another. Do we wish to know what we must do to inherit eternal life? We must keep God's commandments and love one another. Do we wish for the most powerful motive for persevering in a course of virtue? There will be a resurrection from the dead, and future rewards and punishments according to our works. Thus, all that is necessary for a saint or a sinner to know, he that runneth may read and understand. The whole of these doctrines may be taught to a child in an hour" (General Introduction, p. xlivi).

Mr. Finch was an advocate for an unpaid or honorary ministry, believing that all true Christians should so live as to be "living epistles read and known of all men," and that none should live by preaching only, but, like

Paul, should labour with their own hands for the bread which perisheth.

Many of the wood engravings in the *Preston Temperance Advocate*, including the portrait of "Dicky Turner" of Preston, author of the word "teetotal" as applied to the temperance movement, were the productions of Mr. Edward Finch, son of Mr. John Finch. What the world, and especially the temperance movement, lost by the persecution and expulsion of such men as Mr. John Finch, is best known to Him who alone can rightly estimate the lives and actions of men.

So fierce was the opposition to teetotalism in certain circles that even earnest, laborious ministers were persecuted, and had to suffer the loss of situations because of their steady adhesion to temperance principles. In the *National Temperance Magazine* for September, 1845 (page 440), we read as follows:—

"We know several ministers of the gospel who for their adherence to teetotalism have had to suffer the loss of situations. The following is an extract from a note just received from one of the most zealous men we know: 'I intend leaving —— at Michaelmas, and hope Providence will direct me where I can work without a *chain*. I intend to go to no place where I cannot hold temperance meetings. We have two chapels; the brethren at one are friendly to the cause, but those at the other are most hostile. If I possessed the means I would be a teetotal home missionary. I love liberty, and must have it whatever be the price.'"

Through the exertions of the late Mr. Thomas Ollis, the REV. FIELDING OULD, incumbent of Christ's Church, Liverpool, was induced to become a total abstainer, and in 1838 the *Preston Temperance Advocate* contained the following intimation:—

"Rev. Fielding Ould, one of the most popular clergymen in Liverpool, whose church is crowded to excess whenever he preaches, has signed the pledge and has lately been preaching temperance with such zeal and energy that some of his trafficking members have left the church, but, thank God, their pews have been taken and are now filled by reformed drunkards."

For seven years this earnest, hard-working, teetotal clergyman toiled on, and by the aid of the Church of England Temperance Society did an immense amount of good amongst the poorer portion of the people; but his fearless

advocacy of teetotalism drove away the drink-selling, drink-loving portion of the congregation, some of whom continued to persecute and annoy him; therefore, he was induced to accept the offer of the living of Tattenhall in Cheshire, and on Sunday, September 30th, 1855, he preached his farewell sermon in Christ's Church from Psalm lxxx., 14th verse, in the course of which he took an affectionate leave of those to whom he had ministered for a number of years. The result, as might be expected, was the speedy decline of the temperance and other good works in which he had been engaged, and the gradual handing over of this densely populated district to the tender mercies of the liquor-sellers. It is a remarkable and a lamentable fact that the very districts in which the early teetotallers of Liverpool had their greatest and best organizations — Scotland Road, Gay Street, Gerrard Street, Hunter Street, Brick Street, &c., are now the lowest, most degraded, because most crowded with flaring gin-shops and drinking saloons.

Direct opposition to teetotalism was not confined to any particular church or denomination. Catholic and Protestant, Churchmen and Dissenters seemed to be agreed upon this one point, viz. to "boycott" the teetotallers.

In reply to an application for the use of the rock of Cashel as a place where the Rev. Father Theobald Mathew might administer the temperance pledge, the Rev. Mr. Whitty, a Protestant clergyman, declared that "the work in which Father Mathew was engaged was the work of the devil; that it began with the devil, and that it would end with the devil." Mr. Whitty also said that he would undertake to prove from the Holy Scriptures that "temperance was from the devil." He had evidently studied to little purpose the words of the Master in Matthew xii. 26: "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

To come nearer home still, to those professing to be advocates of temperance, we find the Rev. Dr. John Edgar of Belfast, the founder and leader of the original ardent spirit pledge movement, is reported to have declared in a published letter to Mr. J. S. Buckingham, that he entertained "the most confirmed abhorrence of teetotalism as insulting to God and disgraceful to man" (*Liverpool Mercury*, 1841, p. 151).

He went even farther than this in his published discourse, which was widely distributed

by the British and Foreign Temperance Society.

The following were his views given in his own language:—

1. "Fermented liquor, and therefore intoxicating, was used as a customary beverage among the Jews, by the righteous and the wicked." 2. "Fermented liquor, for customary use, was esteemed by the holiest men as special blessing." 3. "Fermented liquor was commanded by God to be offered to Him in religious service." 4. "Though God in peculiar circumstances commanded certain persons to abstain, not from fermented liquors merely, but from everything which the vine produces, yet the use of fermented liquor as an article of diet and refreshment had His full approbation and sanction." 5. "Jesus Christ, when on earth, Himself used fermented liquor, and created it for the use of others." 6. "Jesus appointed fermented liquor to be drunk in the eucharist as a suitable emblem of his atoning blood." 7. "Though prophets and apostles, and Christ Himself, were fully aware of the enormous and multiplied evils arising out of excess in the use of fermented liquor, yet none of them ever pronounced the use of it sinful, or proposed its utter extermination as the means of preventing or curing drunkenness; but, on the contrary, they drew a clearly defined line of distinction between the lawful use of such liquor and guilty excess. Their denunciations were hurled against drunkenness arising from the abuse of that which might be lawfully used." 8. "But, notwithstanding all this, it is also the doctrine of Scripture, not only that there is nothing wrong in abstaining on proper principles from fermented liquor as an ordinary beverage, but that circumstances may arise when, in the exercise of Christian charity, and in obedience to expediency, such abstinence may be commendable and right."

The professor then proceeded to summarize nine distinct "awful statements" made by teetotalers—

1. "A denial that the use of fermented wine (intoxicating) on any occasion is authorized by the Bible." 2. "A charge against the whole Christian world of drinking the cup of devils at the table of the Lord." 3. "An assertion that as any use of wine is injurious and immoral, it is impossible to find any countenance for such use in the Bible." 4. "A distinct charge of drunkenness against

every individual who drinks a glass of wine, which includes a charge of the same kind against Christ." 5. "A declaration that it is just as much an evil to drink a glass of wine as to get drunk." 6. "A prophecy that the jubilee time will soon come when the individual who takes intoxicating liquor of any kind will be excluded from the church of God." 7. "An assertion that many things, both hurtful and immoral, are commanded by God." 8. "A charge of blasphemy against all who say that God created intoxicating wine or sanctioned its moderate use." 9. "A sentence of condemnation against wine as the guilty cause of damning thousands of immortal souls."

Some of these charges were so absurd that they refuted themselves, others were mere inferences and perversions, and the whole were often most ably met and answered.

The professor in this discourse discussed the subject under the heads—"Specimens of Teetotal Biblical Critics," "Teetotalism Opposed to the Bible," "Teetotallers Contradicted by Their Maker," "Both the Original and Translated Scriptures Condemn Teetotalism," "No Authority for Teetotal Jam and Water at the Sacrament," "Christ Used Intoxicating Liquor," "Christ Created Intoxicating Liquor to be Used as a Beverage," "Intoxicating Liquor Used at the Passover," "The Lord's Supper Instituted in Intoxicating Liquor," "The Question Settled in Plain English," "If the Bible be True, Teetotalism is Not," "Teetotalism is Incurably Wrong," "Men Accountable for the Systems to which they Give their Sanction" (then he had something to account for). "Teetotal Pledge an Immoral Bond," "Teetotalism Attempts at being Holier than God," &c.

Towards the conclusion of this remarkable discourse Dr. Edgar makes use of the following peculiar language:—

"I speak not of the senseless vulgarity of the name (teetotal), nor of the contempt into which it is calculated to cast the cause of temperance, but of the character which the whole system to which its friends have given its name has received from its founders and propagators. The monstrous absurdities and errors which I have exposed are not ugly blemishes on the system as taught by its founders and periodicals—not faults such as attach themselves to the best of human systems; they are its body and soul, its root

and trunk, and branches; take them away, and though you may put something else in their place, yet, so far as teetotalism is concerned, it is as completely gone as a gun would be gone if you took away stock, lock, and barrel."

He winds up with words of triumph in reference to the success of the moderation movement, and remarks that "since the days of the great reformation, earth never saw a change so blessed as has trod in her footsteps.

. . . The God of Truth is with her and all is well."

That Dr. Edgar was living in "a fools' paradise," and cherishing a delusive dream, has been very conclusively proved by the testimony of facts. His movement perished like Jonah's gourd, while the *absurd system*, that was to go "stock, lock, and barrel," proved that "its soul and body, its root and trunk and branches," were planted deep in fertile soil by extending over the country and far away to distant lands, and by being a power in the world.

To return to the real subject matter of this chapter, we may add that "Dr. M'Hale, the Philpots, or the M'Neile of the Roman Catholics, denounced the teetotallers from the altar, and spoke in no very measured terms of "the wandering ecclesiastic" who dared to intrude within his (John of Tuam's) jurisdiction, and "create in the minds of his people a superstitious veneration for a piece of Birmingham pewter" (*Liverpool Mercury*, 1841, p. 287).

In visiting Ireland in 1848, the commissioner of the Scottish Temperance League, in his report as printed in the *Scottish Temperance Review*, 1848, pp. 466, 467, speaking of the meetings conducted by the Rev. Dr. Spratt, Dublin, says:—

"We felt highly gratified to see the following mottoes exhibited in large letters, in front of the platform, as a warning to religious bigots and red-hot politicians, viz.: 'Our object being purely benevolent and philanthropic, we resolve that every subject of a sectarian nature be excluded from our meetings.' 'Moral reform, domestic happiness, and prosperity to Ireland.'

"It is earnestly to be hoped that they will long continue to occupy this common ground. It is a well-known fact that the cause has not unfrequently been retarded in England and Scotland in consequence of religious hair-

splitters and political wranglers introducing their crotchets into meetings of the society. The friends in some parts of Ireland are far from being guiltless in this matter."

This extract is conclusive proof that there were in different parts of the United Kingdom, narrow-minded men who were more zealous for the promotion of their peculiar theological dogmas than they were for the social and moral reformation of the people: and when these men got into official positions in the temperance societies, they did sad havoc among the weary, weak, and wounded sheep, seeking rest under the sheltering branches of the tree of temperance.

Mr. John Finch was not the only one of the early pioneers of temperance who was branded as an infidel, or an enemy to religion; for the same cry against teetotalism and its advocates was raised in Leeds, London, Manchester, Newcastle-on-Tyne, Stockton, Middlesbrough, and other towns in various parts of the country, and even in Scotland, up to so late a period as 1874, when ministers of the gospel ventured to say that teetotalism was "of the devil and was doing his work." Thank God our times are productive of a better class of men, whose hearts are open to the cries of the victims of drink, and are ready to lead and guide them into the ways of true temperance, saying, "Come with us and we will do you good, for the Lord hath spoken good concerning Israel." Practising what they preach, they are esteemed true shepherds, while those who attempt to bolster up the drink traffic and its customs are esteemed as hirelings or false guides.

As we have already shown, numbers of the early advocates of temperance laboured earnestly and zealously at great personal inconvenience and pecuniary loss, some of them undergoing privation and trial of a severe character in their zeal to promote the interests of the cause to which they had devoted themselves. Of this class few were more prominent than was Henry Anderton, the saddler of Preston, popularly known as the "temperance poet and orator." It was, and is yet, a mystery to many that in the new arrangements such a man as Henry Anderton should have been neglected or overlooked, and that he should have been permitted, or rather compelled by force of circumstances, to retire into private life. Of his fitness for the work there could be no question. His friend and biographer.

Mr. Edward Grubb, says: "From the first day to the last appearance he made upon our platform he was the supreme attraction at all meetings of the temperance reformers. No man ever loved the people with a truer passion or served them better. He surveyed everything with the eye of a philosopher, and poured forth his thoughts like a poet; hence nature, as sketched by him, appeared like a new creation. It was not merely his knowledge of the natural world, the beauties that adorn it, the remote or striking analogies that mark the oneness of a Divine plan, that made him sole master of the situation. He had made man his study. No metaphysician could better map out or plan or classify the phenomena of the human mind; it was that which gave his language the power and voice of nature. His speeches were prose-poems, and his poems are little speeches constructed with great regard to logical correctness" (*Memoirs affixed to Grubb's edition of Anderton's Poems, 1863*, p. 21).

The late Mrs. John Naylor of Grappenhall, Cheshire, who was sister to Henry Anderton, in a short article in another edition of Anderton's poems, tells us that her father and uncle were joint partners in the saddlery business, and that about the time when temperance societies were being established this partnership was dissolved and the brothers were for some time engaged in a lawsuit. After the death of his father (March, 1836) the family removed to Preston, and Henry, with ninety-nine others, made application for a situation on the railway, and through the influence of Mr. Charles Swainson he succeeded and eventually went to Fleetwood.

Mr. Anderton's postscript to a letter written to an old and esteemed friend at Colne, declining an invitation to visit the society there once again, speaks in tones that cannot well be misunderstood. In the course of that letter Mr. Anderton says: "I am expecting to be called away to another situation." And in the postscript he says: "I am not a saddler now; I am giving up business altogether. Teetotalism drove my trade away. I shall be . . . better off in a short time. Good-bye."

On this point Mr. Grubb makes the following very interesting remarks:—"The improvement in our social habits by the formation of temperance societies is too obvious to require recital in this place. But the circumstances which led to their formation will never fail to

interest those who take a pleasure in witnessing the efforts of the people for their own improvement. The curiosity of the benevolent should not rest satisfied at this point; they should extend their observations beyond the narrow limits of institutional arrangements if they wish to acquire a knowledge of the men who carried out the principles of which such institutions are but the name. When the obstacles which beset the early advocates are fully comprehended, the diffusion of their opinions and the partial triumph of the cause, in the face of such passionate and interested opposition, will appear more extraordinary than they had any notion of before. As the same circumstances do not exist at present, and perhaps never can exist again in this country, so there can be no comparison made between the Preston men of the early date and the advocates of the present day. No doubt the passions of mankind are the same now as then; but the opposition to which they urge men changes its character with the altered state of society. The simple and illiterate are still liable to be the dupes of the base and cunning, but the breadth of soil illuminated by the rays of truth has dispelled the bigotry and blindness of numbers. There is something awfully trying to a man's courage in the mere solitude of opinion. The Preston men (and we may venture to add, not them alone) experienced this oppressive solitude, for they stood alone, the solitary champions of a despised theory; their own friends as well as their fellow-citizens were in arms against them, and they knew of none to whom they could appeal for sympathy or support. And yet these hard times to them were made the means of success. The postscript in the letter to Mr. Donglas makes known, in a very few words, one form of opposition, to some men very convincing; but it failed in its effect upon Henry Anderton. When knaves and fools cannot bend honest men to their purpose, they try to starve them into submission. The publicans tried this 'bread and cheese' argument with the poet, but it failed to silence him. He preferred to endure all the privations the withdrawal of their support might entail upon him rather than submit to dis honourable conditions. At the time when the reformation commenced in Preston the publicans were a more influential body of men than they are now. The extension of the railway system had not infringed their monopoly of

the road, and, as proprietors of the coaches, the business of a saddler was to a large extent derived from them. ‘Teetotalism drove my trade away’ is the mournful earl he warbles in the ears of his friend. His genius and his virtues were his ruin. To understand the full extent of the sufferings he endured at that time through loss of business is impossible. It did not involve mere privations of comforts to himself alone; his widowed mother and her fatherless daughters were involved in the same catastrophe. The greatness of his character appeared to eminent advantage at this critical period. Long before this happened he had shown how he could think and act in very trying circumstances, but the time had now arrived when he had to show his brother advocates how he had learned to suffer. His example proved a lesson to them, and it may be of use to those who may come after him. There is no growl of complaint in the announcement of his ruin; he hopes even against hope that ‘soon he will be better off.’ I regret to have to state that what he thought likely did not come to his relief as soon as was expected. Yet he never abandoned himself to despair; neither did his long-deferred hopes of better times relax the efforts of his will; he did not quail before the insolence of his oppressors nor forsake the cause of truth because it did not enrich himself. He made no parade of his poverty, but submitted to his fate in silence. Whatever may have been his wants he asked for nothing, and he got as much.”

Bearing in mind the fact that in the early stages of the movement they were all *unpaid* voluntary workers, the reader can readily understand how it was that Anderton was out of employment. Some would naturally think that if he lost his trade as a saddler and was so great a public favourite, that the loss of one business would give him more time and opportunity to follow the other; but the fact is temperance advocacy was not a business then, it was a labour of love, a self-imposed duty, a patriotic, Christ-like, noble desire to give liberty to the captive, and heal the wounds of the sick and sorrowful sons and daughters of men. When out as a public temperance advocate Anderton was spending rather than earning money; hence the opposition of his relatives. It was not from want of sympathy with the cause that they tried to keep him at home attending to business.

Another form of opposition or persecution to which Henry Anderton and others were subjected is indicated by an extract from a letter written by him to a friend, to whom some impudent and narrow-minded official had written about the poet’s politics and religion. Mr. Anderton writes:—

“I see by the remarks at the close of your letter to —— that that common liar Report has made you believe that I am a turncoat and a Tory. I had the misfortune to be popular with the people. Envy caught hold of my independent anti-party polities to pull down my fame and build up her own, but that was a work not within her grasp. The people know me too well, and trust me too confidently ‘to be blown about with every wind of doctrine;’ and to prove that this is the case I need only add that a distinguished Christian Radical has just made me a present of a beautiful Bible. I never was more popular than I am now with the teetotallers and the inhabitants of ‘Proud Preston.’ So much for what other folks think; and now for a little insight into my own imaginings. I am, sir, what I always was, the friend of universal freedom, and especially the civil emancipation of the working-classes. To secure them this liberty I would give every man of sound mind and good morals a vote. I would protect that vote by the ballot, and to keep corruption from the Senate our representatives should be elected every year. The principles may be hated, and those who maintain them persecuted by such reformers as . . . and every dirty, grasping, hypocritical, yes-and-no scoundrel in the service of . . . yet, Radical as I am in civil matters, I have some queer notions about religion. I never was, and never will be, the tool of any faction. I will go with anyone so far as conscience will accompany me, but not a step beyond to obtain a crown. But I have another reason for disliking, for hating the Radicalism of the present day. Its principal champions are infidels. You know how much these Radicals talk about ‘the march of intellect’ and ‘the diffusion of knowledge,’ and what effect it must have upon the public mind. You know what they say; but have you watched its progress and marked its tendencies? Look at your political Goliaths—men who call the Bible priesthood, and religion east. Do you think that the blessing of God will hallow a cause whose advocates dispute His Word and

doubt His being? ‘They that honour me, I will honour,’ saith the Lord. But these Radicals of our day insult and despise Him, and on that account I have come out from amongst them.’

There is an earnestness and fervour about this letter that gives us a clear insight into the opinions, character, purity, and honesty of the man, and despite all that calumny would attempt, the character of Henry Anderton shines forth untarnished, and his name deserves to be “had in everlasting remembrance” as one of the most heroic and brilliant pioneers of the temperance movement in this country.

Beyond the reasons given by Mr. Grubb, and the very brief intimation in the other volume that “business called him away from Preston,” no explanation is given of the real cause of the retirement of Mr. Anderton from the temperance platform.

As Mr. Edward Grubb well observes: “It will, and does, excite some surprise now, as it did at Preston at the time, that the moment the new arrangements were made, Anderton and all the other Preston men were overlooked. That fact will have to be accounted for some day, and many others that seem to have slipped from the memory of our history makers.”

The facts given in some of the preceding pages seem to convey a very fair solution of part of this mystery, and possibly one more reason was the peculiar temperament of Anderton himself. He was not only a poet, but with the sensitiveness of a poetic genius he shrank from public gaze. When called upon in a right spirit, such men are ever ready to do public work, and to do it cheerfully, but their impulse as individuals is to stand aside. Henry Anderton was a true man, not an egotistical time-server, who so often obtains what is denied to the much more deserving. One, “the sweets of riches knows,” the other, the pinch of poverty; a poverty in which the world “sees no tear,” nor hears a piteous wail.

With reflection the people began to inquire for their old friend and favourite Henry Anderton. A warm-hearted woman, who had been his friend and physician in an illness brought on by anxiety and trials, was the first who made the attempt to induce him to appear again in the defence of the old principles. But she was too late, for before her

letter had reached him he had taken his final leave of the temperance platform.

In his reply to her letter he said: “I am quite tied to my desk, and if not I am sick of so exposing myself in public that you will never hear of my speaking for ‘the term of my natural life.’” Anderton lost his business, gave his talents and all he had to the cause, but we are assured that he never lost a friend. He continued to remember them in his retirement, and wrote pieces for them and their children. To the last his heart was in the cause, and his prayers daily ascended to heaven for its success.

“Every fresh trouble that afflicted his old companions hurt him as though it had fallen upon himself. When death took any away he wept with those that were left behind. His motives were pure, and his life virtuous. No one had such unlimited confidence placed in him as had Henry Anderton; the old women told him their troubles, and the young ones their disappointments.”

When writing to his familiar friends, Mr. Anderton usually expressed the substance of his letter in a copy of verses at the end. The following is an illustration. It was written to Mrs. Langshaw, eldest daughter of Mr. Phillips of Warrington. He had been disabled from speaking for some time, and to her inquiry as to the cause he returned this answer:—

“DEAR MRS. LANGSHAW,

“You will have thought me very neglectful and ungrateful in not answering your letter in better time, but I put it off till I could, *free of expense*, send the several members of your family some of my attempts at rhyme, as a keepsake from an unworthy but sincere friend, whom very likely they will never see again on this side eternity. I am still ‘a real staunch teetotaller, one of the present time,’ *though no longer a public advocate*. So are all our family from the least to the greatest.

“The reasons why I do not speak and travel as usual are, first, my attendance is required at home; and, secondly, because my voice was so injured with too much speaking that I was obliged, for my life’s sake, to take some rest. With the exception of preaching occasionally for the Methodists with whom I am connected, I have been silent for some time, and so great is the benefit I have derived from this rest, that last week I delivered a lecture on the ‘Spread of Knowledge,’ in Preston, which occupied one hour and a half, with perfect ease

. . . Will you give mine and my friends' love to all your 'kith and kin?'

"First give my love (no word is sweeter)
To Mr. Stuff-a-Collar, Peter;
Next to your father and your mother,
And then to Joshua, their brother;
Then show my heart with right good-will,
To that prime grinner, brother Bill;
And next—the compliment to vary—
Hand my regards to sister Mary.
If Peter's back from Paddy's land,
Give him, instead of mine, your hand;
And though of him I little know,
Remember me to brother Joe.
And when I come your face I'll smack,
If you pass over trombone Jack;
And she'd be angry if I miss'd her,
So don't pass o'er your youngest sister.
While you this business are upon,
I charge you not to pass by one—
Not one kind friend that I have seen,
At Bridge Street or in Friar's Green;
And it would fill my heart with pain,
To pass by thee, kind-hearted Jane;
You're all my friends—young, old, great, small,
And I am yours. *God bless you all!*"

The allusion to the *expense* is another illustration of the practice of catching opportunities to send messages to friends and relatives to avoid the high rate of postage before the adoption of the "penny post." Very frequently the cost of a letter meant the sacrifice of a whole day's wages, and this was a serious consideration to those whose means were very limited.

Anderton did not always make temperance his theme, but sometimes wrote sweet words of comfort and consolation to his sorrowing friends, at other times humorous and witty little pieces to amuse them. Those of our readers who have not seen his published poems and hymns may feel an interest in the following pieces:—

TO MARY.

On hearing her say, "I wish I was in heaven!"

"I wish I was in heaven!"—well, go!
And leave my stricken soul to vent
To friendless ears her tale of woe
And lonely discontent.

Go! pass the bounds that separate
This troublos speck from that blest shore,
Where mortal love shall agitate
Thy virgin soul no more!

Go! if the pictured scenes we drew
Of what our wedded life should be:
If all's forgot, thy track pursue;
Nor heed my misery.

Go! reckless of my tears and sighs;
Go! though thy absence is my hell;
Go! if thou'ret ready, to yon skies,
And I will gasp "farewell!"

I ne'er was happy at the best;
And what brief gleams of joy were mine
Were garner'd in a faithful breast;
And whose that breast but thine?

Like a nail fast in a sure place
Am I to thee; and didst thou not
Vow, with me to run life's brief race
And soothe my thorny lot?

Oh, by that well-remembered vow,
By thy given heart—a blessed boon—
Why was it given? And why wilt thou
Take back thy gift so soon?

I bargained with thee, love for love,
And paid mine down, warm, gushing, fond;
Discharge the debt which thus I prove,
For "I will have my bond."

"I wish I was in heaven," thou sayest;
Why, that's my earnest prayer; and when
This heart account is paid thou mayest,
But stir not hence till then.

"Pay what thou owest," and when all's right
And mine acquittance sets thee free,
Then, Mary, wing thy upward flight,
And I will fly with thee.

His "Stanzas" addressed to Mr. Joshua Phillips of Warrington, on the death of his only child, is a most affecting, eloquent, and sublime poem, as indeed are numerous others addressed to bereaved friends; but we conclude with one of another type:

THE POOR, GOD BLESS 'EM!

Let sycophants bend their base knees in the court,
And servilely cringe round the gate,—
And barter their honour to earn the support
Of the wealthy, the titled, the great.

Their guilt-piled possessions I loathe, while I scorn
The knaves—the vile knaves—who possess 'em;
I love not to pamper oppression, but mourn
For the poor, the robb'd poor,—God bless 'em!

Let tyranny glitter in purple and gold,
The sheen and the costly array;
Let idiots take pleasure in what they behold
"Till the puppet-shows vanish away."
I turn from such pageants as these, for I know
Whose gold bought the gewgaws which dress 'em;
I turn from such splendour to brood o'er the woe
Of the poor, the starved poor,—God bless 'em!

Let legaliz'd wrong domineer over right,
And want be accounted a crime;
Let barefaced dishonour put virtue to flight,
And traitors exult in their prime;
Let the pride-trampled mob feel the venomous claws
Of the vultures who strip and oppress 'em;
I care not; my soul is alive in the cause
Of the poor, the stung poor,—God bless 'em!

Let the halls of our foemen, like Solomon's, shine
With jewels, and echo with mirth;
While cellars, and dungeons, and garrets confine
The bravest and best of the earth.
I'll not be that slave of these upstarts, who soils
The knee which he bends to caress 'em;
Give me the unbought gratulations and smiles
Of the poor, the warm poor,—God bless 'em!

And what though discretion would check me and
say,
“The wrath of your foes will be roused ?”
I'll fight against self if it stand in the way
Of the cause which my heart has espoused.
The poor are my brethren, and for them I part
With honour and those who possess 'em;
For oh! while a pulse bespeaks life in my heart,
It will throb for the poor,—God bless 'em!

Of his temperance pieces mention may be made of “A Peep into the Tap-room, and its Visitors;” “Pins a Piece;” “The Joys of Drinking;” “Up and be Doing, Lads;” “Try, Lads, Try;” “What is a Sot?” “The River of Death;” “What is a Drunkard?” “The Drunkard's Wife;” “Christian Efforts to Reclaim the Intemperate;” and his numerous appeals and beautiful hymns.

In 1840 he took up his residence at Fleetwood-on-Wyre as agent for the Preston and Wyre Railway Company, where his spare time was very limited, and where he lived a very retired life—business, reading, and thinking, and at very distant periods speaking. Here he married Fanny, daughter of Mr. Robert Snape of Great Eccleston, and a few years afterwards removed to Bury, where he had a narrow escape when the Bury station fell. He died, June 21st, 1855, at the early age of forty-six years, and was buried in the churchyard of his native village, Walton-le-Dale, Preston, near the remains of his father, brother, and sister, and mother.

During the parliamentary session of 1839 Lord Brougham reintroduced his bill for preventing the sale of beer in beer-houses for consumption on the premises, and declined to postpone the second reading. In the course of an able address he made the following pertinent inquiry.

“To what good, or with what consistency, do the clergy occupy themselves in inculcating piety and morals on the Sunday, and visiting their parishioners in order to tend their flocks and keep them in the right path? To what good is it that the legislature should pass laws to punish crime, or that your lordships should occupy yourselves in finding out modes of improving the morals of the people by giving them education? What, in the name of heaven, can be the use of all the education you can bestow, what the use of sowing a little seed here and plucking up weeds there, if the beer-shops are continued, that they may go on to sow the seeds, not of ignorance, but of that which is ten times worse—immorality—broadcast over the land, germinating in the most frightful produce that ever has been allowed to grow in a civilized country, and I am ashamed to add, under the fostering care of parliament, and throwing a baneful influence over the whole community?”

His bill was read a second time, June 3d, 1839; a third time, June 17th, 1839, by 36 to 19, but was dropped because the main proposal of the bill was rejected by the Commons.

The above extract reveals the fact that experience and observation had wholly changed Lord Brougham's views, and led him to repent of the part he had in securing the passage of the Beer Bill of 1830.

As a fitting conclusion to this chapter, we give a few brief notices of other Lancashire temperance workers.

JOSEPH RICHARDSON of Preston was born in August, 1794. He was a shoemaker to trade, and became such an habitual drunkard that he pawned everything he had to get drink. He joined the Preston Temperance Society very soon after it was established, and was one of the first to sign the public total pledge which was adopted at the annual meeting held in the theatre in March, 1833. He became thoroughly reformed, and was for many years a member of the Primitive Methodist Society.

THOMAS LYTHGOE, the compiler of a *Biographical Key to the Picture containing One Hundred and Twenty Portraits of Temperance Reformers*, published in 1860, was born in Manchester, December 18th, 1817, and became a member of the moderation society connected with the Sunday-school. On Christmas Day, 1835, he and two schoolmates went out to

Northern, in Cheshire, and wanting refreshments they went to a public-house and had some mulled ale. Thomas drank one glassful, and its effects led him to resolve to become a teetotaller, and he went forthwith and signed the teetotal pledge.

LUKE SEDDON of Manchester was another remarkable illustration of the reforming power of teetotalism. He was born at Hazlehurst, near Worsley, Lancashire, in 1813, but the family were obliged to leave there in 1816 on account of the intemperance of the father. At five years of age Luke commenced to work in the New Garret Dye-works, Manchester, and soon learned to drink, being drunk before he was six years of age. His father was fond of prize-fighting, dog-fighting, and similar vices, and Luke followed in his wake until he was about twenty-six years of age, when he was led to an open-air temperance meeting addressed by Messrs. Gaskill and Gorton, and both he and his brother Mark signed the pledge. He soon discovered his disadvantage in being unable to read, and after his marriage became a pupil of his nephew, a boy only eight years of age, who taught him to read the Bible, &c. He then became a member of a Christian church, and a power for good in the world. His old father reformed, having signed the pledge along with his wife soon after their sons had done so, and after he was eighty years of age the man who had been a drinker for over fifty years became so eager to know the truth that he learned to read the Bible for himself, and died in the faith of the gospel, thus proving, as Luke said, "that there is nothing too hard for the Lord."

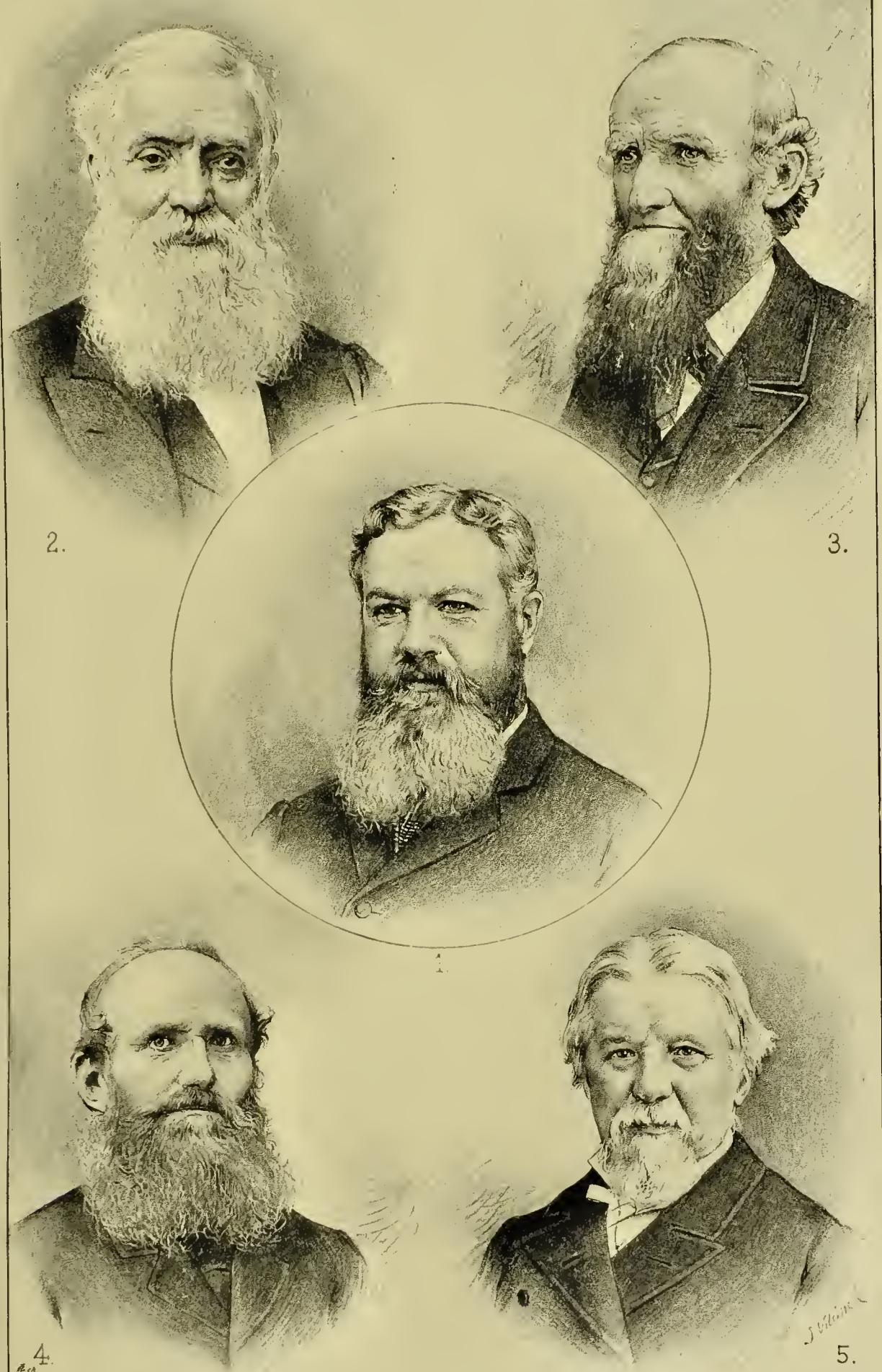
NATHANIEL SANDERS was the first secretary of the Oak Street Temperance Society, Manchester, a member of the moderation society who early adopted teetotalism. He was a hearty co-worker with the Rev. Francis Beardall, and signed the teetotal pledge on the 10th of August, 1834. Mr. Sanders was the mover of the resolution adopted by the Oak Street society, January 26th, 1835, to abandon the moderation pledge and use only the pledge of teetotalism. He became a useful worker, attending many meetings in both town and country, and warmly supported the Band of Hope movement, the Permissive Bill, &c. He also advocated the formation of a Juvenile Alliance for the preparation of the young people in the principles of prohibition.

WILLIAM HEYWOOD of Manchester had his

attention directed to the teetotal question when a youth at home. He had an uncle at Halifax who was known as the "Halifax Boxer," and a notorious drunkard, but had become a teetotaller. Finding that it was a blessing to him and all who tried it, this uncle sent a batch of tracts, amongst which was Livesey's "Great Delusion." The reading of the malt lecture dispelled young Heywood's notions as to the value of ale, &c., and he decided to become a teetotaller. The first temperance meetings he attended were in connection with the Huddersfield Temperance Society. For three nights in September, after his day's work was done, he walked nine miles to these meetings and home again. By attending them his soul was inspired with a zeal in the cause which never left him.

After repeated efforts to obtain a place to hold a temperance meeting, heat length secured the use of a dye-room, and made the top of the dye-pan into the platform. Getting the aid of Messrs. William Haigh and Jonathan Swan of Huddersfield as speakers, he had the honour of presiding over the first teetotal meeting held in Denbydale, which proved to be highly successful. He removed to Wigan, and for sixteen months was connected with the society in that town. He then went to Manchester to seek work, and after some discouragements finally succeeded, the fact of his having been a teetotaller for nine years settling the question as to character, &c. From that time he resided in Manchester, and became a laborious worker in the cause. He died October 16th, 1885, at the age of seventy years, fifty of which he had been a pledged total abstainer.

ALDERMAN ABEL HEYWOOD, who began life as a street vendor of newspapers, and rose to be a great publisher, bookseller, printer, &c., was never ashamed to acknowledge his indebtedness to teetotalism. In 1859 he was a candidate for a seat in parliament for the borough of Manchester, and fought a noble battle on purely temperance principles. He would neither give *a drop of strong drink* nor employ a single cab. Although he was unsuccessful Mr. Heywood had five thousand four hundred and forty-eight votes recorded for him, being more than were recorded for Mr. Bright at the previous election. He was not brought out under the auspices of any of the political parties, therefore the struggle was between both parties and the friends of temperance.



1 WILLIAM SPROSTON CAINE, M.P., London, President 1887-1891.
President 1873-1887.

2 Alderman JAMES BARLOW, J.P., Bolton, Treasurer for years,
1867-1868.

3 DAVID CROSSLEY, Barnworth, Bolton, Chairman of Executive 1873-1886.

Tottington, Temperance Statistician, Treasurer of the League 1873-1886.
of Executive 1880-1891.

4 WILLIAM HOYLE,
Alderman W. J. CLEGG, Sheffield, Chairman
of Executive 1880-1891.

5 Alderman W. J. CLEGG, Sheffield, Chairman
of Executive 1880-1891.

THOMAS CLEGG, better known as "Temperance Tommy," was the original secretary of the Heywood (near Manchester) Temperance or Moderation Society. At the time that teetotalism was introduced the old society was languishing, and finally it was indebted to Mr. Clegg in the sum of £20. He insisted upon this amount being collected and paid, and then he handed it over to the newly-formed teetotal society at Heywood towards promoting the higher and better principle.

Associated with Mr. Clegg were a number of earnest, active men, who laboured zealously to promote the new doctrine, and they were so successful that at one time Heywood could boast of having the largest and most prosperous Tent of Rechabites in existence. William Fithian, James Turner, and others, became zealous members of the society. Mr. Clegg afterwards became known as a successful Manchester merchant, and died, April 17th, 1877, at the age of seventy-four years.

CHAPTER XXIII.

FATHER MATHEW'S MISSION, &c. &c.

1838 - 1844.

Early Life of Rev. Father Mathew—William Martin's Intercourse with Him—An Irresistible Appeal—"Here Goes in the Name of God"—Commencement of his Great Work—Conference British Temperance Association, 1839—Fifth Annual Festival Liverpool Societies—The Howard Total Abstinence Association—Wigan—Riotous Proceedings—Rev. William Roaf—J. Phillips of London—Rotherham Total Abstinence Society Established—Bromley *v.* Lees, Discussion—Father Mathew's General Mission—John Larkin—Waterford—Parsonstown—Borrisokane—Dublin, Loughrea, Galway—An Adventure—Maynooth, Athy, Reception in Ulster—Catholicity of Teetotalism—Sixth Conference British Temperance Association—Sixth Festival at Liverpool—Success of Total Abstinence Home Mission—Seventh Conference British Temperance Association—John Bright as a Temperance Advocate—John Addleshaw—Race Week (1841) in Liverpool—Eighth Conference British Temperance Association—Death of Rev. F. Beardsall—Banquet to Father Mathew in Dublin—Visit to England—Ninth Conference British Temperance Association—Liverpool, Leeds, &c.—The Quaker Hotel—London, Norwich, &c.—National Temperance Society—Tenth Conference British Temperance Association.

We now come to the commencement of one of the greatest moral revolutions of modern times, the beginning of the temperance career of the REV. THEOBALD MATHEW, who was justly termed "The Great Irish Apostle of Temperance."

Theobald Mathew was born on the 10th of October, 1790, at Thomastown House, near Cashel, in Tipperary, at that time the seat of George Mathew, earl of Llandaff. He was the fourth son of James Mathew, a kinsman of the earl's, who was employed as bailiff at Thomastown. Mr. Sullivan tells us that the Mathews, or Mathew family, are of Welsh origin, and settled down in Tipperary shortly after the civil war of 1641. "In 1650 one of its members, Captain Mathews, then recently married to Lady Cahir, held Cahir Castle for the King, but after a brave resistance he capitulated to the forces of Cromwell, the Protector, in a letter under his own hand, bearing testimony to the gallantry of the defence."

Father Mathew's biographer, Mr. Maguire, says that "as a boy he was singularly sweet and engaging in his manners, and between him and his mother there existed the closest and fondest affection." It appears that one of three elder brothers had been intended for the church, but George Mathew did not seem to fall in with the views of his mother, and Theobald was the one destined to fulfil her most ardent wishes. A truly devoted Catholic mother can desire no higher gratification

on earth than to see her child become an honoured, faithful, and useful servant of the church. Lady Elizabeth Mathew, daughter of the Earl of Llandaff, sent Theobald, when he was twelve years of age, to a famous school at Kilkenny, and after having gone through the necessary course of studies, he entered Maynooth College in 1807, but an infraction of discipline—the entertainment of some fellow-students in his own rooms—led to his retirement from the college. He completed his ecclesiastical training, however, at the Capuchin College, Kilkenny, and was ordained at Dublin on Easter Sunday, 1814. After a few years of clerical labour in the town of St. Canice, he was moved by his superiors to the Cork Friary of the Order, where he devoted himself with more than ordinary zeal to the duties of his position. He was anxious to do good in any or every possible way, and did not confine himself to the mere routine of priestly duties in connection with the church, &c., but set himself to work to establish literary and industrial schools, visited the sick and the poor, cared with tender solicitude for the young, and dispensed charity to the needy with a liberal hand. He founded a cemetery at the Botanic Gardens, near Cork, under the shadow of whose cedars his own mortal remains were afterwards laid. During the visitation of that most fearful scourge, the cholera, in 1832, he was ever in the front of that devoted and daring band of Christian

men and women who, at the peril of their own lives, tended and nursed the sufferers. Day by day, at all hours, good Father Mathew went from house to house, performing the duties of his ministry amidst sights and sounds that appalled the stoutest hearts and shook the strongest nerves. Here, too, he installed himself as clerical attendant of one of the largest cholera hospitals, choosing for the hours of his attendance those between midnight and six in the morning. It is not at all surprising, therefore, that he was revered and loved by the people of Cork, of all creeds and persuasions. In works of this kind he made the acquaintance of William Martin, the teetotal Quaker, who, like himself, thought more of *doing* his Master's will or work than disputing about points of doctrine or modes of church government. They were both men who could walk in the light as it appeared to them, and, agreeing to differ in matters of opinion, could mutually and heartily unite in any effort likely to prove beneficial to the suffering masses around them. They acted as though they had heard and ever remembered the words of the Master, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Had this spirit been manifested in *all* the advocates of teetotalism, clerical and lay alike, the result of half a century's work would have been vastly different to what it is.

In the early part of the year 1838 the Temperance Society at Cork, Ireland, organized by Mr. William Martin, was maintained by a small and almost despairing band of workers, chiefly members of the Society of Friends, who felt that, though many of the people respected and viewed them kindly, yet as the vast majority of those by whom they were surrounded were Catholics, it was next to impossible for anyone but a Catholic of influence and popularity to give the cause of temperance headway amongst the people.

Mr. William Martin was a plain, simple, earnest, and liberal-minded man of most loving and affectionate disposition, and one well acquainted with the trials, sufferings, and temptations of the poor, with whom he had strong sympathies. Moved as it were by a Divine inspiration, he felt persuaded that great good could be accomplished if the services of one particular man could be secured to the temperance cause, those of a young

Capuchin friar, with whom as one of the governors of the Cork House of Industry, he often came in contact. This was none other than the Rev. Theobald Mathew, the clerical attendant of the Cork House of Industry. Mr. Martin, who was termed by some the "Grandfather of the Temperance Cause," would often call attention to the evil effects of the love of drink, as seen in the distressed condition of those who became the inmates of the workhouse, the hospital, the jail, and the asylum, and having excited the sympathy of his listener, would break forth in the appeal, "Oh, Theobald Mathew! Theobald Mathew! what *thou* couldst do, if thou wouldst only take up this work of banishing the fiend that desolates the houses of thy people so!" The young priest seemed as if he had been stricken by some mysterious power. He would walk on in silence, and parting from his companion one day, he went home to think and to pray, the words of the friendly Quaker continually ringing in his ears, "Oh, Theobald Mathew! Theobald Mathew! what *thou* couldst do, if thou wouldst take up this work!" If there was one man in the city of Cork who more than any other had tried every conceivable way of rescuing and uplifting the people, it was Father Mathew. What had he not tried and done? and yet did not this drink curse start up at every turn to baffle and defeat his every endeavour?

But was not William Martin's scheme a foolish and impracticable one? Why, the people of Cork laughed it to derision, and were assured of its failure. Yet, could *he* really do what his friend Martin professed to believe? He pondered over the matter very seriously for several days, until one morning rising from his knees in his little oratory, he exclaimed aloud, "Here goes in the name of God!" An hour after he was in the office of William Martin.

"Friend William," said he, "I have come to tell you a piece of news. I mean to join your Temperance Society to-night." The honest-souled Quaker rushed over, flung his arm round the neck of the young priest, kissed him like a child, and cried out, "Thank God! Thank God!"

This version of the incident is taken from *New Ireland*, by Mr. A. M. Sullivan, who says in a foot-note, "This incident is rather differently narrated by the late Mr. Maguire, M.P., in his charming volume, *Father Mathew*;

a Biography. I have preferred to give it as told to myself in early boyhood."

Mr. Maguire tells us that the joy of honest William Martin may be much better imagined than described, when, early in April, 1838, he received an invitation to assist Father Mathew in the formation of a temperance society. On Tuesday, April 10th, 1838, a meeting was held in the good priest's school-room, and Father Mathew himself presided, opening the proceedings with a short and practical address, at the close of which he advanced to the table, and taking the pen said, "Here goes in the name of God!" and so publicly signed the teetotal pledge, followed by about sixty others. We like both versions of this story of "Here goes in the name of God!" and think it highly probable that they are both strictly correct; the one applying to the resolution come to at his own home, the other to his public act of signing the pledge, thereby giving effect to his resolution and setting an example to his own people. To such a man, the pious expression, "Here goes in the name of God!" would mean very much, and might be appropriately used on more occasions than one. Thousands who never saw the face or form of the good priest have reason to bless God for the decisive act of that hour, and eternity alone will reveal the glorious results thereof.

The following was the form of pledge used at this meeting:—

"I promise to abstain from all intoxicating drinks, &c., except used medicinally and by the order of a medical man, and to disown the cause and practices of intemperance."

Of those who were present on that memorable occasion, none were more happy than the honest, simple Quaker merchant Mr. William Martin, who now began to see the beginning of the fulfilment of the dream that had occupied his thoughts so long. Along with George Cox, Rodger Olden, and James Kenna he gladly added his name to the roll headed by the new apostle of temperance. In the course of his address that night Mr. Martin feelingly remarked:—

"If it pleased the Almighty to take him out of the world soon, he thought he would go with more satisfaction than if he had been taken some years before, because he felt the weight going off his shoulders, and—laying his hand on Father Mathew's—falling here" (*Scottish Temperance Review*, 1848, p. 421).

From the moment that Father Mathew signed the pledge of total abstinence he set himself to work with the same zeal and energy that had characterized all his previous efforts in other directions. He devoted three nights a week to the temperance movement—Sunday evening, after the services of the church were over, and two week-day evenings. Crowds of people made their way to the place of meeting, which at first was an old store-house, but this was soon found to be too small to accommodate the people, so the Horse Bazaar was secured, and for several years after more than four thousand people would often assemble to listen to the advocacy of temperance principles. The news that the popular young Capuchin had taken up with "the teetotal men" soon spread in Cork.

All at once it set people thinking, for Father Mathew had always been especially practical, not visionary, in his schemes and efforts for social improvement or reform. Crowds came to hear what he might have to say on the subject.

Before many weeks the enrolled adherents attained considerable volume, and the direction of the work passed gradually into Father Mathew's own hands.

Indeed, he early decided, after consultation with the first friends of the cause, to establish an organization, or rather an enrolment under his own presidency, which he did. In the short space of three months from the day that Father Mathew signed the pledge himself the number on the roll was said to be 25,000, in five months 131,000, and in less than nine months—from April 10th to December 31st, 1838—no less than 156,000.

The Rev. Dr. Dawson Burns disputes the correctness of these figures, and says that the real figures are given by two contemporary witnesses. J. M'Kenna in the *London Temperance Intelligencer*, September 29th, 1838, states, "We have 5000 members enrolled on our books" (i.e. the five months from April 10th). Mr. Maguire in the same publication, December 1st, 1838, says, "In about nine months we have nearly as many thousand members enrolled in this society."

"So the work went on swelling like the tide, till it rushed on with the force of a torrent, and eventually assumed so to speak the dimensions of an ocean. The fame of his (Father Mathew's) labours and success filled the city. Every street, lane, and alley, every

large workshop had some story to tell of the marvellous change from want and wretchedness to comparative comfort and happiness effected in some measure by 'joining Father Mathew.' Each particular locality had its own illustrations; they could pick out and name at once some wretched drunkard's home that had been changed as if by magic into a scene of peace and plenty. The working men were at first stunned and amazed at the idea that men they knew could positively work and live, and enjoy health and strength, become happy and prosperous, without the aid of alcoholic liquors. But, seeing, they believed, and adopted the principles of abstinence, and soon the crowds who were enjoying these blessings became imbued with a grateful enthusiasm. They shouted far and wide the story of their redemption. They hurried to every sufferer with the tidings of hope and joy. Each convert became a fiery apostle in his own way, and before the second anniversary of Father Mathew's lifting up of the standard had come round, he found himself at the head of a movement destined to a great future" (*Sullivan's New Ireland*).

The tidings of the great moral reformation worked in Cork quickly spread throughout the kingdom, and cheered and animated the hearts of all true friends of the cause everywhere. In January, 1839, the numbers on the father's roll had swelled to 200,000. Multitudes made pilgrimages from a distance, some from remote Galway, to see Father Mathew, to take the pledge at his hands, and receive his blessing. Such as were poor were always relieved; something was put in the pocket, or the fare paid to render the poor pilgrim's return easy and pleasant. This profuse charity on the part of the kind and benevolent priest very soon involved him in a debt of £1500; nevertheless, the more he saw of the evils with which he was trying to cope, and of the blessings of total abstinence, the more enthusiastic he became and the more ardently he laboured.

On St. Patrick's Day, 1839, a grand temperance procession took place in Dublin. It was headed by the Irish Total Abstinence Association, some of the officials riding in a carriage preceded by the society's banner, then followed a carriage drawn by four horses, in which sat the Rev. Dr. Spratt, a Roman Catholic priest, and the Rev. Mr. M'Clure, a Wesleyan minister; then a third carriage containing a

band of musicians, followed by John Smyth, the king of the reformed drunkards of Dublin, on a white charger. The juvenile branch of the Dublin Total Abstinence Society followed, the rear being brought up by a body of mounted police under the command of their superintendent, who himself was a total abstainer. The shops of the streets through which the procession passed were all closed, and every balcony and window was filled with spectators. In Dame Street the lord-lieutenant, accompanied by his aide-de-camps, stood admiring the scene. The whole affair was imposing, interesting, successful, and instructive.

During this year Mr. Ralph Holker, agent of the New British and Foreign Temperance Society, visited Belfast, Antrim, and other places, holding meetings and receiving signatures to the total abstinence pledge. In 1840 it was reported that *one million eight hundred thousand men and women had been received and enrolled on Ireland's Great National Total Abstinence Society's Books (Temperance Intelligencer, 1840, p. 91)*.

The fifth annual conference of the British Temperance Association was held at Liverpool, commencing July 16th, 1839, over which a gloom was cast by the fact that on the 18th of April their esteemed president, Mr. Robert Guest White, had been stricken down by death, and was buried in St. James' Cemetery, Liverpool. Mr. Joseph Sturge was elected to fill the vacancy but declined the honour, when it was offered to and accepted by Mr. Lawrence Heyworth, one of the earliest and truest friends of the cause in Liverpool. At this time George Greig of Leeds was secretary, and Edward Grubb travelling agent and lecturer. The committee consisted of ten members, seven residing in Leeds and three in Manchester. At this conference it was decided to abandon the effort to effect a union with the New British and Foreign Temperance Society, as the difficulties in the way seemed to be insurmountable.

The fifth annual festival of the Liverpool Temperance Societies commenced on the Monday of race week, July, 1839, by a series of meetings in various parts of the town. On Tuesday evening a soiree of the members and friends of the Howard Association took place at the Knights Templars' Hall, Great George Street. After tea Mr. James Spence was elected to the chair, and addresses were

delivered by Mr. C. L. Corkoran of Dublin, Mr. Hodgson of Bolton, Edward Grubb of Preston, and Mr. Lawrence Heyworth. On Wednesday a grand procession was formed in the old Infirmary yard, and marched through the principal streets in the following order:— Liverpool Female Total Abstinence Society, Roman Catholic Society, Welsh Society, Independent Order of Rechabites, Liverpool United Total Abstinence Society, Birkenhead Branch of the Liverpool Total Abstinence Society, Phoenix Society, Bold Street Society, Total Abstinence Sick and Burial Society, Hibernian Total Abstinence Society, Independent Total Abstinence Society, Catholic Total Abstinence Society, Sober Sons of Erin Society, Toxteth Park Society, and Howard Society. In the evening a tea-party took place in the Music Hall, and the meeting was presided over by Mr. J. Cropper, and addressed by delegates from various parts of the country. The Catholic total abstainers had a tea-party and concert in St. Patrick's School-room. Another tea-party was held in Edmund Street Chapel, when addresses were delivered by the chairman, Rev. J. Bowes, Rev. W. R. Baker of London, Rev. Francis Beardsall, Manchester, Mr. Firth of Hull, Messrs. Joseph Livesey and James Teare of Preston. A meeting was also held in the Knights Templars' Hall, and a Welsh open-air meeting at the old Infirmary yard. On Thursday evening the first grand concentrated meeting was held in the Amphitheatre, when several of the delegates addressed the meeting. In September, 1839, the festival of the Female Parent Society was held in Circus Street, when Alderman Freme presided, and Lawrence Heyworth, J. Spence, W. Kaye, W. Blain, and the Rev. John Bowes took part in the proceedings.

The first half-yearly meeting of the Howard Total Abstinence Association was held in the Knights Templars' Hall, Great George Street, on Tuesday, September 17th, 1839, when Mr. Lawrence Heyworth, president of the British Temperance Association, occupied the chair. The admission to membership of this society was coupled with the payment of 5s. subscription in advance, and persons were admitted to their meetings by free ticket only. At this meeting Mr. Jackson rose to inquire what reply had been given by the Wesleyan Conference to the memorial presented by this body, as he felt disappointed at not finding it

embodied in the report. Mr. Minton in reply stated that he had no *official* communication on the subject, but that he had heard from a source on which he could rely, that towards the close of the conference the president, Mr. T. Lessey, said, "We have here a memorial from the total abstainers and one from the socialists, shall we read them?" A general "No, no," was the response, on which, without even glancing at their contents, they were thrown together on the table (*Temperance Intelligencer*, Oct. 5th, 1839).

In October, 1839, was held a great meeting of the Liverpool Roman Catholic Total Abstinence Association, which was the first to make a successful effort to raise the Catholic Irishman to his proper position while a wanderer from his native land, and to remove from him the reproach of "drunken Irish" to which he had been so often subjected. Addresses were delivered by Mr. Robert M'Curdy, Mr. Jopson, Mr. John Rosson, and Sir Joshua Walmsley.

A meeting of a new society, entitled "The Liverpool Total Abstinence Home Mission Society," was held in the Music Hall, Bold Street, November 20th, 1839, Mr. W. Blain in the chair. This was the inaugural meeting of a society established for the purpose of spreading the blessings of sobriety wherever drunkenness was to be found, without reference to creed or party, and upon the plan of the old original societies, viz. house-to-house visitation and the holding of meetings in low and neglected localities. Mr. Minton (of the firm of Rogerson and Minton) was appointed treasurer.

Perhaps no town in the northern counties received the total abstinence movement with less favour and more opposition than Wigan in Lancashire. Here the infant teetotal society established in or about the year 1836 was carried on amid many difficulties, being bitterly persecuted and harassed by the liquor interest and its rough, uncultured victims. At one meeting held in 1838 an unseemly riot took place, and the property of the society was almost wholly destroyed by drunken rowdies sent in by the drink-sellers. Mr. John Cropper, of Liverpool, was a warm and liberal friend to the cause here, as he kindly paid the expenses of speakers and assisted in other ways (*Preston Temperance Advocate*, 1838).

The REV. WILLIAM ROOF of Wigan was an earnest, active worker in the cause during the days of its severest struggles, and was

deemed worthy of special mention as such in Livesey's *Reminiscences*. How Mr. Roaf became a teetotaller is best told in his own words. At a public meeting held in Exeter Hall, London, May 22d, 1862, at which Mr. Joseph Livesey of Preston and Mr. John Phillips were present as speakers, Mr. Roaf said:—

"Soon after I entered the Christian ministry I heard about teetotalism; but what 'ism' it was I could not understand. I was all in a mist and fog about it until a kind friend put into my hand a pamphlet by that good man sitting there—Mr. Joseph Livesey of Preston—entitled 'The Malt Lecture.' I well remember the spot where I stood and read it. When I got to the end, thinks I, 'I shall sign the teetotal pledge to-day.' I then called my wife up to my library and I read it to her, and said, 'Will you sign the pledge?' She said, 'Will you?' 'Certainly,' I said; and she agreed. When the evening came I called up the two servants and read it to them, and as I read it I expounded a little bit. I said to them, 'Will you sign the pledge?' 'Oh, certainly,' they said. So the next morning I sent fourpence down to the secretary. He called on me soon after; his heart was in his mouth. He was so glad he could not express the joy he felt" (*The Weekly Record*, May 30th, 1862, p. 230). Mr. Roaf died March 7th, 1870, at the age of sixty-six years, having been about thirty years an abstainer.

The following fact is given as another illustration of the sterling value of Mr. Livesey's "Malt Lecture":—

Among the speakers at a meeting in Exeter Hall, May 22d, 1862, were Mr. Joseph Livesey of Preston, Rev. William Roaf of Wigan, and MR. JOHN PHILLIPS. In the course of his address Mr. Phillips bore the following testimony: "I went into a coffee-house in the west end of London some twenty-five and a half years ago, and on the table of the coffee-room I read Joseph Livesey's 'Malt Lecture.' Like my reverend friend, Mr. Roaf, I was deeply impressed with the strong common-sense and the sterling, cogent arguments of the lecture, . . . and I could do nothing else than take the course laid down. Mr. Livesey," addressing that gentleman, "I have been twenty-five years an honest teetotaller, and in a very humble way an earnest labourer in the cause. Whatever good I may have done, may the recollections of it rest upon

your snowy, puritan, honoured head! . . . I cannot tell you with what joy I meet Mr. Livesey to-night. I have so much to thank him for" (*Weekly Record*, 1862, p. 232).

On the 14th of June, 1839, Mr. George Hesketh of Manchester delivered another of his lectures in the Court House, Rotherham, at the close of which the Rotherham Teetotal Society was established. Amongst the early officials were H. Kempster, president and treasurer; T. Wigfield and John Guest, secretaries; and on the committee were R. Wildgoose, John Wilde, Moses Slack, and others. Shortly afterwards the late Edward Chimes became an active worker, and to him and the late Alderman John Guest the cause in Rotherham is under deep and lasting obligation. As guiding spirits and generous supporters of the cause they spurred the society on, and secured the services of the old, sturdy, true advocates of sterling temperance principles.

In the autumn of 1840 Mr. W. A. Pallister of Leeds was delivering a temperance address in the Wesleyan Chapel, Wentworth, near Rotherham, when the Rev. James Bromley, at that time superintendent minister of the Rotherham circuit, in riding past was attracted to the scene, and stopping his horse at the chapel door and learning what was going on, said he would soon stop that sort of thing. He denounced the cause from the pulpit, and the result was the memorable discussion between the Rev. James Bromley and Dr. F. R. Lees, of Leeds.

This discussion was held in the Court House, Rotherham, August 25th, 1840, when the place was crowded. The chair was occupied by Mr. John Oxley of Rotherham. In an address occupying an hour and a half Mr. Bromley gave seven reasons for his objection to the pledge of total abstinence. (1) Because of the permission to use wine in the Lord's Supper; (2) because it was a reflection on the Mosaic economy; (3) because it was a gross disrespect to the miracles of Christ; (4) because it cast a direct reflection on the conduct of the Saviour in having made and used wine; (5) because it was in opposition to Paul's advice to Timothy; (6) because it sanctioned the ancient superstitions; (7) because it reflected on the Christian eucharist.

In reply, Dr. Lees appealed to common sense, experience, chemistry, physiology, and the highest testimony in favour of abstinence, and then took up Mr. Bromley's objections seria-

tim. A full report of this discussion is contained in one of the volumes of Dr. Lees' collected works, and his reply to Mr. Eromley was justly termed "a masterly and triumphant exposition of the principles of teetotalism, and remains one of the most trenchant of the doctor's controversial essays." Mr. Bromley afterwards published his own version of his speech in a pamphlet entitled "Observations on Teetotalism," &c.

In December, 1839, the Rev. Father Mathew entered upon that missionary career which may fairly be said to have "inaugurated a new phase in the temperance movement, whose progress thenceforward was prodigious, and whose success was almost miraculous." His visit to Limerick produced a most extraordinary sensation. On the day before he was expected to arrive the roads were black with throngs of people approaching the city, and during the next day the streets were choked with an innumerable multitude, the town being taken as it were by storm. Provisions rose to famine prices, and the public rooms were thrown open to afford shelter for the night to thousands, for whom, had the town been three times its size, ordinary accommodation could scarcely have been found. After four days of excessive and exhaustive labour, Father Mathew concluded his successful temperance mission, having won thereby 150,000 additional disciples.

Amongst the thousands who took the pledge at Limerick was a youth named JOHN LARKIN, who had been a cripple from childhood, made so by the cruelty of an intemperate relative. Seeing and feeling the direful results of drink, John determined, despite the density of the crowd and his own comparative helplessness, to make an effort to see the good priest and take the pledge at his hands. Bravely urging his way, and using his crutches and tongue to advantage, the kindly disposed people readily made way for him and helped to place him in a position where he could not only see but receive the medal from the good friar's own hands, with a special blessing which he never forgot.

In March, 1882, the writer of these pages met John Larkin in a railway-carriage on his way to Rugby, and in the course of conversation learned the above-named facts, and saw the well-worn, highly prized medal, which its owner had worn for forty-three years. He listened with deep interest to the touching

testimony of this faithful disciple, who for nearly half a century has earned his own livelihood by playing the violin in the public streets of various towns of the United Kingdom.

Shortly after visiting Limerick, Father Mathew went to Waterford, and there about 80,000 persons knelt and received the pledge, and by the time he had returned to Cork at Christmas a quarter of a million had been added to the list of pledged teetotallers. In the new year (1840) he set out again, and such was the excitement his visit to Parsonstown created that the chapel in which he received candidates had to be guarded without by police and soldiers, while a guard of cavalry patrolled up and down to prevent the rushing multitudes from crowding into the sacred edifice. At Borrisokane, though Father Mathew's coming was unexpected, he stood on a stone seat, under a venerable ash-tree, and received in that small town, without any previous notice being given, the pledges of over 7000 persons.

In March, 1840, he visited Dublin, a visit which as to its effect upon the country was next in importance to that which he paid to Limerick in 1839, for he there took 70,000 pledges. In Waterford, in three days, he gave the pledge to 60,000 persons, in Loughrea to 80,000, in Galway to 100,000; and between Galway and Loughrea, and on the road to Portumna, from 180,000 to 200,000 pledges were taken.

The following is an interesting and amusing account of his reception at one place in Galway:—

"The best room in the house was prepared for the honoured guest, who was conducted to it by his host. The room was on the ground-floor, and was lighted by a large bay-window which was without blind or curtain of any kind. Father Mathew only thought of preparing himself by a good night's rest for the labours of the following day, and turning his face to the wall and his back to the window, he soon fell into a deep slumber. Awakening, as was usual with him, at an early hour in the morning, he opened his eyes, blessed himself, repeated a short prayer, and turned towards the window. But imagine his dismay when he beheld a crowd of people—men, women, and children—in front of the blindless window, and at least a score of noses flattened against the glass, the better to enable their respective proprietors to obtain a peep at his reverence. A more modest

man did not exist than Father Mathew, and great was his embarrassment at this indication of his popularity. He glanced at the head of the bed and at the table near him to see if a bell were in reach, but such a luxury in the house of a priest in a mountain parish of Galway was not to be thought of. There was something resembling a bell-pull at one side of the fireplace; but if it were a bell-pull, and not a mockery and a delusion, it might as well have been twenty miles away for any practical advantage at that moment, for it would be difficult to say what would induce Father Mathew to quit the shelter of the bed-clothes and walk across the room to grasp that tantalizing cord. The crowd outside was momentarily on the increase, and the deepening murmur of the voices testified to the animation of the conversation carried on.

"Occasionally might be heard the following: 'Do you see him, Mary, asthore?' 'Danny, agra, lave me take a look, an' God bless you, child.' 'Where are ye pushing wid yourself?' 'Hould off ov my foot, will ye?' 'Och, wisha, there's the blessed priest!' 'Honest man, would you be plased to lift off ov my back? One would think 'tis a horse I was.' 'Tis a shame for you to be there; what curiosity is in ye's all!' 'Mammy, mammy! there he is! I sees his poll.' 'Whist, an' don't be after wacking him.' Father Mathew ventured another peep, but the slightest movement on his part only evoked increased anxiety outside, and it seemed to him as if the window panes were every moment accommodating a larger number of flattened noses. The poor man felt himself a prisoner, and listened with eagerness for any sound which gave a hope or promise of deliverance; but it was not till after three mortal hours of his guest's captivity that the considerate host, who would not 'disturb his guest too early,' entered the room and thus became aware of the admiring crowd, who, it need scarcely be said, were quickly dispersed, to Father Mathew's ineffable relief" (*Life of Father Mathew*, by J. F. Macguire, M.P.).

Father Mathew was earnestly solicitous for the moral elevation of the youth of Ireland, and wherever he went "there were blessings and caresses and praises and holidays and medals for the boys who took the pledge; there was the fondest affection and the most devoted friendship for the youth who adhered to it faithfully. Wherever Father Mathew went through the country he was delighted

at the improvement which he witnessed in the dress, in the manner, and in the bearing of the children of the humbler classes; and his heart was gladdened by the accounts which he received from the clergy of town and country of the daily increasing numbers on the school-roll. The improvement of the youth of the higher classes was equally striking."

In June, 1840, he had become the acknowledged moral leader of no less than 2,000,000 of his countrymen. In that same month 35,000 new recruits were enlisted at Maynooth, besides eight professors and 250 students of the college.

In the town of Athy, so great a crowd gathered round the hotel where the good father was staying, that for five hours the royal mail-coach was detained, while Father Mathew worked hard administering the pledge to the eager throngs.

"This," says Mr. A. M. Sullivan (*New Ireland*, pp. 51-52), "was a time when political feeling ran high and strong in Ireland. It was the period of O'Connell's repeal agitation, and of all the accompanying excitement of that movement. Yet, strange to say, Orange and Green alike waved a greeting to Father Mathew; Whig, Tory, and Repealer sounded his praise; and nowhere in Ireland could he have received a welcome more cordial and enthusiastic than that which was extended to him, 'Popish friar' as he was, by the Protestants of Ulster. He had been warned not to carry out his purpose of visiting that province; the Orangemen, who it was declared could not stand the sight of a Catholic priest, received him with public festive display in their midst. What really happened was that the dreaded Orangemen came out in grand procession to join the ovation. When Father Mathew saw their flags hung out at Cootehill on church and kirk, he rightly appreciated the spirit of the display, and called for three cheers for them. A Catholic clergyman calling for a cordial salutation of the Orange banner, and a Catholic assembly heartily responding was something almost inconceivable. It had never occurred before in Ireland; I am afraid it has never occurred since."

Yet such things are in perfect accord with the true spirit of teetotalism, which when rightly understood and duly appreciated will not only disown and discourage religious bigotry and intolerance, but cause men of every

creed and party to sink for the time being their petty differences, and mutually agree to work together to raise the fallen and succour the oppressed, and by every conceivable means endeavour to save others from falling into the vortex of intemperance.

With deep regret we have to record the fact that instead of sympathy and respect the Rev. Father Mathew received very unkind treatment from the father and founder of the moderation temperance societies—the Rev. John Edgar, D.D., of Belfast. On one occasion Dr. Edgar wrote as follows:—“ Of Father Mathew I have always spoken with respect. Of course I have at present nothing to do with the mode in which the hundreds of thousands of pounds received from his millions of teetotallers were applied; but as a Papist he carried his popery consistently out in teetotalism. It is no more than justice to say that he is the most temperate and the least absurd and anti-scriptural of all teetotallers ” (*Temperance Penny Magazine*, vol. xii. p. 86).

Had Dr. Edgar been so disposed he might have ascertained the fact, that instead of making a profitable trade of teetotalism Father Mathew was involving himself in pecuniary difficulties.

In 1844 the Rev. F. Trestrail, secretary to the Irish Baptist Society, delivered a series of lectures at Leicester, and although not a pledged teetotaller he made the following statements relative to Father Mathew and the temperance movement in Ireland. Mr. Trestrail said:—

“ With regard to Father Mathew and the temperance movement I think it but just to address a few words to you. It has been said by some persons that Father Mathew’s object in carrying on this movement is merely to aggrandize himself by the acquisition of wealth; by others that he is a cunning Jesuit, anxious to serve the interests of the Church of Rome by this means; and by another class that the temperance movement is a mere blind to carry on some deep-laid political scheme. I have frequently heard these charges alleged against Father Mathew, but from what I have seen of him I have not the slightest suspicion that he uses this subject as a means of making money; nor that he has the least sinister motive in promoting the spread of temperance in Ireland; but I believe him to be as honest, upright, virtuous,

and well-intentioned a man as ever trod the soil of Ireland or benefited its people. In answer to the charge made against this distinguished man, I am bound to state that he acknowledges no party—he never attended a political meeting in his life. He has never been spoken of but in terms of suspicion—no direct charge has ever been made against him; and rather than adopt so unmanly a course of proceeding I would cast my suspicions away and run the risk of being deceived and injured sooner than utter a breath of suspicion against a man where I had no proof to carry that suspicion out. As to his having some covert design in view, I would discard that altogether, as anyone who knew the benefits the temperance movement had conferred on Ireland must feel that the sole motive of its great apostle was to benefit the people. As to his accumulating wealth, it may not be generally known that Father Mathew is not one of the regular priesthood, but a friar, and has taken the vows of poverty, therefore it cannot be his object to realize money; indeed, I know that in more than one instance he has brought himself to the verge of poverty by his extreme bounty and benevolence to the poor. . . . There is a great want of justice in these insinuations against a man like Father Mathew. His character stands untarnished for honest and good motives; and by his own countrymen no suspicion was ever attached to him. If a man occupying the prominent position he does—with the eyes not only of Ireland, but we may say of the whole world watching over his every action—can acquit himself so that not the slightest breath of suspicion shall attach to him, I am sure that you will feel with me that these insinuations are highly unjust. For myself, I assure you, I esteem it a great honour to be favoured with a personal acquaintance with this great man.”

Mr. Trestrail then gave a brief summary of the origin and success of the temperance reform in Ireland, and referring again to Father Mathew remarks:—

“ The great mass of the people ascribed miracles to Father Mathew. This, by some people was urged as another objection against him, and he has said to me on several occasions, ‘Mr. Trestrail, what can I do? I cannot help the people entertaining this opinion; but I shall not stay my exertions to benefit the people on that account.’

“ The increasing intelligence of the Irish,

however, gradually put an end to this feeling. When I first went up from Limerick to Cork, I saw a great number of foot passengers travelling along the road. I asked the cab driver where all the people were going, and he answered to Father Mathew. It appeared that there were two or three manufacturers in Limerick, who paid the expenses of their men going up to Cork to receive the pledge from Father Mathew. The workmen got drunk the night before, and when I saw them they were going with aching heads to Father Mathew to take the pledge. But they kept it, and the news of this spreading far and near, Father Mathew was requested, and indeed obliged, to go to other towns, and the temperance movement was thus established in Ireland.

"Father Mathew then introduced the temperance medals, for which he charged six-pence each, knowing well that people did not value that which they got for nothing. An objection was made against his receiving this money; but those who knew him well were acquainted with the many calls made upon his benevolence.

"And now for his sincerity. I believe that the temperance societies include one-half of the people of Ireland. At the last procession I saw in Cork there were 25,000 persons, men, women, and children; they were headed by many Protestant and Roman Catholic ladies and gentlemen, and after they had proceeded round the town they all sat down in the Corn Market and partook of coffee together. If the temperance movement had done no more than bring so many persons together of different opinions and ranks in life, who, but for this circumstance, might not have met at all, it did good.

"Father Mathew's brother was one of the largest distillers in Ireland. The buildings requisite for carrying on his business cost £16,000; they might now be bought for £1600; so that he ought not to be deemed insincere when he has been the means of so greatly reducing the income of his brother's family.

"And now as to the effects of the movement. There were 800 whisky shops in Cork at the time it commenced; and these shops were driving a rattling trade. At the end of four years the number was reduced to 400. The excise duties fell off £1,000,000 of money, which is a reduction of 8,000,000 gallons annually, or a gallon per head for every man,

woman, and child in Ireland. But the revenue has not suffered on that account, for although there is that sum less derived from whisky, there is a larger amount derived from the consumption of useful excisable articles which the poor can now afford to purchase. There were £750,000 more put in the savings-bank than for the preceding year. You may therefore gather from these few statements what is the effect of the movement; and even if it were started for purposes of a political nature—which I do not believe—I would rather have to do with sober men, than those under the effect of intoxicating drink" (*National Temperance Magazine*, 1844, pp. 331-334).

The sixth annual Conference of the British Temperance Association was held at Bolton, Lancashire, June 30th, and July 1st and 2d, 1840, the post of secretary being filled by Mr. (now Dr.) F. R. Lees of Leeds, and Mr. James Millington was agent. Nothing of any special importance was brought before the meeting beyond the ordinary business of the association.

In November, 1840, Mr. John Cassell, as agent for the new British and Foreign Temperance Society, visited various parts of the county of Norfolk, and lectured in the City Hall, Norwich, when amongst those who signed the pledge at the close were the Rev. Thomas Evans, Congregational minister, Mr. John Rutter, solicitor, of Shaftesbury, and a youth now known far and wide as the Rev. Charles Garrett, the justly popular Wesleyan minister and temperance advocate. Mr. Thomas H. Barker, the indefatigable secretary of the United Kingdom Alliance was also a convert of John Cassell's, and always spoke of him in terms of affection and reverence.

The sixth annual festival of the Liverpool societies was held during the race week, July, 1840, when public meetings were held in various parts of the town. On Wednesday, July 14, the usual procession took place, which the *Mercury* characterized as "an extraordinary manifestation of the numerical strength of the teetotallers." Public meetings in connection with this festival were held in the Amphitheatre on Thursday and Friday evenings, presided over by Mr. Lawrence Heyworth and Mr. John Cropper, and addressed by Rev. A. Mackay, Rev. Mr. Holt, Mr. Edward Grubb of Preston, and Mr. J. S. Kenrick of West Bromwich, Staffordshire.

In August, 1840, the members of the Total Abstinence Home Mission Society entered into the spirit of the principles upon which the society was founded, and went into the most depraved and densely-populated parts of the town, and held meetings weekly. Their labours were attended with the most astonishing success, as many as fifty, sixty, eighty, and sometimes a hundred persons signing the pledge at one meeting. The violent character of many streets—which even the police hardly dared to enter—became so changed in consequence of these efforts that other societies were induced to enter upon a similar work. The Female Parent Society was also very actively engaged in the work, holding two meetings weekly, one on Tuesday evenings in Preston Street Room (the locality visited by Messrs. Livesey and Finch in 1832), and the other on Wednesday evenings in the School-room under Bevington Hill Chapel, besides working several branch societies.

The seventh annual conference of the British Temperance Association was held at Huddersfield, commencing July 20th, 1841, when a successful bazaar was held, and was ably conducted by the committee of the Huddersfield Temperance Society, the result being a large accession to the funds of the association. At this conference Mr. John Bright of Rochdale and Mr. John Wade of Hull were elected vice-presidents of the association. It may be interesting to some of our readers to know that "the great tribune of the people," the *RIGHT HON. JOHN BRIGHT, M.P.*, made his first efforts on the public platform in connection with, and as a local advocate of, the temperance cause, and as such held offices of trust and honour in the British Temperance Association (now League). Of Mr. Bright's early efforts Douglas Jerrold's *Weekly Newspaper* for August, 1846, gives the following particulars:—

"It was during the agitation of the reform question, when Rochdale, unrepresented, struggled for the franchise, that John Bright first attempted public speaking; but with what effect he then spoke is not now well remembered. In the month of May, 1833, the year after the reform question was settled, he with some other young men of Rochdale called together a meeting to discuss the subject of temperance. This was a few miles out of the town, at a village called Catley-lane-head, to which they went in preference to beginning

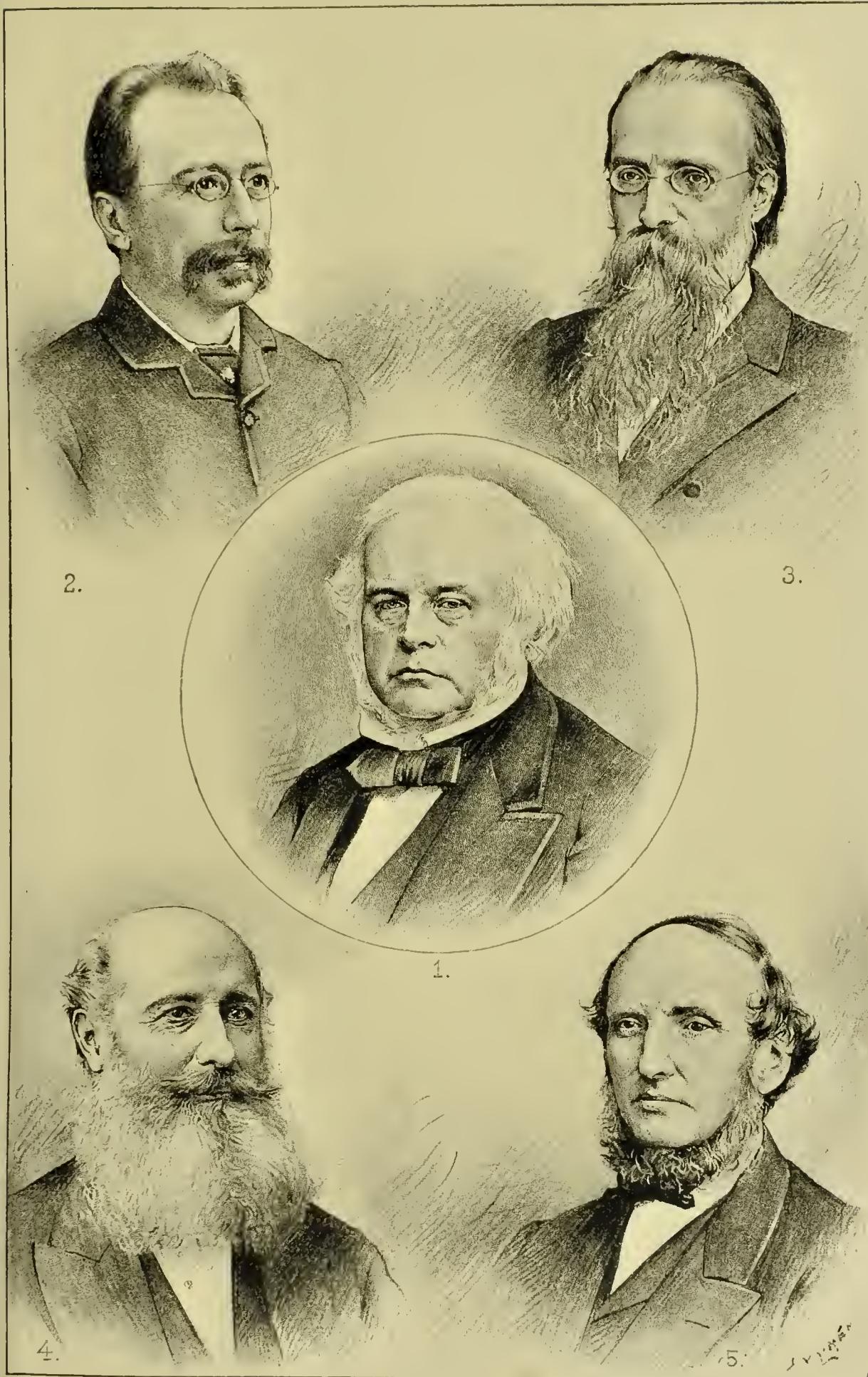
at Rochdale, lest they should break down and be laughed at by those who knew them. Nothing particular occurred save that they got thoroughly drenched to the skin coming home, and that it was the beginning of Mr. Bright's career as a public speaker, while all the rest have long since retired within their factories and counting-houses, though men of talent and some of them of good social position. Mr. Bright has been known to break down more than once on different topics, from nervousness, *but he had always the courage to begin again.*"

In 1840 Mr. William Logan of Glasgow became town missionary in Rochdale, and being an ardent temperance worker he met Mr. Bright in connection with this movement, and accompanied him to address a meeting in one of the villages in the neighbourhood. "This was," says the *Scottish League Journal*, "the somewhat famous occasion when he who now stands in the foremost rank of British orators nearly broke down. That was *not* the only time that Mr. Logan accompanied Mr. Bright to temperance meetings, when the latter took up the economical and the former the social aspect of the question."

The subsequent action and later utterances of Mr. Bright seem to be at variance with his early professions and official connection with the temperance movement. If he had not been an avowed total abstainer in 1841 and 1842 he would never have been elected to the position of vice-president, and then president, of such an uncompromising and thoroughly teetotal organization as the British Temperance League. Not only did he occupy this exalted position in the ranks of temperance reformers, but his *Word with Serious People* was one of the Ipswich series of temperance tracts, and was a telling plea for total abstinence. (It was reprinted in the *Alliance News*, January 8th, 1887, p. 27.)

In the *Alliance News*, October 1st, 1887, p. 635, we read as follows:—

"In a letter to a gentleman at Hereford Mr. John Bright recently said: 'I have been for fourteen or fifteen years an abstainer from all alcoholic drinks, and have often recommended what I consider the wise practice in public speeches. I have very rarely tasted spirits during my life.'" Similar statements appeared in the public papers from time to time, and they seemed to imply that the right hon. gentleman had not been true to his first love,



1 Right Hon. JOHN BRIGHT, M.P., Rochdale.

1883-91.

2 EDWARD DAWSON KING, Sec. Manchester and Salford Temperance Union

1888-1891.

3 WILLIAM E. A. AXON, F.R.S.L., &c., President Manchester and Salford Temperance Union 1888-1891.

4 PETER SPENCE, J.P., F.C.S., Manchester, Scientist, ex-Presid. Manchester and Salford Temperance Union.

LOMAX, Oldham, for many years Popular Lecturer.

5 GEORGE E.

LOMAX.

Vol. ii. p. 106.

but that there had been a break somewhere. We are informed that during his illness in 1870 he took light wines by medical advice, and as soon as the occasion for their use had passed away he discontinued to take them, and possibly the later period of abstinence is dated therefrom. Yet we cannot help thinking that this medicinal use had an effect upon his mind, and led him to entertain the peculiar views he had of late years avowed in relation to certain phases of the temperance reform, and especially on prohibition, local option, and other legislative proposals.

At the conference of the British Temperance Association in 1841 Mr. John Andrew, junr., of Leeds, who from 1837 had done much of the secretary's work, was chosen for that office, and the executive, consisting of nine members, was fixed at Huddersfield. The agents during this year were James Millington and John Addleshaw.

JOHN ADDLESHAW was born at Brigg, near Hull, on the 22d of November, 1801. When a boy he became connected with the Wesleyan Sunday-school of his native town, and when quite a youth was remarkable for his ability and talent. He was therefore accepted and employed as a local preacher at the early age of sixteen years. In the following year he passed his examination for the regular ministry of the Wesleyan Church, and preached his trial sermon in Waltham Street Chapel (then the largest Wesleyan chapel in Hull). He declined to bind himself not to marry during the usual period of probation, and was therefore never appointed to a circuit; but he became a very popular local preacher in his native county, and was a zealous and disinterested worker, often walking from ten to fourteen miles on a Sunday in addition to preaching twice.

At the age of nineteen he married Maria, the daughter of Mr. Mundy, coach-builder, of Brigg. In 1836 the late Dr. Firth of Hull held three temperance meetings in the Town Hall, Brigg, and at the close of the second John Addleshaw signed the teetotal pledge. After being pressed to address the next meeting he consented to do so, and his adhesion created quite a sensation. Mr. John Addleshaw "was of winning and transparent character. Pure, yet social; prudent, yet courageous; possessed of considerable culture and information, combined with a copious and easy flow of words, and a distinct and effective

rhetoric, no wonder his services were soon desiderated as an advocate of the principles he had espoused." From week to week John Addleshaw was called upon to defend and advocate the infant cause, and he would often walk long distances to fulfil these duties. His character and abilities recommended him wherever he went. His addresses were characterized by broad common sense, clear and definite statements, backed by sound arguments; whilst his lively anecdotes, his unaffected pathos, and truly earnest manner, gave him a peculiar power over his audiences. Strange as it may seem, he, like a number of other useful advocates, had a weakness for tobacco smoking. John dearly loved his pipe. Mr. Addleshaw's first engagement as a temperance agent was for a Yorkshire union of temperance societies, under whose auspices he visited and lectured at Scarborough, Bridlington, Whitby, Guisborough, and other towns in that locality. In 1839 he became agent for the British Temperance Association, and in 1841 we find him and Mr. Millington working together.

From this time Mr. Addleshaw continued to labour as one of the most acceptable agents of the League until the month of October, 1859, when he was taken ill in the train, near Retford, at which town he had to stay at a public-house for several days before he could venture on his journey home. He appeared to rally, and recommenced his labours at Heywood on the 5th and 6th November, and on the 7th spent the afternoon with his eldest daughter, Mrs. Hartley of Manchester, where he became so ill that he was ordered to bed by the physician, and after a few days' lingering illness he died on the 18th November, 1859, in the fifty-eighth year of his age, sincerely regretted.

In July, 1841, the Liverpool societies, during the race week, had their annual festival and procession. Large open-air meetings were held in Lime Street, Great George Place, &c., and at the first meeting in the Amphitheatre Mr. Lawrence Heyworth presided, and addresses were delivered by Mr. G. Greig of the British Temperance Association, Mr. John Smith of Dublin, Mr. John Hockings, the Birmingham blacksmith, and Mr. J. S. Buckingham. At the second meeting Mr. William Blain presided, and the mayor, Mr. Thomas Bolton, was present. Mr. Lawrence Heyworth, Dr. F. R. Lees of Leeds, Rev. Thomas Spencer, vicar of Hinton, near Bath,

John Hockings, Benjamin Wilson, and Mr. Carter being the speakers. More than 200 pledges were taken, Mr. Thomas Ollis being secretary at this time.

On the 3d of August, 1841, a public meeting in connection with the Total Abstinence Home Mission Society was held in the Queen's Theatre under the presidency of Mr. Lawrence Heyworth. Mr. George Greig of Leeds, secretary to the British Temperance Association, delivered a long, eloquent, and argumentative address in favour of total abstinence from all intoxicating drinks, and complained of the coldness, if not absolute opposition, of many ministers of religion to the principles of total abstinence. "If they wished to succeed they must all unite in this holy and good cause. They must not ask whether a man be a Catholic or a Protestant when he wished to enter their society. The men who conducted the affairs of the society ought to be good men, but the distinction of Catholic and Protestant should never be mentioned among them. They were to acknowledge no party, but to seek the interest and happiness of the community at large."

According to the report presented, this was one of the largest bodies of teetotallers in Liverpool, having forty associates who attended and managed eighteen weekly meetings in the town and neighbourhood, including Bebington, Birkenhead, and Rock Ferry (*Liverpool Mercury*, 1841, p. 260).

The eighth annual conference of the British Temperance Association was held at Rochdale, July 5th, 6th, and 7th, 1842, when it was reported that the annual income had risen to over £600. Mr. John Bright was elected president.

In January, 1843, such an honour was conferred upon the Rev. Father Mathew, the "Irish Apostle of Temperance," as no other temperance reformer in the world had ever been favoured with before. A public meeting was called in the Theatre Royal, Dublin, at the request of two Dukes, four Marquises, nineteen Earls, ten Viscounts, four Catholic Bishops, upwards of forty Baronets, thirty Members of Parliament, and a very large number of Clergymen of all denominations, deputy-lieutenants, magistrates, and gentlemen from all parts of the country, specially to meet and do honour to their guest, the Rev. Theobald Mathew. The chair was taken by the Duke of Leinster, and the Marquis of

Headfort, the Marquis of Clanricarde, the member for Waterford (Mr. Smith O'Brien, M.P.), and Daniel O'Connell united in paying a tribute of praise to Father Mathew for his self-sacrificing labours for the public good.

In the summer of 1843 Father Mathew visited England and administered the pledge to large numbers of persons in York, Manchester, Liverpool, and other large towns. His visit to the city of York was under the auspices of the British Temperance Association, and was made at the time that the ninth annual conference of the association was being held in that city, July 4th, 5th, and 6th, 1843. At this time the executive of the association was located at Huddersfield, and Mr. John Bright of Rochdale was president of the association. A deputation from the committee met their illustrious visitor at Liverpool and escorted him to York, where his appearance excited the greatest enthusiasm. During the conference he attended a public meeting in the concert-room, the meeting being convened by the committee specially to do him honour.

The annual festival of the Liverpool Total Abstinence Societies in 1843 was favoured in having the presence and aid of the "great Irish Apostle of Temperance," who arrived in Liverpool in time to take part in the closing meeting on Saturday evening, July 15th, 1843. On Sunday, July 16th, he conducted services at St. Anthony's Church, and afterwards administered the pledge to 6000 persons. On Monday he was engaged at the same place from half-past eleven in the morning until ten at night (with short intervals for rest and refreshment). The number of medals issued and pledges administered during this visit was from 40,000 to 50,000. After labouring in other parts of England Father Mathew returned to Liverpool on Tuesday, July 25th, and administered the pledge to 8000 persons at St. Anthony's, Scotland Road, and again on Wednesday, from ten in the morning till ten o'clock in the evening. An open-air public meeting was held on a plot of ground adjoining St. Anthony's Church, when addresses were delivered by the Rev. Amos A. Phillips of Boston, U.S.; Rev. Mr. Blanchard of Cincinnati, U.S.; Mr. James Tcare of Preston; Messrs. Stapely, Chrimes, Edwards, Sullivan, Ord, and W. Brown. As the result of this mission the receipts of the liquor-sellers were during the next few weeks very

largely decreased, as proved by the statement that the proprietor of an extensive dram-shop in the town, on reckoning up the cash taken during one day during the week found a deficiency of £36 as compared with the corresponding day of the previous week (*Liverpool Mercury*, August, 1843, p. 266).

Father Mathew returned again to Liverpool in September, 1843, and on September 14th a public breakfast was given to him in the Catholic School-room, Seel Street, when Mr. William Rathbone, Mr. Lawrence Heyworth, Dr. O'Donnell, and other local gentlemen were present. During the day the Rev. Father administered the pledge in St. Anne's Catholic Chapel, Edgehill, and at the Haymarket. In the evening a public meeting was held in the Assembly Rooms, Lord Nelson Street, over which Mr. Lawrence Heyworth presided, and addresses were delivered by the Rev. Mr. Bakewell of Manchester; Mr. Hopwood of York; Sir A. D. Knight, M.D., of Liverpool; and Rev. Father Mathew; after which the pledge was administered to a large number of persons. Father Mathew continued his labours in Liverpool till late on Saturday night, and administered the pledge to a large number of persons in St. Patrick's Chapel, and in the open air on a piece of ground adjoining St. Patrick's Chapel. The result of Father Mathew's mission was seen and felt in the large decrease in the number of persons brought before the magistrates for offences to which drink so largely contributed (*Liverpool Mercury*, 1843, p. 312).

Mr. J. F. Maguire, M.P., in his biography (chap. xix.) tells us that Father Mathew's reception in Leeds was "equally gratifying, and his success even more striking. Demonstrations of all kinds were got up in his honour, such as processions, *soirées*, meetings and addresses. In one of his speeches in this important place he thus rather humorously vindicated the Temperance Society of Ireland from the charge of being a political body: 'It is imagined in England that the teetotalers of Ireland, as such, have mixed themselves up with the great agitation that at present prevails in that country. Why, to be sure, when nearly all the population have taken the total abstinence pledge, it is not very likely that 300,000 persons could assemble without a few teetotalers being amongst them.'"

Father Mathew also visited Salford, Hud-

dersfield, and Wakefield, where his success was extraordinary. At Wakefield a respected member of the Society of Friends resorted to an ingenious device in order to obtain the honour of Father Mathew's company during his stay in that town. "The Quaker invited him to stay at his house, and he received the usual reply that he was to stop at the hotel, for the convenience of those who required to see him at all hours. The Friend would not be put off, but intimated that his house was a hotel, whereupon Father Mathew gladly consented to 'put up' at it while in Wakefield. A board with the word 'Hotel' was placed on the outside of the mansion, and the private residence became, for the time, a most comfortable inn. Father Mathew was greatly pleased with the quiet and order, the wonderful neatness and simple elegance that pervaded the entire establishment; while the agreeable manners of its master, which combined the cordiality of a friend with the politeness of the most gentlemanly host, filled him with astonishment. The servants of the house were also different from the usual class to be found in ordinary hotels; they were kindly, attentive, and respectful; and though they seemed to anticipate his every wish, they were neither fussy nor obtrusive. Then the bells of this Quaker hotel were singularly quiet; so that the 'boots,' and the chambermaids, and the waiters must have known by intuition when and where their services were required. Truly it was a model establishment, which a visitor might leave with natural regret. The kindly device was not discovered until the time of departure drew near, when the master of the house, no longer fearing the abrupt departure of his guest, appeared in his true character—as a generous and thoughtful host" (Maguire's *Biography of Father Mathew*, chap. xix.).

In London Father Mathew was fated to encounter the only attempt ever made to offer him insult and violence. The liquor-sellers of the great metropolis were wroth with the audacity of his endeavours to bring the temperance movement to their doors. They determined to put Father Mathew down; but they were too skilful to expose their real motive of opposition by openly raising the cry of "trade interest in danger." For weeks the tap-room loungers and beery roughs of the metropolis were harangued over the counter about the "Popish Irish priest" who was

coming to overthrow their liberties. The result was that in more than one place in the city, on Father Mathew's appearance, an infuriated rabble awaited him and assailed the platform, compelling him to desist, or else to administer the pledge under the protection of the police. At Bermondsey the publicans' mob hooted and pelted him, and some of them were detected in an attempt secretly to cut the ropes of the platform scaffolding.

"It was at this place, and on the same occasion, I believe," says Mr. A. M. Sullivan (*New Ireland*, p. 52), "that they marched to interrupt him in a procession singularly, let me say rather disgracefully, equipped. The cohort of tap-room roughs were wreathed from head to foot in hop leaves; each one bore a can of beer in one hand and a staff in the other. In this fashion they invaded the temperance meeting; whereupon, as might be expected, a violent conflict ensued, terminating only by the timely appearance of a strong body of police. Despite such opposition Father Mathew pursued his labours in London. He had the satisfaction before leaving of knowing that he had laid broad and deep the foundations of a great reformation amongst, at all events, his own countrymen and co-religionists in the great city. During his stay the most flattering attentions were poured on him by the best and greatest men of England. The Protestant Bishop of Norwich (Dr. Stanley) invited him to visit that town and accept the hospitalities of the palace. Lord Stanhope pressed a like welcome to Chevening; and at Lord Lansdowne's the "Irish Popish friar" received the cordial greeting of the Duke of Wellington, Lord Brougham, and many other notabilities. He did not relish this 'lionizing,' but he accepted these demonstrations as a valuable aid and encouragement to his work."

Amongst those who took the pledge in Golden Lane, Barbican, was Lord Arundel, afterwards Duke of Norfolk, who remained faithful to the pledge for many years, renouncing it only on the *command* of his medical advisers, who certainly could not have studied the question thoroughly or their advice might have been different.

At Norwich Father Mathew not only received a cordial welcome, but was right hospitably entertained by the Protestant bishop, who in his public eulogium of the visitor gave utterance to sentiments alike honourable to

both. Bishop Stanley remarked, "And now, reverend sir, you my friend and brother from another island, I meet you here not as a Roman Catholic priest; I differ from your creed, I will candidly tell you I am even hostile to it, but I meet you here in a nobler, in a more comprehensive character than that of a priest, I meet you as a man like myself, as a Christian brother—as a Christian brother on neutral ground, where Christians of all denominations delight to meet and congregate together. Sir, I have watched your proceedings for many and many a year. I remember many years ago that I censured you in public; nay more, may I not add, abused you. I believe those public reports spread, I scarcely know how, save by malign and foolish misrepresentation; nevertheless, I thought it my duty, as a man of candour, to apply to you as a gentleman, a Christian, and a man of honour, to tell me how the case really stood. You answered me in a manner that did you credit, and I turned over a new leaf—I abused you no more; and now I rejoice to meet you here as a friend. I am not one of those who will not believe a Catholic on his oath; I acted more courteously; I believed you on your candid and honest affirmation, and I am satisfied that you did not deceive me. I have watched over your character: I have had every resource in my possession, and I have endeavoured to ascertain precisely what it was. I will say, and I think it my duty to say, it is embodied and written in print. I will read you the character which I believe Mr. Mathew entitled to, and which describes that character and estimation in which he is held by those who know him better than I do." Here his lordship read the following eulogium:—"He is a gentleman by birth; for twenty-four years he has devoted his energies to the service of the poor, and so far from being actuated by sordid or pecuniary motives, he has applied his private property to religious and benevolent purposes. As to politics, notwithstanding insinuations to the contrary, it is a fact that he has never during his whole life attended one political meeting or mixed with any political agitation; and though entitled to the franchise, he has never voted." My friends, I believe it; and I may say that the good sense and the good feeling of the aristocracy of London have borne me out in the opinion I entertained of this worthy man. When in London, he was visited and most hospitably received by men of high rank,

high character, and high station; they knew his worth, and they bade him go on and prosper, knowing well that they should receive the advantages—if not directly, indirectly—of his valuable exertions. But, sir, your cause was not an easy one: it was not altogether over a macadamized road you had to pass, but you had thorns and brakes and briars in the way. You were assailed in turn by those who, while their disapprobation and censure were eulogy, sunk them in deeper degradation. . . . Men of Norwich! citizens of this ancient city! I appeal to you, and I trust that my appeal shall not be in vain, receive this wanderer on a sacred mission from a distant country, receive

him and give him a Christian welcome, for he has come on a Christian mission."

This was, as Mr. Maguire justly observes, the crowning triumph of a visit which had done so much for the cause of temperance and for the promotion of Christian charity amongst men of different creeds and churches.

It was computed that 600,000 persons had taken the pledge during the course of this brief and successful English campaign, which added much to the popularity and *prestige* of the "Irish Apostle of Temperance," made him acquainted with persons who became life-long friends and gave an impetus to the movement which was felt for years afterwards.

CHAPTER XXIV.

EDUCATIONAL AGENCIES, PROVIDENT SOCIETIES, &c., AS AUXILIARIES TO TEMPERANCE.

London Temperance Institute and General Registry—Rotherham Temperance Institute—Chesterfield Temperance Hall and Institute—The Elms Temperance Institute, Liverpool—Dr. Thomas Eden—Preston—Rochdale, Manchester, Bradford, Warrington, Leicester, Leeds, &c.—Total Abstinence an Aid to Education—A Reformed Drunkard's Thirst for Knowledge—Drink and the Training of the Young—George Lucas at Woodhouse, Leeds—Reply to Attack by the Incumbent of St. Mark's on Teetotalism and its Advocates—A Splendid Record of Good Work done—Ministerial Opponents—Woodhouse Temperance Hall and Institute—Over Fifty Years' Honorary Service—Darlington Working Men's Railway Institute—Origin of the United Kingdom Temperance and General Provident Institution—Robert Warner and the Insurance Proposal—Extra Premium for being a Total Abstainer—Starts a Teetotal Insurance Society—Longevity of Abstainers—James M'Kenna, Travelling Agent for Temperance Provident—John Rutherford of Birmingham—Joseph Harrap of Leicester—New Order of Rechabites—Colliery Explosions and the Necessity for a Provision for the Widows and Orphans—Origin of the Northumberland and Durham Miners' Permanent Relief Fund—Alexander Blythe—John Howie.

That the friends of temperance were extremely anxious to make the movement practically advantageous to the community is evident from the fact that they availed themselves of every possible opportunity to utilize means calculated to enlighten, strengthen, and confirm their members. Provident institutions, savings-banks, friendly societies, mechanics' institutes, reading-rooms, public parks, workmen's gardens, better dwellings, and other means were all organized and promoted as helps to temperance efforts. As early as 1838 the leaders of the movement in London established the *London Temperance Institute and General Registry*, and on the 16th of May, 1838, a public meeting was held in the School-room, Harper Alley, Farringdon Street, under the presidency of Mr. John Hull, to further its interests and inaugurate the institution. This meeting was addressed by the Rev. J. Edwards, Brighton; Messrs. John Cassell, Manchester; S. Wiseman, Norwich; R. R. Moore, Dublin; Thomas Beaumont, Bradford; Mr. Thompson, Louth; Mr. Lovitt, Nottingham; J. W. Green and Thomas A. Smith, London.

In September, 1842, an inquiry was set on foot by the friends of temperance in Rotherham, which resulted in the formation of the Rotherham Temperance Institute, particulars of which were given in an article contributed to the *National Temperance Magazine* for 1844 (pp. 201-205), by the late Mr. John Guest, from which we take the following extract:—

"Those who have laboured most exclusively in endeavouring to reclaim the drunkard, know too well how much easier it is to convince than to confirm—how easy it is to open the eyes of the inebriate to a sense of his degradation and danger, but how hard to overcome his appetite for that which involves him in them—how the craving from within, and the temptation from without, almost irresistibly carry away many a victim—many an object of deepest solicitude and anxious care, which it had been fondly hoped was snatched as a 'brand from the burning.' To save as many as possible of this description from the companions by whom they are surrounded, and the propensities to which they had been so fatally addicted, by furnishing them with safer associations and purer and serener enjoyments, seemed to be the only rational plan that could be adopted by which their stability might be ensured and their many besetments overcome.

"Those who had to care for the young had soon forced upon them the following facts:—

"That a great number of young boys and girls were sent to work at so early an age to the various manufactories of the town and neighbourhood, as to preclude them from obtaining even elementary instruction in reading and writing.

"That no sufficient or successful attempt had been made to furnish opportunities of imparting elementary instruction to this numerous and destitute class of young persons.

"That, on the contrary, temptations to evil and improvident habits had been multiplied, and opportunities and incentives to dissipation and disorder so increased, as to assail the unguarded, and mislead the unguided on every hand.

"That, as a necessary and inevitable consequence, profligacy and prostitution had increased to a fearful and alarming extent, and vice in its most odious and revolting forms, even amongst the *very* young, multiplied in a corresponding ratio its votaries and victims.

"And that, therefore, an earnest effort was required for the education of the ignorant—for the conservation of such as had not, and the reclamation, if possible, of such as had been dreadfully misled; and in order that this improvement of the mental, and elevation of the moral condition of the young persons referred to should be permanently and efficiently accomplished, such an institution as the one proposed was indispensably necessary.

"Deeply impressed with this conviction, several members of the committee agreed at once to advance £150 as a beginning towards effecting this purpose, and to issue an address to the inhabitants of the town and neighbourhood generally, asking their aid. The call was liberally responded to, insomuch so, that the committee were enabled as a commencement to purchase 1200 volumes of new and popular standard works, by the most celebrated authors, in every department of literature and science; a large collection of maps, both filled up and in outline; diagrams and drawings illustrative of natural history, geography, astronomy, &c.; maps of Biblical history, and a selection of philosophical apparatus, a pair of 18-inch globes, &c. These will, it is hoped, supply attractions, and confer privileges, and offer manifest advantages to the two classes of persons on whose behalf they have been mainly collected, which will not only attract them from that which is evil, but also attach them to that which is profitable as well as pure."

The committee purchased most eligible premises for the purposes of the institute. The lower part was appropriated to public purposes, and consisted of an entrance hall, and two lower rooms, used as news-rooms—one for business men, &c., the other for the working-classes at a low charge. The upper rooms consisted of a library, reading-room,

and class room; the middle portion of the building forming the residence of the librarian.

"The promoters of the undertaking," says Mr. Guest, "have laboured hard to place teetotalism in proper position—to raise it to its due elevation—to invest it with courteous and conciliating aspect, as well as with conquering might; and as its advantages are chiefly intended for the sons of toil, whom a strong delusion has so long enthralled, and for their children whom that delusion has so deeply injured, surely they will not suffer any weak or unworthy motive, any designing and wicked influence, to blind them to their own true interest, and that of their too long neglected children, but that they will 'one and all,' see and feel, and say 'This is ours and for us.'"

With a prescience of failure, the writer of the above nobly did his part to ensure success, but, alas! the "enemy of souls" has his emissaries in every circle, and the best intentions, the noblest efforts of good men, are frustrated by those who, like "wolves in sheep's clothing," come only to mar and blight the project.

Along with Mr. John Guest, one of the active friends and supporters of this movement in Rotherham, was Mr. Edward Chrimes.

EDWARD CHRIMES was a native of Rotherham, born August 1st, 1816. He was one of the early members of the old moderation society, but in 1838 gave himself unreservedly to the more advanced principle of total abstinence from all kinds of intoxicating liquors, and for about nine years was a most active worker, a liberal supporter, and a true friend of the cause. At the commencement of June, 1847, he was attacked with an incurable disease, which terminated fatally on the 25th of July, 1847, when he was just closing his thirty-first year. Although he died early, he left an impression behind him that has had an influence, and is doing service to the cause to this day.

About the same time a gallant band of temperance workers at Chesterfield, Derbyshire, led on by William Bingham, a member of the Society of Friends, made successful attempts not only to resuscitate the almost dying Temperance Society, but to afford educational facilities for the working-classes. As related elsewhere, Mr. Bingham transformed a malt-house into a school-room, temperance hall, and institute, which was the means of

doing much good to the cause and to the people.

Through the instrumentality of Dr. Thomas Eden, surgeon, of Liverpool, the Liverpool Temperance Institute and Reading-room was established in the Elms, off Peel Street, Toxteth Park, and for a number of years a most valuable temperance educational effort was carried on here. The large room, now used as a builder's workshop, is still standing, and over the front are the large letters, "Temperance Institution," &c. Many important meetings were held here, and, as reported in the *History of Temperance in Liverpool and District*, memorable deeds were done.

Efforts in the same direction were made at Preston, Roehdale, Manchester, Bradford, Warrington, Leicester, Leeds, and other temperance centres, some of them—Leicester, for example—still having a good temperance library in constant use.

These facts prove that the early friends and officials of temperance societies not only knew and felt their responsibilities, but catered for the education and enlightenment of their members. Their successors in many places seem to think that all that is required now is to amuse the people and get them to sign the pledge. We fear that there will be a terrible awakening some day, and that much of the work will have to be begun again, and upon the old lines. If the seed is scattered on stony ground or among thorns, &c., the harvest will be a sorrowful one.

The following remarkable instance of reformation, given in the *Liverpool Mercury* of April 8th, 1844, not only shows the great benefits which teetotalism confers, but also proves that a desire for improvement and mental culture directly follows the deliverance from the thrall of drink. If teetotalism had become general there would have been little need for education acts or compulsory education, for thousands of persons now in ignorance would have received instruction in our public schools, and been put in the way of becoming useful members of civil and religious society.

"There was, a few years ago, in the employ of the Ravenshead Glass Company, a teetotaller whose early life was characterized by profligacy and intemperance to an extent seldom witnessed in the town or neighbourhood of St. Helen's (Lancashire). His habits of life were even condemned and his company avoided

by every common drunkard possessing the least particle of decency and shame. In process of time he married, and, as though reckless of all consequences, still pursued his unhallowed career, until the partner of his life was reduced to a state of poverty and wretchedness bordering on destitution. For several years, in a gloomy cellar unfit for a human habitation, they dragged on a miserable existence, neglected and despised by all around them. Five or six years since, reflecting on his past misconduct and the claims of his wife and children to his affection and support, he determined to abandon his vicious course of life, and to use his utmost exertions to make every reparation in his power for his past transgressions. As a preliminary step he joined the St. Helen's Total Abstinence Society, and, by a strict regard to his pledge, has obtained the character of being one of the most useful and consistent members of the association. As sobriety generally leads men to serious reflection, he lamented deeply his inability to read or write, and determined if possible to obtain some learning; but being a married man, without money or character, with a numerous family to support, he could devise no other means for the attainment of this desirable object but those afforded by the Methodist Sunday-school. Of this privilege he availed himself; and although nearly six feet high he marched to the school, and took his station (to the great merriment of the children) on the form appropriated to those who intended to learn the very important letters, A, B, C. Having without much difficulty mastered the alphabet, he rose rapidly from class to class, and in a very short time (to use a scholastic phrase) became a first-rate Bible scholar, and ultimately a tolerable writer. To reciprocate the advantages he had received from the school, he concluded the best way would be to confer on others those blessings which had contributed so largely to his own happiness. Under this grateful impression he now labours with unremitting zeal in the school where he first entered, useful and respected. At a soiree of the St. Helen's Total Abstinence Society much diversion was excited by the exhibition of some of the household furniture that graced his dingy cellar—to wit, remnants of a table held together with cords, an old chair without bottom, bellows without pipe, &c. These he carefully preserves, as curiosities for the instruction and edification of his intemperate

neighbours. Thus we witness, by economy, frugality, and industry, a poor man who in a few years has raised himself from the lowest state of poverty and degradation to credit and respectability—from being the inmate of a dismal cellar to become the occupant of a spacious building four stories high, in the market-place of his native town. To every slave of strong drink we would say, ‘Go and do thou likewise.’” This is but one solitary instance out of thousands.

Similar efforts for the social amelioration of the members of the temperance societies were put forth in many of the northern towns and in Scotland, where educational advantages were possessed by the people far in advance of those in the southern part of the island. As a rule the Scotch people are not only taught to read, but have a natural thirst for knowledge, and therefore delight in books; in the rural districts the “Book of books” is held in the highest estimation, and is read above all others.

Having devoted so much space—not a page more than is necessary—to the extensive county of York and the pioneers therein, we cannot give the town of Leeds as much prominence as it deserves, therefore we content ourselves with such opportunities as are afforded in the notice of a Leeds man whose life has been one of constant effort for the public good—George Lucas, now of Darlington, Durham.

GEORGE LUCAS was born at Woodhouse, Leeds, in the year 1819, and in 1837, when about eighteen years of age, he signed the total abstinence pledge at one of the Leeds meetings. He at once became a worker in the cause and formed one of the Youth’s Band in Leeds, twenty-one of them having their names upon the speaker’s plan in the year 1838. In 1838 he became secretary of the Woodhouse Temperance Society, and laboured in Woodhouse, Leeds, and surrounding districts from 1838 to 1853. In 1851 the Rev. James Fawcett, incumbent of St. Mark’s Church, Woodhouse, attended the annual meeting of the Feather Hill Children’s Sick Society in that district, and took occasion to make sundry observations about the temperance movement, and the new Temperance Hall and Mechanics’ Institution recently built in that place. The reverend gentleman’s speech was reported in the *Leeds Intelligencer* for January 18th, 1851, and Mr. Lucas replied thereto in a letter to the Rev. James Fawcett,

which was published in a pamphlet of twenty-four pages, from which we cull one or two extracts showing the work done in the Woodhouse districts.

After ably answering the objections of his opponent, Mr. Lucas proceeds to state:—

“We live in a neighbourhood (Woodhouse, Carr, and Buslingthorpe) in which are 6000 souls. This is the place of my nativity. You have resided in it about a quarter of a century. Let us go into some particulars respecting the condition of the neighbourhood in which our lot is cast.”

He then proceeds to describe the social, moral, and religious aspect of the place, as compared with the scenes of cock-fighting, dog-fighting, pugilism, gambling, vice, demoralization, crime, pauperism, and drunkenness of the past, and adds:

“I need scarcely say that so much grossness has had its feeders; there have been no lack of public-houses. We have seventeen of these drunkeries in Woodhouse; most of them have sprung up since you became incumbent of St. Mark’s. Many of these houses have been the common resort of mere youths in their teens, and there the elements of every vice have been learnt, and the transition to the deeper shades of iniquity rendered easy.”

He then depicts the haunts and homes of the vicious, and the change effected by teetotalism and its educational and other agencies, observing “that Woodhouse ten years ago, and Woodhouse now, presents in many respects the most delightful change.” “Seven years ago Woodhouse had scarcely a student in it; a young man of serious habits and intelligence was a curiosity. Now we have scores. Students not of books only, but of men; students who delight, not in literature only, but also, and still better, in the elevation of their race. And as to books. There have been more books imported and libraries formed at ‘the homes of the people’ in this neighbourhood during the last five years than Woodhouse ever witnessed during any previous half-century. Ten years ago there was scarcely a locality in the borough of Leeds that appeared to present less ground of hope; now, perhaps there is not one which presents so much. Ten years ago Woodhouse was notorious for its profligacy; now its progress in knowledge and virtue is the joy and astonishment of every surrounding district. In fact, there is scarcely a village or hamlet in the

neighbourhood that has not been stimulated to labour and hope by its example, and but few that have not been aided in their onward march *by its 'working clergy.'*

"How has this transformation been effected? I shall now, for the first time, declare it; and though it may be called self-lauding to do so, that shall not be allowed to deter. This change has been effected *alone*, by the *constant, vigorous, united, intelligent, and virtuous efforts* of a few young men of the labouring class, who, fifteen years ago, joined themselves together, irrespective of creed or other distinction, resolved to take a firm stand against vice in general, but particularly against the vice of intemperance. They had consciences, but not so refined as to prevent them from signing the teetotal pledge. They formed themselves into a *true temperance society*; held meetings, distributed tracts, sprang rattles, rang bells, made speeches, brought lecturers from surrounding districts, gave their money, sought subscribers, and, in fact, moved the whole neighbourhood to consider the importance of the objects in which they had embarked. They were hissed, belied, buffeted, smitten, and stoned by those they sought to bless. But this was a trifle; in addition to this they had to endure *the pious man's cold shoulder, and the priest's rebuff*. Turned out of chapels and school-rooms, they betook themselves to cottages in winter and to God's own sanctuary—the wide universe—in summer. With a rough stone for their platform and the blue heavens for their canopy, having confidence in the ultimate triumph of their principles, they proclaimed the glad tidings that **FOR THE DRUNKARD THERE IS HOPE**. An old building was rented, and money collected to adapt it to their purposes. Classes were formed in it for the instruction of the young. A sign was hoisted—"Temperance Hall and Literary Institution." They laboured on with increased vigour; and after *ten years* of seed-time, then came the copious harvest. Young men attended the classes. Bands of the vicious were broken in upon; eventually some of the most hopeless profligates joined them. These were hailed with joy, called friends and comrades, sympathized with, helped. And, lo! now there is an army of social and moral reformers, the friends of temperance, peace, intelligence, virtue, and every humane and righteous object. There is not a publican in Woodhouse who has not felt the

inconvenience of this reformation. There are few families that have not been benefited directly or indirectly by it; even many who have not been changed in their general character have been more or less influenced thereby. Now, sir, do not misunderstand me, I am speaking of a population of 6000 souls. There is room enough here for great numbers to be thus reformed and improved, and yet numbers more remain deeply sunk in vice. Much has been done; much more remains to be done."

As in other districts, these heroic workers were practical Christians—not Pharisees fond of making broad their phylacteries, and continually proclaiming to the world that they were Christians—but disciples of Christ, who practised His gospel, and let their light *shine*, and exemplified their faith *in their works*, done for the good of their fellows and the upraising of humanity.

Mr. Lucas did not fail—in an honest, kindly way—to let his clerical opponent know that he possessed the key to the secret of this opposition to teetotalism, and asks the following pertinent question:—"Can any minister preach the gospel whose congregation is partly composed of landlords and spirit merchants? Nay! one gospel sermon would make the ears of such men to tingle. They would give up their horrible traffic or quit such congregation with all speed."

That there should be no mistake or misunderstanding Mr. Lucas took care to state the case fully. He says: "The temperance pledge is not introduced to supply some supposed defect in the Christian code. It has sprung out of the necessity of our times; and is intended to give an embodiment to abstinence principles, rendering them more effectual in the subversion of those vices and crimes which rage around us—vices and crimes which could never have reached their present crisis unaided by the *supineness, selfishness, and faithlessness* of those who have assumed the Christian name. If Christianity had been lived out, worked out, spoken out, the temperance pledge might never have been required. Why? Because Christians would have set their faces, long ago, as flints against a liquid which has ruined more souls than Christianity has ever been instrumental in saving."

Again he very pertinently asks:—

"Suppose you continue to tell the people that such humane and ameliorating move-

ments as the temperance organization are not sanctioned by the gospel, but are opposed by it, what will be the natural result? Why, this: there will be found, and not a few, who will say, ‘Well, it is a pity; we had hoped and believed something better of the gospel. And if a movement so clearly beneficial to our race is thus opposed by the gospel the sooner we get rid of such a gospel as this the better: for glad tidings of great joy to all people it cannot be; and its opposition to teetotalism is to us one of the strongest evidences of its want of divine authority.’ Depend on it, if they do not say so of the book, they will say so, and very properly too, of the men who stand out against such institutions.”

Speaking of the connection between teetotalism and the churches, Mr. Lucas observes:—

“It may, however, be said, that in all neighbourhoods where the temperance reformation has been aided by religious denominations those denominations have been numerically benefited thereby. But what has been the consequence to the interests of the religious denominations in Woodhouse, the Wesleyan Association excepted? Why, this, as was natural, that instead of teetotalism being tributary to them, many of those who would have joined heartily in their arrangements have been disgusted with their treatment of the teetotallers, and have stood aloof from them, while others, who were once their right-hand men, have been driven away thereby. On whom rests the blame of this—on the temperance movement—the teetotallers? The teetotallers of Woodhouse (I am not sure that I speak it to their honour) have done all but demean themselves, if even they have avoided that, to secure the approbation of religious parties. They hoped to see the day when the sects would aid them to rid their neighbourhood of its ruling vice. And, loth to relinquish that hope, they held on, in the midst of privation and insult, until they felt it would be a degradation to their manhood to crouch longer, licking the hands of their tormentors.”

Here we have the whole secret of the libellous charge so often made against the Leeds and other teetotallers, viz. that they were infidels. The experience of many of the best workers in Liverpool, Manchester, Newcastle-upon-Tyne, some parts of the metropolis, and elsewhere was precisely the same, and the results the same; hence the outcry about the

infidelity of the teetotallers. The fact was, they were better acquainted with Christianity than their tormentors and persecutors, some of whom were undoubtedly honest in their opposition, for if they believed the commonly-accepted theory that alcoholic liquors were essentially necessary and beneficial, they could not do otherwise than act according to their convictions. But we fear that some saw the light and dreaded it—obstinately refused to accept or acknowledge its power—and tried to overcome it by opposition, and thus did harm to themselves, to teetotalism, and to Christianity.

Coupled with the Rev. James Fawcett as “stiff-necked divines” and enemies to the temperance movement in Woodhouse, Mr. Lucas names the Revs. John Rigg, John Bowers, Francis A. West, and Robert Newton.

In conclusion Mr. Lucas gives the following particulars relative to the new Temperance Hall and Mechanics’ Institution erected at Woodhouse in 1850:—

“This is a noble structure, 22 yards long and 11 wide (*i.e.* 66 feet by 33 feet). And as you have not honoured it with a visit, I may inform you that it contains eight large class-rooms and a spacious lecture-hall. It cost £900, and the working people in the neighbourhood have contributed £100 and upwards towards it, and have dug out the foundations, on which rest its everlasting keystones, with their own hands. The poor man looks up to it as his home. Fathers, mothers, and children are proud to say they ‘have a brick in it.’ The hard-earned penny of the poor washerwoman is there too. The people feel half emancipated to behold it. There will be glorious meetings in this ‘Temperance Hall and Mechanics’ Institution.’ The reformed drunkards will *parade* on its platform, and with streaming eyes tell of the redeeming power of the temperance pledge.”

In the preceding extracts the reader has facts and incidents showing that the temperance reformers were *not* “men of one idea” only, and that they inaugurated educational agencies which have helped to make England what she is to-day, and shows what she might be if the liquor traffic was removed out of the way.

What was done at Woodhouse is only a sample of what was done in Leeds itself, and in other portions of the borough, so that we find Leeds to-day one of the most advanced

temperance towns in the country, doing a work, week by week, which will in time tell with irresistible force upon the iniquitous liquor traffic.

In 1852 Mr. Lucas took to himself a wife, and in 1853 they removed to Gateshead, consequent upon the railway amalgamation which united the northern railway system, forming the North Eastern Railway Company. For over forty years Mr. Lucas has been connected with the northern railway system. On his settlement in Gateshead he found there was nothing but a youths' temperance society there. He at once resolved to try to do something more, and he invited Dr. Lees to help the few friends there to make a forward movement. A public meeting was held and the Gateshead Temperance Union was established.

For seventeen years Mr. Lucas and his supporters toiled on in the midst of 170 public-houses and beer-shops, angry publicans and brewers, supported by corrupt magistrates. A glorious work was done, nevertheless. The council-chamber was changed in its character; and a sentiment created which drove the liquor sellers and makers from office, and eventually put the late George Charlton into the mayor's chair, and gave him a seat on the magisterial bench. Mr. Lucas found a warm friend and supporter in the late Mr. John Mawson, and afterwards in Mr. Charlton, who made Gateshead his home.

This great change was not effected without a severe struggle, and Mr. Lucas suffered much vexation and persecution. In the year 1863 he commenced a series of special religious temperance services for the people, and in about eighteen months succeeded in establishing a religious society with fifty enrolled members, many of them being of a class which no other religious society in the town had been able to reach.

On Sunday, February 19, 1865, Mr. Lucas proposed to deliver a discourse entitled "The Last Days of a Gateshead Magistrate; A Lesson of Instruction and Warning." On the Friday evening previous to this date, as Mr. Lucas was leaving his place of business, he was waylaid and foully assaulted, being brutally beaten with a horsewhip by a young man said to be a nephew of the deceased magistrate. Mr. Lucas had no opportunity to explain what his design was, or that his

real intention was to deal kindly with the errors and failings of the deceased magistrate.

The lecture was not delivered at the time announced, and the congregation were compelled to abandon for a time their usual place of meeting—the temperance hall, mainly built by the laborious efforts of Mr. Lucas—under apprehension of a riot, and being unable to obtain legal protection. The conduct of Mr. Lucas, under these trying circumstances, was that of a Christian and a gentleman, and fully vindicated his character before the public; but the whole proceedings reflected discredit on both the administrators of the law and the press of Gateshead. The *Observer* was remarkably scurrilous, and spoke in favour of the perpetrator of the outrage; but since that time a wondrous change has come over the scene, and, as shown in the case of Mr. Charlton and his successors, temperance advocates are now raised to positions of honour and dignity in the borough of Gateshead, which owes a deep debt of gratitude to Mr. George Lucas, who has more than once suffered severely for the cause of temperance.

During his seventeen years' residence on Tyneside, Mr. Lucas was a valuable co-worker with the late James Newcastle, George Dodds, George Charlton, T. P. Barkas, Daniel Oliver, and other temperance workers in Newcastle, and it was a treat to hear the "three Georges"—Charlton, Dodds, and Lucas—speaking at the same meeting in favour of "the good cause."

Mr. Lucas next spent eight years in Sunderland, and while there was a wonderful help to the temperance committee and the movement generally. From Sunderland the family removed to Darlington, where the same zeal and energy was brought to bear upon the temperance movement in particular, and other movements of a kindred nature.

He is the author of a number of valuable pamphlets, one being a paper on *The Condition of the Temperance Cause in the United Kingdom, and the Means by which Temperance Influence may be Extended*—read at the Darlington Jubilee Conference, August 4th, 1885.

Mr. Lucas is still in harness, and all these fifty-three years has been an honorary worker. In a letter before us, in answer to a question asked by the writer, he says: "No, I have not been employed as a temperance agent; never received a farthing for any work done

to serve society; never intend to accept any reward beyond the blessed consciousness of serving God, truth, and humanity."

The Stockton and Darlington Railway, opened in 1825, is the oldest in the land; it has long been noted for having the least Sunday traffic of any line, and for paying the best dividend. The directors of this company, feeling that their employes required rest, recreation, and aids to improvement, in or about the year 1860 spent upwards of £1000 in the erection of a building comprising a lecture-room, library, reading-room, committee and class-rooms, with a refreshment-room where intoxicating liquors were excluded. The results were most pleasing and encouraging, and the men both appreciated and utilized the facilities thus so generously afforded them.

In 1840 MR. ROBERT WARNER, of the firm of John Warner and Sons, Crescent Foundry, Cripplegate, London, having taken to himself a wife, and being a total abstainer, applied to a mutual assurance office to insure his life. He was accepted at a heavy extra premium, and inquiring of the secretary why he was charged more than the ordinary rate, he was informed that the directors considered that the non-taking of alcoholic beverages was so injurious to health that they had determined to charge all abstainers extra premiums. Mr. Warner went home to reflect, and arrived at the conclusion that if there was any truth in temperance principles the action of these directors should have been the very reverse of what it was. Having given further thought to the subject, he determined that temperance people ought to and should have an insurance office for themselves. In furtherance of the idea he called upon a friend of his, Mr. Theodore Compton, who was in a mutual life office, and to him Mr. Warner stated his views; the result was they decided upon a plan to be pursued, and resolved to set to work—Mr. Warner to get others to join him, and Mr. Compton to act as secretary.

After several consultations together the prospectus, tables, and rules were finally decided upon at Mr. Warner's house on the 5th of November, 1840, and the institution was started. The next step was to print the prospectus, and find out what help could be got from the temperance societies. For this purpose Mr. Warner repaired to Bull's Head Court, then the offices of the new British and Foreign Temperance Society, or what was

then called the Long Pledge Temperance Society, of which Mr. W. Janson was treasurer, Rev. William Richard Baker, secretary, and Mr. James Ellis, collector. Many were the objections urged, but perseverance at length prevailed, and a modified support was promised. A meeting was held, November 9th, 1840, when Robert Warner, Rev. W. R. Baker, James Ellis, and Theodore Compton were present, and the minutes of proceedings were entered in a book, other directors obtained, and on the 31st of December, 1840, the tables and rules were enrolled under 10 Geo. iv. c. 56, &c. It was soon found that unless a guarantee deed was signed to a considerable amount no one would insure. After great difficulties this was accomplished. Then the Short Pledge Society talked against the institution, and the directors were obliged to hold meetings to answer their objections. They succeeded in satisfying a number of the temperance men, but the officers of the British and Foreign Temperance Society held back, as they could not see their way to comply with the conditions.

The directors agreed and arranged that every policy-holder should be a total abstainer from all kinds of intoxicating liquors, and that the expenses should be limited to the legitimate amount provided for by the premiums paid. Having no shareholders, they would save the dividends usually paid on shareholders' capital; in fact it should be a purely Mutual Life Assurance Society on teetotal principles, all the profits made to be given in certain forms to the policy-holders themselves in proportion to the amount assured for, the premiums paid, and the relative circumstances of each case. As might be expected, they were laughed at and reviled by the officials of other offices, and treated by the non-teetotallers as wild enthusiasts and teetotal fanatics, who would have their labour for their pains; for it was absurd to imagine that the lives of teetotallers were any better, if as good, as others accepted by insurance offices. The medical profession almost to a man was against them, and who were they to set themselves up against learned authorities? Even the better class of teetotallers, who were able to assure, were not then inclined to bind themselves to such stringent rules, and many pledged teetotallers were doubtful whether their health would enable them to continue to abstain during the whole period of their

lives. These were offered admission on payment of 15 per cent extra premium, but not many accepted these terms. The first seven years were years of great difficulty, and the time and labour, with the anxiety involved, was too much for some of the directors; but the originators were hopeful of success, and persevered, disseminating information by the circulation of tracts, holding public meetings, &c., thus educating the teetotallers in the principles of the society. Another great drawback was the fact that the great majority of the teetotallers were of the poorer class, to whom the assurance of their lives was quite a new thing, and for which they were not prepared.

As a safeguard against those who were unstable in their adherence to temperance principles, it was provided that those policy-holders who violated the pledge should pay a fine of 10s. in the £100 assured, and if he did not re-sign the pledge and keep it, then 15 per cent was added to his premium. This was the very reverse of the proposal made to Mr. Warner by the directors of the company he proposed to join, and in those days was a serious deterrent, for only a small proportion of the teetotallers were educated to so high a standard. Even in these days of "light and leading" there are numbers of abstainers who think it imprudent to insure in an office requiring a pledge of abstinence from all intoxicating liquors, the violation of which would involve them in pecuniary loss. Now persons violating their pledge are at once transferred to the general section.

In 1847 it was determined to open a general section, and to allow members to exchange from one section to the other under certain regulations. At the end of ten years (1850) an investigation by an actuary took place, when it was found that the premiums were too low, and although there was a profit it was too small to divide. This imperilled the existence of the institution, and it was decided at length to increase the premiums (not more than the average of other offices), while by great exertion the number of members was largely increased, and from that time the institution has been remarkably successful. When the two sections were formed—one for teetotallers only, the other for moderate drinkers—they carefully excluded brewers, spirit-mERCHANTS, publicans, and persons known to have been of intemperate habits, &c. The

income and expenditure of each section being kept separate, making due allowance for office and other expenses in strict proportion, it was found on careful investigation by the late Peter Hardy, Esq., actuary, and confirmed by subsequent actuarial valuations, that the total abstainers were legitimately entitled to an average bonus of from $17\frac{1}{2}$ to 20 per cent in excess of the moderate drinkers. This may be amply illustrated by extracts from the annual reports. At the annual meeting held in London, May 26, 1888, it was reported that the numbers in the temperance section were 14,219, and in the general section 15,333, a total of 29,552. The deaths in the temperance section were, for the year 1887, only 171, or at the rate of 12·026 per 1000; and in the general section 337, at the rate of 21·979 per 1000; the total deaths being 508, and the death-rate 17·190 per 1000. In 1887 the deaths in the temperance section were 219, and in the general section 363. In the former section the expected deaths were 282, the actual deaths 63 less than expected; while in the latter or general section the expected deaths were 359, so that the actual deaths were 4 more than was expected: thus clearly proving the superiority of the lives of teetotallers.

This is more fully demonstrated by the following summary of the institution's mortality experience under whole life policies during the twenty-one years from 1866 to 1886:—Temperance section, expected claims, 3655; actual claims, 2579. General section, expected claims, 5785; actual claims, 5621.

It will be seen by this that the claims in the temperance section are only a little over 71 per cent of the "expected," while in the general section they slightly exceeded 97 per cent of the "expected."

One fact in connection with this matter is worthy of special notice, viz. that the actuaries employed were *not total abstainers*, so that no one can say they were biased in favour of the teetotallers.

On the opening of the general section in 1847 the name was altered to that of the *United Kingdom Temperance and General Provident Institution*, and its success has proved beyond dispute that its founders, promoters, managers, &c., were and are able and thoroughly practical business men.

This institution has furnished temperance advocates with reliable facts and figures in

favour of total abstinence principles which neither art nor logic can successfully controvert. Inspired by its success other life assurance companies have opened temperance sections, and the experience of the "Sceptre," the "Whittington," the "Victoria Mutual," and others have fully confirmed the statements and results of the Temperance Provident Institution.

As a natural consequence, most of the agents, and more particularly the district or superintendent agents, of the United Kingdom Temperance and General Provident Institution were and are earnest temperance advocates, many of whom did great service to the cause, despite the unworthy sneer that they made it subservient to their own interests. One of the earliest and most active travelling agents of the society when it was purely a temperance life assurance institution was MR. JAMES M'KENNA, one of the founders of the Liverpool Catholic Total Abstinence Society of 1837, and the able secretary and advocate of that society.

At a tea-party of the society held in St. Patrick's School-room, Park Place, Toxteth, Liverpool, in July, 1838, Mr. M'Kenna was presented with a handsome silver medal bearing a suitable inscription, "as a mark of their esteem for his talents and exertions." Soon after the formation of the United Kingdom Temperance Provident Institution Mr. M'Kenna became an agent, and eventually travelled the country explaining its principles and objects, appointing agents, and securing new members with considerable success.

One of the most able, laborious, and successful superintending agents of this institution was the late JOHN RUTHERFORD of Birmingham, a man of extraordinary physical and mental energy, who had a will and way of his own, and a very forcible manner of expressing his opinions, but his devotion to the temperance movement was beyond question. He was a native of Scotland and the son of an agricultural labourer. He signed the total abstinence pledge in his eleventh year, and began to work in the temperance cause at an early age. "For over forty-five years, throughout the length and breadth of the country from John o' Groat's to Lizard Point, his eloquent voice and burning words have led thousands to repentance, reformation, and a new life."

He was very generous and trustful, and through the failure of others he lost all the savings of years of incessant toil and economy,

after which he drooped, and finally died, September 16th, 1882, in the sixty-third year of his age.

Of the same social position in connection with this institution was the late MR. JOSEPH HARRAP of Leicester. He was a native of Ossett, near Wakefield, and was of humble origin. When very young he was left fatherless, and at an early age began life in a cotton mill. Being of a sharp, active temperament and full of fun, Joseph often got into mischief. At thirteen years of age he was leader of a strike for higher wages at the mill where he worked, but being unsuccessful he went to work at a worsted mill in Wakefield for a few months. When he was fourteen years of age he was apprenticed to a shoemaker at Horbury, where he attended the Church Sunday-school and worked his way up to the first class of boys. He had a retentive memory, and gained a Bible as a prize for learning the Church catechism, &c.

In 1837 he attended a series of revival services conducted by the Primitive Methodists, and with about twenty others was converted and joined the Primitive Methodist Society. In October, 1839, he signed the total abstinence pledge and became a warm adherent of the cause. His zeal and energy won the respect of the clergyman of the parish, who offered to take him in hand and educate him for the ministry; but when only seventeen years of age he was put by the Rev. William Antliff (afterwards Dr. William Antliff, principal of the Theological Institute, Sunderland) to assist him in leading a class, and on the *plan* as a local preacher, in which capacity he soon became very popular. At the expiration of his apprenticeship he entered the Primitive Methodist ministry, and by preaching every night, attending meetings, and walking long journeys to fulfil his appointments, his health broke down. From this and other causes—especially the rule relating to ministers entering the married state—he resigned. He settled down to his trade at Whitwick and soon became an employer of labour.

In October, 1847, he married the lady of his choice. He now devoted his energies anew to preaching the gospel on Sundays, and after business on week-days advocating total abstinence until he became obnoxious to the publicans, who tried in every conceivable way to annoy and injure him, but with very little success. It is somewhat remarkable that the

Roman Catholics were the only people who would (when he first commenced his temperance efforts) consent to lend him their school-room at Sheepshead; but in time he secured the sympathy of the clergyman and other influential people, and the result was one of the most novel and interesting temperance meetings ever known in England up to that period, viz. the presentation of a handsome Protestant Bible to a Primitive Methodist temperance advocate in a Catholic school-room, with a clergyman of the Church of England, a Primitive Methodist minister, and a Catholic priest on the platform, all uniting to bear testimony to the zeal and energy of Mr. Joseph Harrap.

In 1853 Mr. Harrap became agent for the United Kingdom Temperance and General Provident Institution, and was so successful as a local agent that in 1856 the directors requested him to give up shoemaking and become a district manager. In that year he removed to Leicester, where by patient, persevering effort, and by adding other businesses to that of insurance, he secured a respectable position in society. Mr. Harrap's manners made him an agreeable visitor, and in addition to his power as a speaker he had a fairly musical voice, and varied his temperance addresses by the aid of song and recitation.

For some years Mr. Harrap laboured assiduously in the furtherance of the temperance cause indoors or in the open air in various parts of Leicestershire, Derbyshire, Nottinghamshire, &c., giving his whole soul to the movement and his sympathy and support to every effort calculated to promote the temperance reformation; the various Leagues, Band of Hope Unions, United Kingdom Alliance, and the Good Templar movement finding in him a warm friend and supporter. In 1872 he was elected G. W. Sentinel of the Grand Lodge of England, and afterwards District Deputy for Leicestershire, but he was obliged to resign the latter post on account of failing health. He spent some time in America in the hope that the change would restore him, but on March 19th, 1883, he died at his residence in Leicester in the 61st year of his age.

During the year 1840 there was a dispute upon some point amongst the Rechabites, which led to the formation of a new order entitled the Honourable and Independent Order of Rechabites, Southern Counties' Brotherhood. Its chief offices in 1872 were 17 Rasonian

Street, Clerkenwell, London, and its principles, aims, and objects similar to that of the original order, the only difference being upon some matters of detail.

As the writer was born and brought up in the very heart of the coal-fields of the north of England, he is well acquainted with the habits, customs, mode of life, homes and character of the miners, and he retains vivid recollections of some of the appalling disasters that have happened, and, alas! still occur in the coal-mines. The terrible scenes to which memory reverts when he recalls the pit explosions at Houghton-le-Spring (nearly forty-five years ago), and soon after another at Haswell, followed by others at Philadelphia, Piddington, Hetton, Burradon, Hartley, &c., still have power over the mind, and cause a thrill of horror to pass through his whole frame when he hears the cry of the newsboy, "Terrible colliery accident," or he sees the large-type announcement on the contents sheet of the morning papers.

The terrible anguish of the wives, mothers, and daughters of the sufferers, as with eager anxious faces they patiently wait in crowds around the pit mouth to catch the earliest possible tidings of hope, or the words that pierce their hearts with despair and life-long sorrow, is something never to be forgotten.

We remember in the case of the accident at Houghton, when the young squire, who had become notorious for deeds of reckless daring and almost wanton mischief, came out in a new character. Just at the moment when some of the injured and dead were being brought to the surface, and all eyes were centred upon the spot where the cage would land its precious, yet soul-harrowing freight, a cry was raised, "Make way there! make way, please, quick!" Turning round we beheld the squire himself driving the first of a number of spring-wagons, in which were spread out feather-beds, blankets, and quilts, hurriedly taken from the bed-rooms of his own mansion, and brought to lay the injured men and boys upon, that they might be gently taken to their own homes.

Spontaneously the cry went up from numbers of the sorrowing men and women, "God bless him, he has a kind heart after all!" And, indeed, he showed the people that day that with all his vagaries, in spite of his fun and frolic, he was a true Briton in an emergency, and had a soft place in his heart.

which could readily be touched. Personally, the writer had seen and experienced the frolicsome side of the "young squire's" nature, but that day atoned for all, and many from that time began to speak of "Squire Robinson" with love and reverence. The loss of a beloved brother—a man beloved by all who knew him—and other circumstances, toned down the wild exuberance of the squire's nature, and made him more worthy of his position as one of the public men of the town and neighbourhood.

The distress that followed these colliery disasters necessitated appeals to the public from time to time for funds to relieve the widows and orphans.

The inadequacy of the means employed, and the necessity for some permanent scheme for providing for such cases, occupied the minds of some of the thoughtful and intelligent miners and others; but it was left to a little band of sober, thinking, sympathetic souls amongst the miners themselves to devise a scheme which in their hands has been marvellously successful. Vague and shadowy were the outlines of the scheme at its inception, but the principle was established that a Miners' Permanent Relief Fund was necessary and practicable. Thomas Gascoyne, Alexander Blyth, John Howie, Thomas Weatherley, John Richardson, and two or three others talked the matter over, and on the 12th February, 1862, a delegate meeting of miners was held at Crook, near Bishop-Auckland, under the presidency of John Howie, when delegates representing 2000 miners were present, and after considerable discussion it was resolved that a permanent relief fund should be established. Three days afterwards a general meeting of delegates was held at Newcastle-on-Tyne, under the chairmanship of Benjamin Cree of Dudley Colliery.

Thomas Gascoyne of Burradon, acting secretary, gave a report of the proceedings so far, and read letters from Nicholas Wood, mining engineer, and Hugh Taylor, owner of Chipchase, warmly approving of the scheme, and promising to try to secure joint action on the part of the colliery owners, &c.

The resolution adopted at Crook was reaffirmed with unanimity, and on the motion of Mr. Thomas Gascoyne, his friend and co-worker Mr. Alexander Blyth was elected secretary, and the result proved the wisdom of their choice, for from that day to his death

he had at heart the interests of the fund, and left no stone unturned to ensure its success. On the 16th June, 1862, the society was fairly launched into actual existence. The first contributions, representing 2000 members, and including thirty collieries, were paid on the 21st of June, and during the first three months the membership increased from 2000 to 7500, and the number of collieries rose to sixty-one.

In 1886 the membership was reported to be close upon 90,000, with an accumulated fund of over £117,000, and a revenue of over £60,000 per annum. The society was then maintaining from its resources upwards of 470 widows, 900 children, and a considerable number of cases of disablement were receiving pecuniary relief.

"Since its establishment the society has afforded assistance to nearly 70,000 cases of disablement, and has paid claims on the death of between one and two thousand of its members, providing also for some 700 widows and 1500 children. As a pioneer the Northumberland and Durham Fund has likewise been useful in stimulating other mining districts; and there are now distributed over the country half a dozen of those self-helping institutions, possessing nearly, if not more than, 200,000 members, and an accumulated capital of over £120,000. To many of those younger associations Mr. Blyth has ever been ready to render his valuable assistance and advice; and in this way he has been brought into close intimacy with almost every colliery district in the kingdom, and even to foreign countries, especially that of Belgium, his experience has been as freely extended. A keen observer, Mr. Blyth was himself prompt to profit by what he saw, and how to add to the benefits of the fund was the constant aim of his life. Indeed, to this end his own pecuniary interest held a subservient place; for, one of the most disinterested and unselfish of men, he seemed ever happiest when contributing to the comfort and welfare of others."

This testimony we can confirm from actual personal knowledge, as the writer was intimately acquainted with Mr. Blyth. In the early days of the society we accompanied Messrs. Blyth and Howie to many of the colliery villages in Northumberland and Durham, holding crowded meetings in school-rooms and chapels, expounding the principles of the association, giving lime-light exhibi-

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tions, illustrating the Hartley colliery disaster, &c., varying the programme with temperance songs, recitations, and addresses. The trio were well-known as ardent, enthusiastic tem-

perance reformers, ever ready to catch an opportunity to further the interests of the cause they all had at heart. Although not an organization for teetotallers only, the

TABLE A.
Analysis of the Receipts and Expenditure from the establishment of the Fund up to March, 1886.

Year ending March.	Number of Members.	REVENUE.			Accumulated Capital.		
		Members' Contributions.	Entrance Fees.	Coal Owners' Percentages.	Honorary Subscriptions.	Donations.	Interest.
1863	4,060	£ 904 13 5	20 4 5	£ s. d.	£ 15 10 6	£ 2 8 0	£ 739 0 0
1864	7,500	1,123 2	90 18 0½	.....	155 15 11	250 0 0	1,578 0 0
1865	7,000	1,664 19 10	10 13 2	.....	33 10 4	.....	2,191 0 0
1866	7,500	1,945 17 2	7 6 9	17 11 0	14 8 2	.....	2,857 0 0
1867	9,000	2,573 6	9 ½	312 5 3	10 12 0	.....	3,584 0 0
1868	10,500	3,485 3	3	322 10 11	32 11 6	4,300 0 0	8,963 0 0
1869	11,314	3,713 19	2	491 17 9	12 5 6	.....	10,083 0 0
1870	12,556	4,094 12	5½	496 3 8	10 10 6	.....	10,904 0 0
1871	16,514	5,171 4 0½	.....	738 8 10	13 11 0	.....	378 19 3
1872	22,322	7,332 6	3	1,011 7 4	18 4 7	.....	396 17 4
1873	27,116	8,890 8	0	1,608 8 4	10 12 0	.....	503 12 5
1874	33,575	16,028 8 1	.....	1,754 11 6	27 14 4	.....	21,979 0 0
1875	44,008	24,033 12 2	.....	3,912 19 1	25 5 10	.....	835 14 10
1876	57,561	33,967 19 7	.....	4,833 19 8	33 2 4	.....	3,240 3 10
1877	67,194	39,401 3 2	.....	4,610 3 7	15 11 0	.....	1,930 13 1
1878	69,848	39,512 10 8	.....	5,092 11 8	15 18 6	.....	2,219 7 10
1879	66,181	39,505 14 5	.....	3,254 4 4	19 13 6	.....	2,661 16 1
1880	70,633	37,380 19 9	.....	5,246 13 2	8 11 0	.....	71,832 12 6
1881	75,255	44,005 3 1	.....	3,171 12 3	8 19 6	5,030 5 1	47,673 0 0
1882	77,302	46,144 13 10	.....	6,309 0 11	8 11 0	489 1 5	59,095 0 0
1883	81,603	53,050 7 3	.....	3,029 11 7	9 11 0	384 11 11	3,538 1 3
1884	84,648	59,103 17 11	.....	4,500 0 9	11 14 6	266 13 1	97,032 14 9
1885	86,866	61,175 9 11	.....	4,033 3 2	10 12 6	334 12 7	102,671 14 10
1886	88,580	62,328 4 3	.....	4,355 18 11	10 18 6	155 19 11	111,221 2 1
TOTALS...	£596,537 17 3	£129 2 4½	£59,103 3 8	£533 15 6	£11,211 4 0	£37,716 0 2	TOTALS.

Miners' Permanent Relief Fund was a grand educational institution, and as most of its active officials—Blyth, Howie, Burt, and others were "staunch teetotallers," they were

a power for good, and these entertainments were discreetly used to accomplish a double purpose—first to extend and strengthen the fund, and second, to show the miners and

their families the benefits to be derived from sober, thrifty, and industrious habits. The writer looks back to those pleasant gatherings with joy and satisfaction, knowing that they

were the means, in God's hands, of blessing the homes and after life of not a few, who signed the pledge at the close.

The accompanying tables¹ are given to show

TABLE B.
Analysis of the Receipts and Expenditure from the establishment of the Fund up to March, 1886.

Year ending March.	Legacies Paid for Accidental Deaths.	DISBURSEMENTS.						Year ending March.		
		Widows and Children.		Permanent Disability.		Aged and Infirm.				
		£	s.	£	s.	£	s.			
1863	141 0 0	53 0 0		10 4 0				1863		
1864	283 0 0	305 14 6		205 0 8				1864		
1865	284 0 0	626 1 6		342 17 4				1865		
1866	257 0 0	864 16 0		431 12 0				1866		
1867	341 0 0	1,237 11 0		512 5 8				1867		
1868	218 0 0	1,687 5 0		632 0 8				1868		
1869	226 0 0	1,982 4 6		679 17 0				1869		
1870	428 0 0	2,295 2 10		844 9 2				1870		
1871	505 0 0	2,826 12 0		1,292 14 0				1871		
1872	614 0 0	3,346 15 6		1,486 2 4				1872		
1873	554 0 0	3,983 9 6		1,906 19 0				1873		
1874	700 0 0	4,387 6 0		2,181 2 0				1874		
1875	844 0 0	5,174 16 10		2,615 15 4				1875		
1876	1,026 0 0	5,924 3 8		3,344 1 1				1876		
1877	1,435 0 0	6,805 2 2		3,847 16 6				1877		
1878	1,327 0 0	7,733 7 5		3,490 2 8				1878		
1879	1,412 0 0	8,785 8 0		3,802 0 2				1879		
1880	1,011 0 0	9,687 16 5		4,915 2 10				1880		
1881	2,953 0 0	11,816 10 10		5,416 5 9				1881		
1882	2,401 0 0	13,729 13 1		6,569 18 0				1882		
1883	1,946 5 0	15,429 10 2		7,004 14 11				1883		
1884	1,679 7 0	15,846 4 9		7,695 13 4				1884		
1885	1,793 0 0	16,435 1 10		8,967 0 2				1885		
1886	1,344 0 0	17,288 4 1		9,569 5 3				1886		
TOTALS...	£223,722 12 0	£158,251 17 7		£77,822 19 10						
				£127,230 4 0				£50,827 8 6½	£21,225 13 6½	
									TOTALS.	

the gradual growth and practical usefulness of the institution from its commencement in June, 1862, to March, 1886.

ALEXANDER BLYTH, for nearly a quarter of

a century the active secretary of the Northumberland and Durham Miners' Permanent

¹ Kindly supplied, with materials for this sketch, by the present secretary of the association.

Relief Fund, was born at Spittal, near Berwick, in 1835, and, like Northumbrian bordermen, had a strong ring about his voice, always pleasant and agreeable.

When very young his parents removed and took him with them to Coatbridge, Scotland, where, when Alec was about twelve years of age, his father died, when the family, consisting of three boys and one girl, went to live with an uncle at Seghill Colliery. They took an empty house, and here commenced a bitter struggle against poverty. The pit was working badly at the time, and the elder brother went to work at Dudley Colliery. One Sunday night Alexander was out walking with him; he left him in the best of health, but within a week he died of cholera. Alec was employed as a driver, and with his other brother did his best to keep the wolf from the door.

Up to this time he had never been a day at school, and was totally unable to read or write. With a few of his companions, however, he set to work to overcome these defects, and his first writing lessons were by writing upon the wall with chalk. He made rapid progress in his education, and was soon able to read out of books and newspapers. At nights the reading lessons had to be taken by the light of the fire, for poverty forbade the use of candles. A removal was made to Dudley, where several years were spent.

Once on the track of knowledge, and tasting its fruits, young Blyth soon began to be marked by a degree of intelligence, shrewdness, and common sense above the majority of his fellows. He began also to take an active interest in movements calculated to promote their welfare. In return he had cheerfully accorded to him their confidence and good-will. Among the subjects with which he thus identified himself was that of temperance; and during the greater portion of his lifetime he was a sincere and consistent teetotaller.

In or about the year 1872 Mr. Blyth removed to Newcastle, where he soon increased his circle of friends, and became a useful worker. He was a great reader, and well acquainted with the poetry of Milton, Shakespeare, Scott, Byron, Burns, Mrs. Hemans, the Hon. Mrs. Norton, Mrs. Sigourney, Eliza Cook, and others. His favourite piece was Eliza Cook's "Old Arm-chair," and often during our entertainment tour would he announce that "by special request" Mr. W—

would recite that beautiful poem, "The Old Arm-chair."

This request coming so often led us to suspect and prove that the special request came from Alexander Blyth himself. Having an equal love for that grand reminder of a mother's love, we most willingly complied, and none applauded more loudly and heartily than he.

Mr. Blyth was fond of travelling and "seeing something fresh," and in 1881, in search of health and recreation, he visited Rome and Naples, inspecting the wonderful catacombs and other objects of interest in Italy. In 1883 he visited the sunny climes of Lusitania and Andalusia, sojourning for a short time in Ayaminti (Portugal), Seville, Cadiz, Cordova, Granada, &c., and in 1884 he extended his peregrinations to the United States and Canada. In October, 1885, still weak and ill, he sailed from the Tyne in the S.S. *W. B. Ferguson* (belonging to Mr. James Westoll), on a voyage up the Mediterranean. He proceeded as far as Egypt, landing at Alexandria, and stayed there for some time. He then passed on to Cairo; then visited the Pyramids, ascending to the top of the Great Pyramid, and also surveyed the battle-field of Tel-el-Kebir. His letters were interesting, and encouraged the hope that he was receiving permanent benefit; but, alas! on reaching Gibraltar, on his homeward journey, a change for the worse set in, and "Grievously ill" was the startling telegram received by his sorrowing wife and family. On the following day another telegram announced that on the evening of Saturday, December 12th, 1885, death had put an end to his sufferings and to his valuable labours. In a strange land, "far from the loved ones and home," he died in the forty-ninth year of his age.

JOHN HOWIE was born at Kilmarnock, Scotland, in the year 1817, his father being a near kinsman of the late Dr. J. M. Howie of Liverpool. In 1843 John "crossed the border," and finally settled in the county of Durham, where he worked as a carpet weaver until that trade became so unprofitable that it was abandoned, and John took to the coal-pits, living mainly at Bishop-Auckland, Crook, Hunwick, and other places in the vicinity.

He first attracted public attention by a series of startling contributions to the columns of the *Durham Chronicle* on the terribly insanitary condition of the colliers' houses in

the pit villages, his descriptions being so appalling and true as to lead to an inquiry and an attempt to remedy the evils complained of. We *know* from actual acquaintance with the whole district, that his pictures were true to the life, and not, as some writers wished to prove, "gross exaggerations." Many of the villages were "hot-beds of disease," and it is no wonder that cholera, fever, &c., were rampant there. In this respect John Howie did service not only to the colliers but to the community at large, and though he was scouted as a "total fanatic," one of the men who were trying to "turn the world upside down," he

was not to be driven from his purpose, but boldly stood his ground.

He was one of the founders and promoters of the Miners' Permanent Relief Fund, of which he was a trustee, &c. He ceased to work in the pits about twenty years before his death, and during the last nine years of his life was employed as agent for the United Kingdom Alliance in Newcastle and district. He was also a zealous, persevering Good Templar, and held official positions in the order. He died at Newcastle-upon-Tyne, February 11th, 1885, at the age of sixty-eight years.

CHAPTER XXV.

MUSIC AND SONG AS AIDS TO TEMPERANCE.

Teetotal Bands and Choirs—Singing Temperance Hymns and Songs to raise a Meeting—The Old Methods—Favourite Tunes, &c.—Singing Temperance Lecturers—Power of Song—Mr. Livesey's Opinion—Life, Work, and Writings of Rev. Edwin Paxton Hood—His Temperance Songs—Simeon Smithard, Life, Labours, &c.—John Ripley, Life, Labours, &c.—R. W. Duxbury—Thomas Jarratt—W. B. Affleck—Robert Clough and others—The Edwards Family—Samuel Capper of Manchester, Life, &c.—Temperance Songs and Mutilated Poems—W. B. Whitehead—Powell Thomas—Dr. H. T. Leslie—Adam Gibson's Song of “The Bucket”—Inspires C. P. Melly to Erect Public Drinking Fountains in Liverpool—R. R. Bealey, the Rochdale Temperance Poet—C. J. Havart and the Royal Poland Street Handbell Ringers—Royal Osborne Temperance Handbell Ringers.

Incidentally the fact has already been noticed that at an early period in the history of the movement the aid of music was invoked, and some of the societies had their own brass or other bands. The public processions of the abstainers would not have been half so imposing or attractive without the aid of bands of music, and many of the active friends of the cause felt no little uneasiness and grief on learning the fact, that at the close of their festival the hired musicians went home reeling drunk out of the money received from the teetotallers. To try to remedy this the friends of temperance set to work to organize bands of their own, one of the first being the Warrington Total Abstinence Band, which, on account of its efficiency, was often in request by the societies in the district. The Warrington Society had, in addition to this, an excellent band of handbell ringers, as had other Lancashire societies long before the formation of the famous Poland Street band of Campanologists.

In other districts fife and drum bands were organized, so that the teetotallers were not always compelled to march to strains of music rendered by non-abstaining musicians. In connection with some of the societies purely temperance choirs were organized, and rules made requiring the members of the band or choir to be pledged total abstainers, while in the latter case there was a further provision, that the majority of the pieces sung should have some bearing upon the temperance question, and all of a good moral tendency. Many who were unable to make a speech, did good service to the cause by singing some of the charming hymns and songs provided by the

poets of the movement. Taking their stand in the open market-place, or at the junction of two or more streets, a little band of heroic workers would rouse the whole neighbourhood by singing together such hymns as :—

“ Rise and shine through every nation,
O thou temperance star divine!
Cheer and bless the whole creation,
Enter every heart and mind.
Rouse the drunkards,
Teach them to be wise in time.

“ Guided by the Great Jehovah,
Strengthened by His mighty hand,
Even drunkards are made sober;
See them travel through the land!
They shall prosper,
Joined in one victorious band.” &c. &c.

Or it might be the equally popular hymn of the Rev. Jabez Burns, commencing :—

“ Round the temperance standard rally
All the friends of human kind;
Snatch the devotees of folly,
Wretched, perishing, and blind;
Kindly tell them
How true comfort they may find.

“ Bear the blissful tidings onward,
Bear them all the world around,
Let the myriads thronging downward
Hear the sweet and blissful sound,
And obeying,
In the paths of peace be found.

“ Plant the temperance standard firmly,
Round it live, and round it die;
Young and old defend it sternly
Till you gain the victory,
And all nations
Hail the happy jubilee.”

The favourite tune to both these hymns was grand "Old Calcutta," and a band of six or eight earnest lusty singers would make the "welkin ring." By way of variety, or as a good marching song, they would sing another favourite hymn :—

"Pledged in a noble cause
We here each other greet,
And, bound by temperance laws,
As friends and brothers meet,
To make a full determined stand
Against the foe that rules our land.
"Tis true hard is the fight,
Our army is but small,
The foe is great in might;
But if united all
In close array, our little band
Shall chase intemperance from the land.
"Then onward let us press;
Our cause is great and good;
And, cheer'd by past success,
We'll stem the raging flood;
Nor for a moment quarter give,
Resolved for this to work and live."

Sometimes, when the interest seemed to flag, and the few faithful plodding workers were discouraged as they looked around the almost empty meeting - room, and saw how little their efforts were appreciated, and how few the visible fruits of their labours, one of them with more faith and trust, or one who had himself been rescued from the slavery of intemperance, would rise to his feet and give out the words of Henry Anderton's popular hymn :—

"Lift up your hearts and voices too
To Him to whom the praise is due;
And let the glorious subject be
The triumphs of sobriety.
"What has been done? Delightful things
Beyond our best imaginings;
The Ethiop's white, the lion's tam'd,
And hoary drunkards are reclaimed," &c.

How the singing of that hymn seemed to lift the cloud and give new inspiration to all present! Impelled by its influence one would get up, and in plain homely language, unpolished, unprepared, but from the fulness of a loving, grateful heart, would give the meeting an earnest, eloquent, and practical address full of pathos and power.

At other times, after a somewhat fretful and desponding address, a warm-hearted soul would warble forth the words of Edwin Paxton Hood's song :—

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"It'll never do to give it up so."

Or, when one or two had come forward and signed the pledge, an appeal would be made to a young man just buckling on the temperance armour and preparing for the work, to lead them in a few verses of another of Paxton Hood's songs, concluding :—

"Thus on we pass a world to move
By cries, entreaties, tears, and love,
And, come what may to stop our way,
We'll win! we'll win! we'll win the day!
We'll win the day!
On we'll go right merrily, merrily!"

After which the little meeting would terminate, each one present feeling renewed and strengthened for future efforts. Scenes like these the writer has witnessed over and over again, and he often looks back with feelings of joy and gratitude to those times of quiet plodding warfare against terrible odds; for there was a peculiar charm, a chaste beauty about these meetings, which we seek for in vain nowadays. By the aid of song many were attracted to temperance meetings who would never have gone to hear a dry uninteresting lecture, for to hear good singing they would flock together in crowds. If the lecturer of the evening was known to be a tolerable singer, who was accustomed to introduce a song or two during the evening, and these had choruses which the audiences were invited to join in, then he was sure of a large and attentive audience.

The great charm wielded by E. P. Hood, Simeon Smithard, John Ripley, Powell Thomas, Dr. Leslie, W. H. Whitehead, Thomas Jarratt, W. B. Affleck, George Blaby, and a host of others was their singing of genuine temperance songs, adapted to popular well-known airs.

The late Rev. E. Paxton Hood's Temperance Songs were a tower of strength to the cause, and as yet they have not been excelled, if equalled; they were and are magnificent temperance speeches in verse. On one occasion he said: "Why in the name of humanity, past, present, and to come, why should not the temperance reformers sing? When I speak of teetotallers singing, I do not mean commonplace songs, I do not mean that they should sing the flimsy twaddling strains of other times; but why not a national teetotal music and melody consecrated to the movement—a music that should glide into the hearts of the people, moulding this and the coming genera-

tions by its influence? For my part I have a high faith in music."

He was right, and we need this now as much as ever we did.

Unlike many of our modern serio-comic or semi-operatic, sensational, namby-pamby, false or spurious entertainers, these pioneers of the movement invariably made *temperance* their theme. Many who heeded not the eloquent and argumentative speech, were caught by the song, some sentiment it contained being engraved upon their hearts and memories, and in spite of themselves they involuntarily learned snatches of temperance melodies which yielded fruit in due season.

The words of a song, clearly and intelligently rendered, even though the music may be somewhat unclassical and simple in its nature, has power to reach the heart otherwise impervious to all argument and entreaty. We believe, because we know from personal experience, that there are times when

"A sweet plaintive song can the erring heart move,
And teach that there's virtue in temperance."

Of this many illustrations could be given. In the *Temperance Record* for the week following the great Crystal Palace Fete of 1871, we are told that on the evening of that day, as the members of a Band of Hope, located some few miles from Sydenham, were returning home in conveyances, they beguiled the tedium of the journey through the streets of London by singing some of the pieces that had formed a part of the programme for the day. Just as they were passing a certain locality they struck up, "Who will go for Father now?" and the music of their sweet voices caught the ear of a man about to enter a public-house to procure more drink. He paused on the threshold, listened attentively, until the words of "that sweetly pathetic song" touched his heart, and at its close he turned his steps homeward, resolving to sign the pledge and become a better man. That song was the means, in God's hands, of his reclamation from drunkenness and misery.

Another illustration of the value of temperance song is given in an incident which occurred in the early days of the temperance enterprise, when a small party of Rochdale friends were returning one stormy evening from a temperance gathering in Bacup. They had not proceeded far on their journey until they lost their way, and ere long were

so completely enveloped in snow that they could not go further. There they stood, at midnight, consulting about what should be done. A number of plans were suggested, but how to put them into practical operation was the difficulty. At length a dauntless spirit gave out and led the music to the favourite temperance melody:

"Rise and shine through every nation,
O thou temperance star divine!" &c.

The sound attracted the attention of an elderly matron, who, with lantern in hand, proceeded as best she could to the benighted travellers, directed them on their way, then retraced her steps to her own cottage. The travellers arrived home at Rochdale at an early hour in the morning (*Scottish Temperance Review*, 1848, p. 520).

In his *Teetotal Progressionist*, 1852, p. 49, Mr. Joseph Livesey expressed his views regarding singing at ordinary temperance meetings in the following words:—"Temperance melodies and good moral songs, especially if sung as solos, would be attractive to many; and it is after the feelings have been thus charmed that the understanding is most ready to listen to argument and the conscience to command attention to its promptings. As much as possible this singing should be considered a medium for *instruction*, excitement, and amusement, and not as *worship*, for I consider this too sacred to introduce into an ordinary temperance meeting; and hence the melodies selected should not be those which appeal to the Almighty, and express feelings, wishes, and resolves which are really not expected to be felt by a mixed company on such occasions."

This extract shows that Mr. Livesey had a very high regard for worship, and inclined to think it too sacred an act to be treated with the semblance of levity or to be indulged in as a mere matter of form. Yet he was not an ascetic or adverse to amusements of the right kind. As early as 1837 he wrote thus:—"In the temperance cause we have hitherto been working to a great extent on a negative principle, striving to make people sober and to secure to them their reason; but it has occurred to many of our friends, from the defection which frequently takes place among reformed drunkards, that other efforts ought to be made of a more positive character; that, in fact, having deprived the inebriate of

the pleasures of the bottle and the public-house, we ought to substitute other pleasures suited to the changed habits of the individual. Man is a social being, and nobody participates more, though in a very boisterous manner, in the feelings of sociality than they who frequent the tavern. When such become teetotalers a substitute is wanted to fill up the vacant desire and to occupy the leisure time. Fortunately some, having families, and others forming religious connections, need no further substitutes; but when neither of these nor anything similar offer themselves as a stay to their wandering minds, which is the case with many teetotalers who, notwithstanding, receive much temporary benefit from the system, what is the general result? The strength of their principles sustains them for a time, but the love of company leads them to public-houses, where, for a while, they drink peppermint or ginger-beer, till, led on either by the tempting appearance of the liquor or bantered by their associates, they resume the use of drinks which intoxicate, and the latter end with these is worse than the beginning" (*Preston Temperance Advocate*, 1837, p. 42).

His mind had gone out in this direction as early as 1832, for in the *Moral Reformer* for that year (p. 375) he says: "I am just upon the point of starting a 'Working-man's Reading-room,' which will be furnished with forty fresh newspapers and other periodicals weekly, at a charge of 1s. 7½d. per quarter, equal to 1½d. per week. With this, the Temperance Houses, and the Institution for the Diffusion of Knowledge, there can be no excuse for anyone going to spend his time in a public-house, where, being almost compelled to drink intoxicating liquors, so many have been ruined."

REV. EDWIN PAXTON HOOD was widely known as "the sweet singer of temperance melodies"—one of those who thought that the best tunes ought not to be employed in the ways of sin, but, by being applied to words expressive of nobler thoughts and higher aspiration, would do service to the cause, improve the minds of singers and hearers, and thus give glory to God. He believed that every legitimate means should be used to draw men and women away from the haunts of vice into the paths of virtue, and that the right application of music would tend in that direction.

The drink-seller made use of music and

song to entice customers, why then should the teetotalers hesitate to employ the same means to win the people to the side of temperance? He wrote and sang temperance melodies adapted to the popular airs of the day, and taught his audiences the choruses, so that they carried the sentiment home with them and repeated it to others.

He compiled a splendid temperance song-book, comprising some of the best compositions of the poets of the movement, interspersed with valuable productions from his own pen. "The Patriot Spirit," "My Own Fireside," "Love Shall be the Conqueror," "The Temperance Man," "Bond of Brotherhood," "The Crystal Spring," "We'll Win the Day," and numerous others, were pieces that could be sung in any assembly or social gathering without danger of wounding the sensibilities of any thinking persons, whatever their creed or party.

His book was prefaced by an able essay in defence of moral song, and it went through several editions, and had a large circulation. He also published one or more volumes of poems, the one before us being *Fragments of Thought and Composition*, dedicated to Samuel Rogers, author of the *Pleasures of Memory*, &c. &c., and containing a very ably-written "Address to the Reader" (in prose) by way of preface.

As a lecturer he was hardly such as may be termed popular. He was possessed of a very metaphysical mind, and could pursue a line of argument to a great extent, but in many instances he seemed to bewilder the larger portion of his audience by the abstruse manner in which he addressed them. Occasionally he threw in some sallies of wit and humorous anecdotes, and then reverted to his old manner, often shooting far above the capacities of the working-class portion of his hearers. He was a man rather below the average height, with a prominent nose, thick lips, expansive forehead, pleasant countenance, a voice of great compass, person exceedingly agile, and, moreover, one who could sing like a nightingale.

Mr. Hood was at one time, previous to becoming a temperance advocate, private secretary to a London minister, and it was at this period that he became identified with the temperance movement. He next became pastor of a small Independent church in Wales, and in 1844 was agent and lecturer for the Liverpool Temperance Society, from whence his fame as

a temperance advocate went out, and applications for his services poured in from all parts of the United Kingdom.

It is now close upon forty years since he was employed to labour under the auspices of the Newcastle-on-Tyne Temperance Society, when he delivered over thirty lectures in that city, in addition to those given in neighbouring towns and villages. At the close of his labours a soiree was held for the purpose of doing honour to Mr. Hood, and in the course of the evening he delivered an address, from which we give an extract, illustrating his style and language. He said: "Amidst appalling spectacles of human degradation it was impossible to stand and not sometimes feel sceptical as to the coming of the time of universal happiness—the formation of a sober world. If he were to say that his heart was never shadowed by scepticism it would be untrue. Standing by the houses of shame, traversing the temples of sin, it was impossible not to feel sometimes oppressed with doubt, yet he believed he had faith in truth, in God, faith in man; he believed in the coming of a sober world, when the fields should no longer be prostituted by the growth of a destroying poison, when the hop should only be known as a graceful flower, wreathing its tendrils around the cottage-trellis—when the sailors bearing our argosies to distant lands shall be known as missionaries of truth instead of the apostles of depravity. Why not? Hath a nation changed its gods? Shall we not ours? Why not? Hottentots had been converted, cannibals had forsaken their vile and atrocious appetites. Why may not our people forsake theirs? He rejoiced in the success and prosperity of the temperance cause. In Persia and Arabia, amidst the spice gardens, it was known. It was known in China amidst its tea-bowers. The King of Denmark and Sweden had employed missionaries to travel, advocating temperance principles, through his dominions. Glorious Oscar! would that some were like thee. Kings had thus become the nursing fathers of the cause. Queens had long since been its nursing mothers. Pon Pomare had received it in triumph in Tahiti long before her banishment from her native home. The influence of the temperance cause would surely be productive of good. John Foster once said, 'that every cloud poured itself in a cloud somewhere,' and although we might not immediately see the result of our labours,

no word of truth could possibly be spoken, no noble action could possibly be performed, but somewhere its benefits would be felt. He defined the temperance movement to be a work for the elevation of man. Industry had long been denied its legitimate power. Ignorance had attempted to manacle its wrists. Oppression strove to bind it in the dust, superstition to darken its vision. All failed till sleek intemperance came with its bowl of poison, and all the rest became easy then."

As a writer Mr. Hood contributed a number of excellent papers to the temperance periodicals of the day, more particularly to the *Scottish Temperance Review*. He had a discussion with a minister of the gospel named Rev. J. H. Barrow, who assailed the temperance question, but met with his master in Rev. E. P. Hood, who published the discussion in pamphlet form. For several years he was editor of the *Moral Reformers' Almanack*, which was deservedly popular. He also published a series of little books, about twenty in number, which were a library of themselves, including *The Literature of Labour, Self-education, Moral Manhood, The Uses of Biography, Old England, Genius and Industry, &c. &c.* He was the author of *The Lamps of the Temple, The Pulpit and the Age, The World of Anecdote*, a volume of 700 pages, and a *Biography of the Rev. Benjamin Parsons* (author of *Anti-Bacchus*), and other works. Amongst his largest and best works are *The Age and its Architects*.

There was something inexplicable about Mr. Hood's retirement from the temperance platform. Whether it was from diversity of opinions on certain points, or disappointment at the apparently little practical result of the efforts put forth, or some other cause, certain it is that his ardour cooled down, and on his resumption of ministerial duties he seemed to almost totally ignore the temperance movement. He settled down as pastor of a church in London, became editor and proprietor of the *Eclectic Review*, and published a volume of sermons and other works. He afterwards removed to Brighton, and finally to Manchester, where, as pastor of a Congregational Church, he closed his earthly career.

SIMEON SMITHARD was born at Melbourne, Derbyshire, on the 31st of August, 1818. When in his third year he had the misfortune to lose his father by death, and at the early age of nine years he was sent to work in a lace

factory. His early education, therefore, was very limited, but his widowed mother did all that she could to train up her children in the paths of morality and religion, and was warmly solicitous after her son Simeon's interests. At the age of thirteen years he went to learn the business of a wood turner under his half-brother, Thomas Cook—now known the world over as the great English tourist's guide. When in his eighteenth year, Mr. Smithard removed to Derby, and in 1839 entered the bonds of wedlock, while in the same year he and his young wife signed the temperancee pledge. Mr. Smithard threw his energies into the cause, and became an active and useful speaker, often, after his day's work was over, travelling several miles to address a meeting, and then walking home again to be ready for work next morning. In the month of January, 1842, he gave up his trade and devoted himself entirely to the advocacy of the temperance cause, being assisted and encouraged by his half-brother, Mr. Cook, who was then the secretary of the South Midland Temperance Association, and publisher of several monthly publications. In 1844 Mr. Smithard became the agent of the South Midland Association, and visited the various societies, distributing tracts, holding meetings—indoor and out—and collecting subscriptions. His next engagement was with the Sheffield and Rotherham Temperance Union, and then for four years and three months he laboured satisfactorily for the United Temperance Societies of Hull, where he commenced the practice of singing temperance melodies and hymns at his meetings. This wonderfully enhanced the value of his services; for when speeches, lectures, &c., fail to attract, the power of song is almost irresistible. Thousands have heard temperance truths from the lips of the late Simeon Smithard, many of whom would never have gone to a temperance meeting but for the singing. Mr. Smithard always had the power to attract and please the people. Although musical critics did not consider him an accomplished singer, he had a fine clear voice, of moderate compass, which he so learned to modulate that he could at will render a plaintive song in a peculiarly pathetic manner, and others according to circumstances. It is said that the first time he sang before a public audience with piano-forte accompaniment was in the Odd Fellows' Hall, Middlesbrough, on the occasion of his

first visit to that town, and very soon afterwards he made this one of the essential elements of his entertainments. During his residence in Hull he had an opportunity of adding to his store of knowledge through the kindness of the late William Gordon, M.D., who was president of the Hull Christian Temperance Society. He allowed Mr. Smithard free access to his library, &c.—a privilege which he availed himself of as much as the duties of his office would allow. For many years Mr. and Mrs. Smithard conducted a temperance hotel on strictly temperance principles at Derby, and only a short time before his death they retired to a more private residence in another part of the same town. For a series of years Mr. Smithard travelled the country as an independent advocate, making his own arrangements with societies, &c., and during the ten years from 1852 to 1862 he spoke over 2000 times in public, singing on each occasion about six songs, and in that period he is said to have travelled about 60,000 miles. He held a commission as S.D. of the I.O.G.T., and was also a Grand Lodge lecturer. In 1862 a drinking fountain was erected in Derby as a testimonial to the worth and esteem in which Mr. Smithard was held by the subscribers. During the year 1875 Mr. Smithard was laid aside by a serious illness, brought on by sleeping in a damp bed and subsequent exposure. On his recovery he resumed his labours, and whilst on a lecturing tour in the north, in the month of February, 1878, visited Bridlington Quay, where on Tuesday evening, February 12, he lectured in the Wellington Hall, suffering at the time from bronchitis. On returning to the house of Mr. Pickering, where he was staying, he became gradually worse, and died about nine o'clock on Wednesday morning, February 13, 1878, the cause of death being heart disease and bronchitis. Mr. Smithard literally died in harness, at the age of sixty years.

JOHN RIPLEY, the well-known temperance lecturer, melodist, and Oriental traveller, has for some years past been before the public in the capacity of an independent unofficial public lecturer. John Ripley was born at Harrogate, Yorkshire, on the 27th November, 1822. His father and brother were tailors, and when eleven years of age John was taken from school to assist his brother, who was in business for himself. In his fourteenth year

he was apprenticed to a tailor at Ripon, where he served a term of nearly eight years. It was the custom in those days for tailors to go out to work at the houses of some of their customers, and while thus employed at the Temperance Coffee House, Ripon, on the 17th of April, 1841, young Ripley saw a wretched-looking woman come in after a drunken debauch to sign the teetotal pledge. After she had done so the wife of the proprietor of the house said to John: "Come, Ripley, you may as well sign." He did so, and began to attend the meetings and to read upon the subject. When John Ripley had been a teetotaller some six months, he wrote out a speech and committed it to memory. Thus prepared, he made his first appearance before a crowded audience in the Public Rooms, but, like many more, he found it not quite so easy to deliver his speech before such an assembly as it was in his own room or in one of the by-lanes of the town. After getting about half-way through, his memory failed him and he broke down. At the next monthly meeting, however, he was more successful. In 1846 Mr. Ripley became agent and missionary for a Seaman's Society in the North of England, and left it in the latter part of 1847 to become missionary to the Leicester Temperance Society. He next became missionary for the Brighton Temperance Society, and afterwards laboured at Ipswich, Manchester, Southampton, Carlisle, &c. In addition to a very pleasant genial manner, Mr. Ripley was an attractive singer, and wrote a number of popular temperance melodies, notably "Strike the Blow," "Throw down the Bottle," &c., which became very popular. He was also an attractive and vigorous lecturer, possessed of considerable elocutionary skill and power as a reciter, so that his meetings were diversified and attractive. For some years he was engaged during the summer months as tourist conductor in connection with Cook's well-known and popular excursions. In this capacity he travelled through England and Scotland many times, as also France, Germany, Holland, Belgium, Switzerland, Italy, and Egypt, &c. He repeatedly went to the top of the Egyptian pyramids "without the aid of either alcohol or Arabs," and declared that he had done it more easily than those of his companions who had both to help them. "If teetotal Arabs can do it," said Mr. Ripley, "I don't see why a teetotal Yorkshireman

should not." During the winter months Mr. Ripley lectures on temperance, Oriental travel, &c., and his lectures are highly interesting and warmly appreciated. Although his locks are silvery white his heart is young, and his love for the cause unabated. His long and varied experiences, with careful culture of the talents with which he is gifted, make him "a workman that needeth not to be ashamed."

R. W. DUXBURY of Oldham became an abstainer in 1834 or 1835, and in 1840 started out as a voluntary advocate. In 1854 he was engaged as a paid agent, and in 1860 was one of the regular staff of the British Temperance League, with whom he was engaged for several years. He was the author of a volume of popular Band of Hope and Temperance Melodies, published in 1858. He interspersed his addresses with songs and melodies, most of which had choruses in which the audience joined, and he thus made the meetings cheery and attractive. Mr. Duxbury was for some time proprietor of a temperance hotel near the Victoria Station, Manchester. Of late years he has settled down at Oldham.

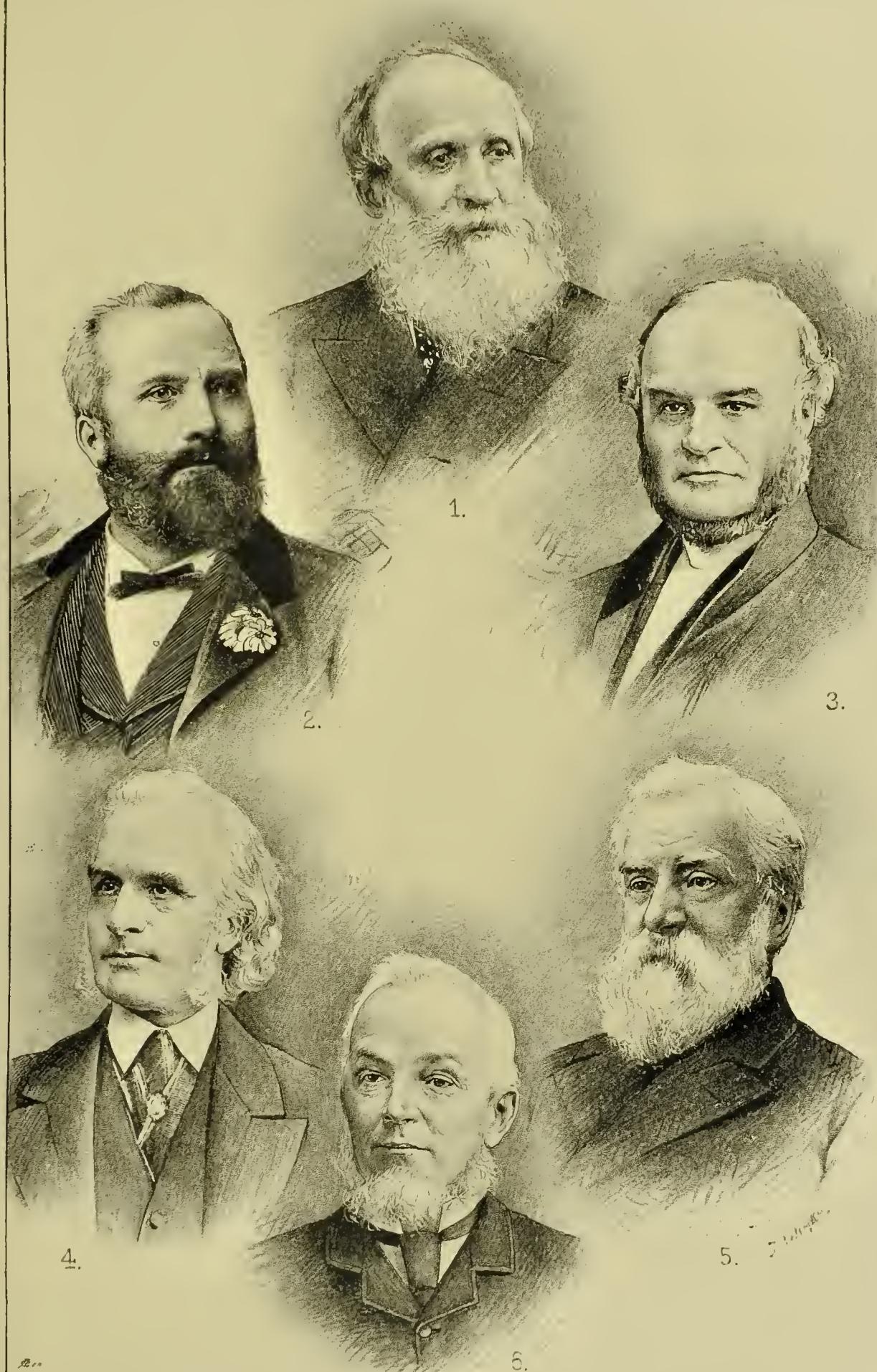
THOMAS TURNER, another ex-agent of the League, spent some years in catering for the temperance public by providing song, music, art pictures, &c.

ROBERT CLOUGH of Rochdale, one of the present agents of the British Temperance League, has long been known as an earnest temperance advocate, singing his own songs to popular tunes. Of late years he has often been accompanied by one or both of his daughters, who join him in the effort to make temperance meetings popular and interesting.

THOMAS JARRATT, for sometime agent for the Lancashire and Cheshire Band of Hope Union, also wrote and published a special book of temperance songs, some of which were very popular, especially that plaintive cry of the drunkard's child, "No One Cares for Me." Mr. Jarratt was a sweet singer, an able musician, and a good speaker. He afterwards went into the ministry, and for some time past his name has fallen out of the list of regular temperance workers.

For a number of years the EDWARDS FAMILY, viz. Mr. R. Edwards, his son Robert Edwards, junr., Miss E. Edwards, and her sister Miss Nelly Edwards, were well known in the metropolis, and in several parts of England, as a skilful band of temperance entertainers.

Mr. Edwards, senr., was the first to sign



1 JOHN GARTH THORNTON, Bristol, thirty-eight years Secretary of the League.

Library, Gymnasium, &c., Poole. 2 JOHN JOSEPH NORTON, Poole, Donor of Free

3 JOHN ELLIOTT, ex-Mayor of Liskeard, Vice-President, &c. 4 JOHN RIPLEY, Plymouth,

Temperance Lecturer, Melodist, and Oriental Traveller. 5 NATHANIEL SMYTH, Colchester and Liverpool, for some years Agent

to the League, Author of the *Liverpool Drink Map*, &c. 6 RICHARD COAD, Ilfracombe, the "Cornish Temperance Orator,"

Agent for the U.K. Alliance, several years Agent for the League.

2 JOHN JOSEPH NORTON, Poole, Donor of Free

the pledge of total abstinence in his native village of Braunston, in Northamptonshire, in 1838, and with the aid of his brother William he succeeded in promoting a very successful temperance movement in the district. He afterwards settled in Camden Town, London. The whole of his family were life teetotallers, and gifted with rare musical abilities. At the earnest solicitation of Mr. G. C. Campbell, of the National Temperance League, the Edwards family were induced to make their first appearance as temperance entertainers at the Lambeth Baths, on the 12th of December, 1867, when they enlivened the proceedings by singing duets, glees, and selected pieces, to a very large and appreciative audience.

Miss Edwards had a powerful voice with an extensive range, and was speedily a favourite with the temperance public. The largest available buildings, such as Exeter Hall, the Agricultural Hall, Victoria Palace, Town Hall, Shoreditch, and others in Portsmouth, Maidstone, Gravesend, Reading, St. Albans, Brentwood, Henley-on-Thames, St. Ives, Hounslow, Guildford, &c., were crowded to hear this talented family. Mr. Edwards, junr., was the author of several pieces rendered by the family, viz.: "The Temperance Heroes," "The March of the Temperance Men," &c. In September, 1872, Miss Edwards became the wife of Mr. John Gittens, and eventually the band was broken up; but they proved beyond doubt that the people will listen to and heartily appreciate good temperance song.

The SHAPCOTT FAMILY, consisting of the father and seven sons, were very popular in the metropolitan district, and some parts of the south, &c. They drew large audiences in many places by their musical performances, which report says "were of a high order, and connected with definite temperance teaching. Their visits served in some cases to revive weak or dormant societies, and made it apparent that music might become a powerful ally of the temperance cause." They were in the heyday of their popularity in 1850-51.

T. H. EVANS, author of *Evans's Temperance Annual*, has long catered for the instruction and amusement of the people, and some of his temperance songs are worthy of general acceptance. Whatever he publishes has the right ring about it, and is well calculated to promote the interests of the cause he has truly at heart.

SAMUEL CAPPER was born at Manchester, October 25th, 1839. His father had been an inveterate drunkard, but was reclaimed in the year 1838. He took pains to teach his son Samuel to shun the public-house as a "pest-house." At the age of twelve years Samuel was placed in a Manchester warehouse, and shortly after, when in his thirteenth year, both parents died, leaving him to the care of a brother eight years older than himself. This brother, finding himself in possession of £1000, was led into a fast life, and in a few months squandered all his money, sold their home, and left Samuel homeless and penniless, except for his earnings of about three shillings per week.

The youth had then to suffer considerable hardship. He received a rudimentary education at the "First Day" (*i.e.* Sunday) school taught by the Society of Friends in Manchester. When about fourteen years of age he joined a Band of Hope in that town, at the meetings of which he made his first attempts at reciting and singing. He was heard to recite at one of the meetings by the proprietor of a music-hall, who tried to induce Samuel to go on the stage. The lad consented, but through the intercession of some of his friends he changed his mind and did not put in an appearance, much to the chagrin of the manager, as the disappointment almost created a riot in the hall. Mr. Capper made his first temperance speech when about eighteen years of age, and for about six years took his place as a voluntary local speaker, going out to address meetings after his day's work was done. In 1868 he became one of the agents of the North of England Temperance League, and laboured successfully for nearly three years, then went out as an independent lecturer, travelling and visiting various parts of the United Kingdom. He also in 1871, on the invitation of W. S. Williams, secretary of the Canada Temperance Union, went out to Canada on a lecturing tour.

After his return home to England he was an emigration agent as well as a temperance advocate. He was one of those men with iron nerves and sufficient assurance to carry them anywhere, and succeeded where many abler men would have failed; had a good deal of push and energy, a tolerably good voice, and could squeeze many more words into his songs than the music allowed for.

He published and sold numerous editions of

a little song-book containing a number of pieces set to music which bore his name as the author, of which the following is a specimen, set to the tune "Britannia," or "Red, White, and Blue":—

"Must we bear with these dens of pollution
That stand, dark, frequent, and full;
O'er the once happy spots in our nation
Those temples of Bacchus are raised;
Where the mind of the man is degraded,
And the maiden grows callous to shame?
Let us banish this drink from our country,
And free the poor drunkard and slave."

If the reader will refer to a poem entitled "The Slave" in John Critchley Prince's *Hours with the Muses* (6th edition, p. 216), he will find that the seventh stanza, which, undoubtedly, is the original of this so-called temperance melody, reads thus:—

"Must we bear with those dens of pollution that stand,
Dark, frequent, and full o'er the once pleasant land,—
Those temples of Bacchus, where thousands are slain
By the poisonous cup at the altar of gain;—
Where the mind of the man is degraded and tame,
Where the cheek of the maiden grows callous to shame?
Let them cease to destroy—let them cease to deprave,
Let us blot out the name of the Drunkard and Slave!"

The object aimed at by those who have attempted to provide temperance words to popular airs has invariably been to utilize the music, in order to make temperance meetings interesting and popular by adapting the airs of popular songs to words of a more elevating and instructive character than the original, and, above all, to provide songs with some legitimate bearing upon the object of temperance societies, Bands of Hope, &c., but certainly not, as in the above instance, to take a beautiful temperance stanza and mutilate it to fit a particular tune. Edwin Paxton Hood, James Rewcastle, Robert Gray Mason, Thomas Harrison, Mrs. Dana, Mrs. C. L. Balfour, W. F. Wodson, Rev. John Pierpont, Rev. Jabez Burns, D.D., Rev. Robert Maguire, D.D., Rev. Dawson Burns, D.D., Rev. J. M. Murphy, John Ripley, R. W. Duxbury, John Proctor, Thomas Jarratt, G. Blaby, T. H. Evans, W. Hoyle (of Manchester), Robert Clough, P. T. Winskill, and numerous others have written

(or adapted) songs for temperance purposes, but they were never guilty of such barbarity as the above.

As a temperance reformer we believe Mr. Capper was as staunch and true as the best of us, and he was anxious to do his utmost to further the interests of the cause he truly loved and zealously laboured for; but in this case he did an injustice to the original author which we have felt it necessary to point out.

Mr. Capper died August 16th, 1887, at the early age of forty-six years.

Of all the agents that the Lancashire and Cheshire Band of Hope Union have had none has been as skilful in music as MR. W. H. WHITEHEAD of Manchester, the talented conductor of the Free-Trade Hall and other popular temperance and band of hope festivals. As agent for the Union, for a number of years, he travelled about lecturing and singing, and he has been an earnest, active, and consistent temperance reformer and advocate for over thirty years.

He could preside over the ponderous organ with skill and power, making it almost talk, or he could stand in the market-place, and gather in the people together by singing temperance and other songs, accompanying himself on a portable instrument he carried with him. By these means he soon brought together a meeting, where he talked to the people of the advantages of total abstinence as compared with the evils of drinking alcoholic liquors. He travelled some years as much as 20,000 miles, and delivered 300 addresses, beside singing and playing. There is scarcely a city or town from John o'Groat's to Land's End, in which he has not rendered some valuable service to the temperance cause. So popular had he become that he was invited to visit America and Canada, and spent some time there. As to his qualifications as a musician Sir Charles Hallé testified thus:—

"For many years Mr. W. H. Whitehead has been a leading voice in my Manchester choral concerts, and afforded me valuable service. He possesses specially an extensive knowledge of oratorio music, which he renders with remarkable intelligence. As a reader of music at first sight few can excel him."

After retiring from the Lancashire and Cheshire Band of Hope Union Mr. Whitehead went on as an independent advocate, giving temperance and musical lectures and entertainments, or "Temperance Evenings," and

was in demand more perhaps than any man on the platform. He had an easy and homely manner, which soon gained for him the attention and esteem of young and old, and few who heard him but desired to hear him again and again. By reason of his varied gifts he could compose both the words and music of sterling temperance songs, grave and gay.

For some time past Mr. Whitehead has been very little in England. In recent years he has spent most of his energies in America, Canada, Australia, &c., and is still engaged in the latter country.

For a number of years MR. POWELL THOMAS, a skilful musician and elocutionist, travelled the country giving high-class temperance and other entertainments. Of his skill and power, his earnestness, and devotion to the cause, there can be no question, we believe; but his entertainments were so superior, and his terms so high, that few, except wealthy or influential societies engaged him. In the popular sense he was not known to many of the temperance societies, and was not patronized by them as he ought to have been.

The late DR. H. T. LESLIE, a professor of music, was also a talented and most agreeable entertainer, an earnest Good Templar, &c., who died just as the fame he had achieved was beginning to be more widely extended.

Several of the agents of the various Band of Hope Unions were also gifted in this direction.

On the 10th of December, 1872, the officers and members of All Souls' Band of Hope, Liverpool, presented MR. ADAM GIBSON, the popular singer of Scotch and temperance ballads, with a silver-mounted glass vessel in the shape of a bucket, which was filled with marmalade, and accompanied with a beautiful silver fruit-knife. The bucket bore the following inscription:—“Presented to Mr. Adam Gibson by the All Souls' Band of Hope, Liverpool, 10th December, 1872.”

Mr. Gibson came to Liverpool when a youth, and in 1836 signed the total abstinence pledge, becoming an active worker. He was probably one of the oldest commercial travellers on the road, and visited the temperance societies singing his quaintly-worded Scotch temperance songs, which were invariably prefaced by a well-timed and practical introduction. In 1854 a temperance meeting was held in Curry's Rooms, Toxteth Park, Liverpool, over which the Rev. Francis Bishop presided. Mr.

Gibson was called upon to sing his ever-popular temperance song “The Bucket,” which inspired Mr. C. P. Melly, who was present, to send up a note to the chairman intimating the fact, that the singing of that song had so impressed him, that he had come to the determination to erect public drinking fountains for the benefit of the people of Liverpool¹. This resolution was carried into effect, and several handsome fountains were erected in different parts of Liverpool at a total cost of £500. On the 6th of November, 1861, a massive silver epergne and candelabra, costing 200 guineas, were presented to Mr. Charles Perrie Melly for this philanthropic act, and for other acts of kindness to the working-classes.

The Liverpool Year Book for 1857 says:—“One of the most spirited and practical efforts ever made to increase our local sanitary appliances has emanated from a private individual, Mr. C. P. Melly, of this town. Since March, 1854, Mr. Melly has erected at his own cost numerous drinking-fountains in different parts of the town, which afford a constant supply of pure and refreshing water to the thirsty wayfarer. The first fountain was erected on 31st March, 1854, at the south end of Prince's Dock; it was of polished Aberdeen granite. In the course of the same year six small cast-iron fountains were erected along the north end of the dock property. The cost of these latter was, to a certain degree, refunded by the town-council, who promised to erect several more, and to maintain a good supply of water to all. In neither respect did they fulfil their promises; and in the commencement of the past year (1856) Mr. Melly despaired of seeing the number of fountains increased by the town-council, and, finding from statistics that their usefulness far exceeded his most sanguine expectations, again commenced erecting some new ones at his own expense. Mr. Macdonald, of Aberdeen, seconded him by offering to furnish polished granite fountains, according to Mr. Melly's design, at prime cost, without profit to himself; and we have the pleasure to announce that fourteen of these drinking fountains have been erected in the course of the year.

“Each fountain has two galvanized iron ladles attached by slight chains to the wall on each side, and is ornamented with a handsome

¹ Although now eighty years of age, Mr. Adam Gibson still sings “The Bucket” (October, 1890).

bronze head of lion, boy, satyr, or other design, furnished by Messenger and Sons, of Birmingham. On the 6th and 7th July (1856) the number drinking at different fountains along the south end of the docks exceeded *two thousand five hundred persons* per day at each." Other towns were soon blessed with these fountains, until they became very popular and numerous.

He who can write sweet words and give expression to ennobling sentiments in verse adapted for music, more especially to songs which catch the public ear and become popular, is not only a poet, but a public benefactor. Some hypercritical writers have asserted that the temperance movement has not yet produced a gifted poetic genius. Considering their surroundings and opportunities, we think that many of our temperance *rhymers*, as they are termed, have been highly gifted, and that these writers spoke without knowledge.

The Rev. John Pierpont, J. G. Whittier, and other American temperance poets prove that inspiration may be derived from less dangerous stimulants than those containing alcohol.

As a sample of the "sweet singers" of temperance, in addition to those named in other chapters, we introduce to our readers R. R. Bealey, a "Rachda' lad."

R. R. BEALEY, author of a little volume of Poems and Lyrics entitled *After Business Jottings*, was born at Rochdale, February 7th, 1828. These jottings are of various kinds. Some are written in ordinary English, giving tokens of refined sensibility and a flow of language, "which," says *The Manchester Guardian*, "must be regarded as a gift. Some of his most touching pieces are in the Lancashire dialect. "Eawr Bessy" is charming and touching."

Other pieces followed this volume, and "Don't go in," &c., are just what might have been expected from such an enthusiastic teetotaller as Mr. Bealey. He was one of the founders of the Manchester and Nottingham literary clubs, and resided for some time in Southwell, and at Sherwood, Notts. In 1886 a number of prizes were offered for the best original temperance songs by Mr. J. R. Macdonald, honorary secretary, Young Men's Temperance Association, Liverpool, the first prize, £10, being awarded by the adjudicators to the song written by Mr. Bealey. Unhappily, to use his own words, his piece was

"o' but Woven Eawt," for he died at the age of fifty-nine years, February 5th, 1887.

There is something so touchingly tender in the poem, "My 'Piece' is o' but Woven Eawt," that we are tempted to give it in full as a specimen of Mr. Bealey's productions:—

"My 'piece' is o' but woven eawt;
My wark is welly done;
Aw've 'treddled' at it day by day,
Sin' th' time ut aw begun.
Aw've sat i' th' loomheawse long enoof,
An' made th' owd shuttle fly;
An' neaw aw'm fain to stop it off,
An lay my weyvin' by.

"Aw dunnot know heaw th' piece is done,
Aw'm fear'd it's marr'd enoof;
But th' warp weren't made o' th' best o' yarn,
An' th' weft were nobbut rough.
Aw've been some bother'd neaw and then
Wi' knots an' breakin's too;
They'n hamper'd me so mich at times,
Aw've scarce known what to do.

"But th' Mester's just; an' well He knows
Ut th' yarn were none so good;
He winna bate me when He sees
Aw've done as weel's aw could.
Aw'se get my wage; aw'm sure o' that;
He'll gie me o' that's due,
An' maybe, in His t'other place,
Some better wark to do.

"But then, aw reckon, 'tisn't stuff
We'n getten t' put i' th' loom,
But what we mak on't, good or bad,
Ut th' credit on't 'll come.
Some wark i' silk, an' other some
Ha' cotton i' their gear;
But silk or cotton matters nowt
If nobbut th' skill be theer.

"But now it's nee to th' end o' th' week
An close to th' reckonin' day;
Aw'll tak my 'piece' upo' my back
An' yer what th' Mester 'll say;
An' if aw nobbut yer his voice
Pronounce my wark weel done,
Aw'll straight forget o' th' trouble past,
In th' pleasure ut's begun."

In the early part of the year 1866 MR. C. J. HAVART, secretary to the Poland Street (London) Young Men's Teetotal Society, felt moved to make an effort to raise the character of temperance entertainments, and conceived the idea that campanology might be made subservient to the ends of teetotalism. Having had some connection with Mr. Duncan S.

Miller, who from boyhood had made handbell ringing a hobby, and having a love for the art himself, Mr. Havart sought his friend's assistance, and a band was formed in connection with the society. They commenced with a peal of ten bells, and after some reorganization of the members they increased the number of bells to seventeen. On Saturday, March 24, 1866, the Poland Street Handbell Ringers made their first public appearance under the auspices of the Rev. G. M. Murphy and Mr. Samuel Morley, M.P., who presided. Encouraged by their success they continued their efforts, became more and more proficient, and increased the number of their bells to something over seventy. In April, 1870, they made their first appearance (by command) before her majesty the queen and members of the royal family at Osborne House, Isle of Wight. Since that time they have made several appearances before members of the royal family, and are therefore justly termed the "Royal Poland Street Handbell Ringers." In their entertainments they vary the performances with songs, readings, &c., and do not fail to let their temperance principles be known. They have visited almost every town in England, many parts of Scotland, Wales, Ireland, Holland, the Channel Islands, and in 1882 they spent some time in America and Canada. Two members of the

band seceded, and with others formed the Royal Osborne Temperance Handbell Ringers, under the leadership of Mr. W. Kingsley, and they also were remarkably successful. Other bands were organized in the metropolis and in the provinces, all of whom did a good work in improving the musical character of temperance entertainments, and in giving them greater moral value.

As long as they and other entertainers made temperance the leading feature of their programmes, they were welcomed and patronized by the temperance societies; but when they lowered the standard, and succumbed to expediency, or catered specially for the modern moderation temperance societies, then they lost their hold of their old patrons. They were seldom heard where once they were very popular.

Experience has proved that by the aid of music temperance meetings can be made very attractive. Those societies, therefore, which make this matter a study, and see that the chief object—educational temperance effort—is happily blended with music, song, and speech, can ensure an audience at their weekly meetings without a break for a long series of years. And in this way many are reclaimed, the new disciple encouraged, stimulated, and strengthened, if not inspired to grander achievements.

CHAPTER XXVI.

LONG AND SHORT PLEDGE CONTROVERSY—WORK OF THE METROPOLITAN SOCIETIES—WORLD'S CONVENTION, &c.—1839–1846.

Prize Essays, New British and Foreign Temperance Society—*Bacchus* and *Anti-Bacchus*—Rev. Jabez Burns—Commencement of the Long and Short Pledge Controversy—Action of New British and Foreign Temperance Society—Protests—Dr. Burns' Reasons—American Pledge—Requisition—Meeting of Delegates—Discussions and Resolutions—Secessions—Formation of British and Foreign Suppression Society—Regulations—Annual Meetings of the Two Societies—Great Demonstration—Monster Meeting in Exeter Hall—Metropolitan Total Abstinence Association Instituted—National Temperance Society—Retirement of Earl Stanhope—Mingaye Syder's Publications—Soldiers' Rations—G. W. Alexander—G. W. Reynolds' Publications—Standard Theatre Meetings—Finsbury Temperance Hall—Whit-Monday Procession—Annual Meeting, National Temperance Society—Tenth Conference, British Temperance League—Resolution on the Liquor Traffic—G. S. Kenrick—Central Temperance Association—T. A. Smith—E. Tackley—B. Rotch—William Rains—Rev. W. Horsell—The Metropolitan Domestic Mission—Annual Meeting, National Temperance Society, 1845—Fourth Annual Report—Several other large meetings held—*National Temperance Magazine*—World's Temperance Convention—Papers Read, &c. &c.—Address to Wesleyan Conference—Prominent Visitors—Peter Burne's *Teetotaller's Companion*—J. H. Blades of West Bromwich.

In 1838 the New British and Foreign Temperance Society offered a premium of £100 for the best essay on "The Benefits of Total Abstinence from all Intoxicating Drinks." The adjudicators were Rev. Theodore Drury, M.A., rector of Keighley, Yorkshire; Rev. J. H. Hinton, M.A.; and Mr. J. E. Howard. The writer of the essay to which the first prize was awarded, that bearing the motto "Bacchus," was found to be Dr. Ralph Barnes Grindrod of Manchester, the able and popular exponent of total abstinence principles in that town, and the writer of the second prize essay was the Rev. Benjamin Parsons, Congregational minister of Ebley. The adjudicators were not quite unanimous in their decision, as Mr. Drury and Mr. Howard decided in favour of *Bacchus*, while Mr. Hinton favoured Mr. Parsons' essay *Anti-Bacchus*. There were twenty competitors for the prize, so that the adjudicators had no simple task assigned to them, and the prizes were gained by merit. The prize essay *Bacchus* was published immediately after the award had been made in 1839. A London publisher purchased the whole of the first edition, and a second was issued very shortly afterwards. The work was very favourably reviewed by the magazines and newspapers, and was also published in America. The American edition was edited by Dr. Charles A. Lee, professor of medicine, New

York, who added to it numerous valuable medical notes. Dr. Grindrod received no pecuniary compensation for this edition, but Union College, New York, conferred upon him the degree of LL.D., which was forwarded to him with a complimentary note through Mr. Everett, then ambassador in London—the statement being made at the time that this college never conferred degrees of honour except under very rare circumstances, and as a mark of distinguished merit. The third edition of this essay, published in 1851, contained an introduction by the author, in which he stated that the entire proceeds of its past sale, including the premium awarded by the adjudicators, had been devoted to the extension of the principles which the essay sought to inculcate. The second prize essay, *Anti-Bacchus*, was published in 1840 and had a large sale.

During the year 1839 the Rev. Jabez Burns was placed upon the executive of the New British and Foreign Temperance Society, and before its close he became editor of the society's *Journal*, which was a weekly publication of great merit. During the summer of 1839 a number of important meetings were held in Mr. Burns' chapel, and weekly meetings in the school-room. In December, 1839, Mr. Burns commenced an annual series of sermons to teetotallers, which he continued without interruption until his death, and from

that period to the present the series has been continued by his son, Rev. Dawson Burns, D.D.

Up to the year 1839 the New British and Foreign Temperance Society had two pledges, the long and the short, the one including the "neither give nor offer clause," and the other without this. It was the short pledge that Earl Stanhope, president of the society, had signed when waited upon by desire by Rev. James Sherman, Mr. Blakely, and Mr. John Meredith, secretary, in May, 1837. In March, 1839, a majority of the committee had decided to adopt the American pledge, instead of the two original ones. In the meantime, the different auxiliaries were each holding meetings and ranging themselves on one side or the other. At a meeting of the City of London auxiliary, held at 12 Liverpool Street, April 19th, 1839, resolutions were unanimously passed regretting the action of the committee; approving of the short pledge only as a condition of membership, condemning the "arbitrary action" of the committee, and protesting against "that secession which, by a majority of ONE, is now unhappily approved in the central committee," adding that in the words of their enlightened president, they would "*gladly co-operate with any, be they few or many, who adhere to the original and fundamental principle.*"

A formal protest, signed by John Burtt, John Giles, Henry Freeman, and William Ball, was duly handed in to the officials of the parent society, as also similar protests from the Tower Hamlets, Eastern Auxiliary, and from Earl Stanhope. The Rev. Jabez Burns, D.D., took the lead on the other side, and published in the *Journal of the New British and Foreign Temperance Society* (1839, p. 204), reasons for taking the course he did, stating: "That the presence of these drinks on our tables and in our dwellings, is giving unholy quarter to the greatest curse that ever blighted the happiness of man, from the time of the fall to the present hour. And that we therefore cannot any more do this, than we would allow the pestiferous atmosphere of plague or fever to remain in our houses, when we have in our hands the power of fumigation, and the means of producing a safe and healthy atmosphere. That it is not desirable we should keep intoxicating drinks in our houses as medicines, seeing it would be much safer, in cases of *real* illness, to have the advice and prescription of

a medical man, especially when we remember that there are some cases when the use of spirits and wine as medicines would be extremely injudicious, and might be productive of the most serious consequences."

That there may be no difficulty in understanding the true position of affairs at this crisis, we here give a copy of the American pledge:—

"We, the undersigned, do agree, that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that, in all suitable ways, we will discountenance their use throughout the community."

All this was embodied in the pledge of the British Temperance Association (now League) as early as 1835. The mere phraseology, therefore, may be said to be all that was American in this pledge; but many of the metropolitan societies would not adopt this "neither give nor offer to others" clause, and the quarrel soon began to assume a personal aspect, the victims being Messrs. William Janson, treasurer, and John Meredith, secretary, of the New British and Foreign Temperance Society. A requisition was drawn up, signed and addressed:—

"To the Meeting of Delegates, intended to be held in London, in May, 1839, as representing the various Societies acting on the principle of Total Abstinence from all intoxicating liquors in Great Britain and Ireland."

This requisition urged upon the delegates the exercise of such constitutional measures as will effectually relieve William Janson from his duties as treasurer, and John Meredith from his duties as secretary, of the New British and Foreign Temperance Society.

No other reason was given than that they believed the retirement of these gentlemen would be advantageous to the cause.

This requisition was signed by twenty-three official members of eleven of the London auxiliary societies, and certain others, viz.:—

William Oxley, M.D., President of the Hackney Society.

S. M. Gilbert, Treasurer of the City Central and North of London Association.

William Best,
J. W. Green,
H. N. Rickman,
} Secretaries of ditto.

John Burtt, Secretary of the City of London Auxiliary.

R. G. Ibbett, Registrar of the City of London Auxiliary.
 John Perkins, Treasurer of Bloomsbury Branch.
 George Aubrey, Treasurer of the Farringdon Branch.
 E. Chivers, { Secretaries of the East London James Simons, } Auxiliary.
 James Sholl, Registrar of the East London Auxiliary.
 Thomas Hockings, Secretary of the Southwark Branch of the South London Association.
 John Giles, Secretary of the East London Auxiliary.
 Richard Whitehouse, Treasurer of the Hackney Branch.
 William Hunt, Secretary of ditto.
 Walter Watkins, Treasurer of the Spitalfields Society.
 Henry Quelch, Treasurer of the South London Auxiliary.
 Robert Clarke, Secretary of ditto.
 William Gould, Treasurer of the Vauxhall Branch.
 J. Chapman, Treasurer of the Walworth Branch.
 E. Pooley, Secretary of the Clapham Branch; and others.

The annual meeting of delegates was held at the Crown and Anchor Tavern, in the Strand, London, on May 17th and 18th, 1839, when Mr. E. C. Delavan, Rev. N. S. Beman, D.D., and Rev. W. Patton, D.D., attended as a deputation from the American Temperance Society, and addressed the meeting on the 17th.

The following is a list of the delegates present and the places represented:—

Andrew, John, Leeds.
 Baker, Rev. Wm. Richard, Shepton-Mallett.
 Beman, Rev. N. S., D.D., America.
 Bonamy, George, Arundel.
 Brown, George John.
 Brown, G., Carville, Newcastle.
 Charlton, George, Newcastle-on-Tyne.
 Christy, James, Chelmsford.
 Cluer, John, Cockermouth.
 Colman, Joseph, Fakenham.
 Delavan, Edward C., America.
 Doeg, David, East London.
 Drewett, William, Luton.
 Dunlop, John, Scottish Union.
 Dunn, Thomas, East London.
 Early, John, Witney.
 Eaton, Joseph, Bristol.
 Edwards, Rev. J., Brighton.
 Freeman, H., City of London.
 Fullagar, Thomas, Trowbridge.
 Green, J. W., London.
 Green, James, Chelmsford.

Greig, G., Northern Convention.
 Grubb, Edward, British Temp. Association.
 Harding, J., Southampton.
 Harris, J., Falmouth.
 Harris, J., St. Albans.
 Holker, Ralph, Liverpool.
 Inwards, William, West London.
 Inwards, Jabez, Houghton Regis.
 Leslie, Rev. J. R., Ireland.
 Marriage, Francis, Chelmsford.
 M'Curdy, Robert, Belfast.
 Meredith, J. B., Junr., South London
 M'Lean, J., Edinburgh.
 Nunn, Samuel, Stratford.
 Patton, Rev. W., D.D., America.
 Priestman, Jonathan, Northern Convention.
 Raine, T., City of London.
 Read, Charles, Southampton.
 Small, William, Boston.
 Stockman, J., Castle-Carey.
 Straines, Stephen, Stratford.
 Townley, J., North London.
 Wales, John, Horncastle.
 Webb, Richard, Dublin.
 Whittaker, Thomas, Blackburn.
 Williams, J., West London.
 Willis, J., Dunstable.
 Wilson, J., South London.
 Wood, John, Barnsley.

The following members of the committee of the parent society were also present:—

Ball, William.	Janson, William, Junr.
Barrett, Richard.	Meredith, John.
Best, William	Oxley, William, M.D.
Burt, John.	Perkins, J.
Gilbert, S. M.	Sounes, William.
Giles, John.	Stevens, John.
Glass, Joseph.	Stevenson, John.
Grosgean, Frederick.	Taylor, Charles.
Hudson, John.	

Mr. John Dunlop presided, and the meeting was addressed by Mr. E. C. Delavan, Rev. Dr. Beman, and Rev. Dr. Patton, as a deputation from America. On the consideration of the revised rules of the society the Rev. W. R. Baker of Shepton-Mallett moved the adoption of the fourth rule, namely, that the American pledge should henceforth be the pledge of the society, Mr. Baker expressing his dissatisfaction with the two existing pledges of the society, contending that the *short* pledge did not in his opinion go far enough; the *long* pledge had much that was objectionable in its form; whilst he thought the *American* pledge was free from all objection, and therefore moved that it be adopted.

This motion was seconded by Mr. John Meredith and very warmly discussed, when a member proposed that for the sake of unity the short pledge and the American pledge be combined in one, and it was submitted to the meeting in the following terms:—

"We agree not to traffic in any kinds of intoxicating liquors, nor to give them to others, nor to use them ourselves as beverages, except medicinally and under medical advice (when it can be obtained), or in the case of sacramental wine; and that in all suitable ways we will discountenance their use throughout the community."

On the vote being taken there were 33 for this united pledge, and 27 for the American alone. On the evening of the same day a meeting of members was held at the Crown and Anchor, when Dr. Oxley presided, and a vote was taken on the pledge question, the result being 337 for the two pledges, 256 for the American pledge.

Next morning the delegates reassembled, and Mr. Delavan requested them to reconsider their decision of the previous evening, but, as many of the delegates had left with the understanding that the question was decided, it was thought that it ought not to be reconsidered. Nevertheless, a vote was taken, and the vote of the previous day confirmed; upon which W. Janson, John Meredith, and others who had advocated the exclusive adoption of the American pledge, "refused to take any further part in the proceedings, and signified their intention to form another society. The delegates then proceeded with the business and appointed the officers and committee for the ensuing year" (*Freeman's History of the Pledge Question*).

On the 21st of May, 1839, the annual meeting of the New British and Foreign Temperance Society was held in the large room of Exeter Hall, Earl Stanhope in the chair. In his opening speech the noble chairman made some reference to the pledge, and declared that he would not adopt the American pledge himself, and therefore he could not recommend it to others; and if the meeting decided in favour of the American pledge he should retire from the office of president, and join himself with those who took the short pledge, be they many or few. After addresses from Dr. Patton, Dr. Beman, and Mr. E. C. Delavan, the Rev. Jabez Burns moved a resolution in favour of the adoption of the "long pledge"

as the only pledge of the society. "This was the signal for a scene of disorder which baffles all description. The noble earl called the speaker to order; the secretary rose to explain. Dr. Oxley attempted to speak; no one could be heard. At length Mr. Edward Grubb was called for, who came forward amidst loud cheers and much confusion. He said, 'My lord, I still insist upon my right to be heard. I shall stand here to the close of this meeting, or till your lordship vacates the chair, unless that right is conceded. There shall be no more speaking in this hall until I have had fair play'" (*Hart's Truth Unfolded*, p. 38). He was then heard at some length, and concluded by moving the adoption of the American pledge, the motion being seconded by Mr. George Greig of Leeds, followed by Messrs. Grosgean and Janson and several others amid loud cries of "Divide, divide." Earl Stanhope vacated the chair and retired, attended by several friends, when a vote of thanks was put and carried amidst the clapping of hands and waving of hats and handkerchiefs (*Journal of New British and Foreign Temperance Society*, 1839, p. 183). It being necessary to elect another chairman Mr. Delavan was asked, but declined; Mr. Lawrence Heyworth accepted, but failed; and eventually Mr. John Dunlop succeeded in getting the meeting into order, when the motion for the adoption of the American pledge was put to the meeting and declared carried by a large majority. The following committee and officers were then appointed:—Committee—Messrs. Richard Barrett, Jabez Burns, T. H. Ellis, Joseph Glass, F. Grosgean, T. Hudson, J. Hull, W. Soane, John Stevens, John Stevenson, — Roe, — Pulsford: Mr. William Janson, treasurer; and Mr. John Meredith, secretary. Vigorous efforts were made to raise funds, and £1000 having been made up, Messrs. John Cassell, Thomas Allen Smith, Thomas Whitaker, W. Scott, and John Cluer were engaged as agents.

The advocates of the short pledge resolved to start another society, and on the 10th of June, 1839, a meeting was held in the Friends' Meeting House, Bishopsgate, London, over which Earl Stanhope presided, when it was agreed to form a society under the designation of "The British and Foreign Society for the Suppression of Intemperance." The following were the officers and committee elected:—President—The Right Hon. Earl Stanhope.

Vice-president — Rev. J. Pyc Smith, D.D. Treasurer — William Oxley, M.D. Honorary secretaries — Rev. William Ball, John Burtt. Executive committee — W. Best, R. Clarke, J. P. Dodd, D. Doeg, T. Dunn, H. Freeman, S. M. Gilbert, J. W. Green, Rev. Mr. Grundy, J. Hale, C. Harry, T. Hockings, Rev. G. Moyll, J. Perkins, T. Raine, H. N. Rickman, C. Taylor, R. Whitehouse, Rev. J. Woodward.

The South London, the City and North London, and other auxiliaries, immediately joined this new society, and *The Intelligencer* became its organ. A code of regulations was issued, the following being the most noteworthy:—

"9. That any member of the executive committee who shall absent himself from the meetings of the committee for three months consecutively without giving previous notice, or adducing a satisfactory reason for such absence, shall thereby vacate his seat, which the committee shall fill up. And should any officer or member of the executive committee commit such a breach of the moral law as, in the opinion of three-fourths of the entire committee, may render his dismissal necessary, it shall be lawful for them to dismiss him accordingly, and to fill up the vacancy so occasioned."

"13. That every auxiliary of this society, containing from one hundred to five hundred members, may send to the delegates' meeting *one* representative; if containing from five hundred to one thousand members *two* representatives; and if upwards of one thousand members *three* representatives. The documents authorizing and appointing the delegates to be duly signed on behalf of the committee appointing them, and to be forwarded to the secretaries at least fourteen days before the delegates' meeting."

The constitution adopted provided "that this society shall consist of persons who may sign a declaration of abstinence from all intoxicating liquors except medicinally or in a religious ordinance," but it omitted the clause relative to "making, selling, or offering to others."

The society's office was at 90 Bartholomew Close, and afterwards at 12 Paternoster Row, the publishing depot of Mr. J. Pasco. During the first year's operations Messrs. L. H. Leighs, T. Dalton, W. Hunt, J. M'Carthy, and William Biscombe were employed as agents. It had 56 auxiliaries, with about 20,000 members, of whom 2000 were reported as reformed drunkards. The expenditure for the year was £324.

The REV. WILLIAM BALL, one of the honorary secretaries of the "British and Foreign Society for the Suppression of Intemperance," was a Baptist minister, and is said to have been the first Christian minister in London who became identified with the total abstinence movement.

On the 7th of December, 1839, the two honorary secretaries of the New British and Foreign Temperance Society, Messrs. John Mcredith and John Dunlop, resigned, and the Rev. William Richard Baker was appointed secretary, Mr. William Janson president, and Messrs. John Dunlop, Lawrence Heyworth, John Higginbottom, and R. Walkden vice-presidents.

During the course of this year a scheme was set on foot to form a "British and Foreign School for Orphans of Members of Temperance Societies," the objects being:—"1st, To provide subsistence, abode, clothes, and education; 2d, To apprentice them to some trade, or to procure situations or employment, whereby they might be enabled to obtain a livelihood; 3d, To superintend and protect as much as possible their interests until they arrive at the age of maturity" (*Journal of New British and Foreign Temperance Society*, 1839, p. 216).

Admirable as this plan was, it does not seem to have been put into practical operation until taken up at a later period by the Independent Order of Good Templars.

The close of the year 1839 witnessed the existence in London of two general, or semi-national societies based upon the principles of total abstinence from all intoxicating liquors, and the original British and Foreign Temperance Society, which still adhered to the old moderation principle, but its power was gone, and the society was rapidly dwindling away, the work being better done by the higher and more consistent and effectual principle of teetotalism.

On the 15th of May, 1840, the New British and Foreign Temperance Society convened a meeting of delegates at the Scientific Institution, Aldersgate Street, London, for the purpose of revising the rules and electing officers for the ensuing year.

As it will interest some of our readers to know the exact position some of their friends took at this particular crisis in the movement, we give the names of those who were present on these important occasions, as far as available records will permit.

The following were present at this meeting:—Executive committee—Mr. William Janson, president; Mr. J. Hull, vice-president; Mr. Richard Barrett, Rev. Jabez Burns, Mr. John Dunlop, Mr. T. H. Ellis, Mr. John Meredith, Rev. C. H. Roe, Mr. W. Sounes, Mr. J. Stevenson. Delegates—South London Auxiliary, Mr. T. Connor, Mr. S. Meredith; Stafford, Messrs. William Taylor and S. Catton; North London Auxiliary, Messrs. Jameson and Hart; Marylebone, Messrs. F. Grosvenor and Bowron; Brentwood, Dr. Lovell; Dunstable, Mr. J. Potter; Exeter, Mr. Thomas Allen Smith; North Bucks Association, Messrs. G. Osborne and W. A. Harris; East London, Messrs. J. Scott and J. Hinckley; Isle of Thanet, Mr. W. H. Hobbs; Horncastle, Mr. J. Wales; Ipswich, Messrs. R. D. Alexander and G. R. Gill; Briston, Norfolk, Mr. J. Hill; Buckingham, Mr. Jabez Inwards and Rev. W. Horsell; Fakenham, Mr. J. Colman; Chelmsford, Mr. James Green and Mr. James Christy; Windsor, Mr. Robert Goodwin; South Hants, Messrs. Joseph Clarke and James Withers; Bath, Rev. T. Spencer and Mr. J. S. Cotterell; Stoke-upon-Trent, Mr. John Cassell; Luton, Mr. R. Howe; Norwich, Mr. Norton; Uxbridge, Mr. Robins; West London, Messrs. Balfour and Fullager. Visitors—Rev. T. Matthews, Boston; Rev. J. Spong, Yardley; Rev. Francis Beardsall, Manchester; Mr. George Greig, Leeds; Mr. Joseph Eaton, Bristol; Mr. Head, Marylebone; Mr. Willis, Dunstable; Mr. G. S. Kendrick, Varteg; Mr. William Inwards, London; Mr. Grey, Mr. Harding, Messrs. Smeeton, Cluer, Whittaker, and Scott, agents.

By unanimous vote Mr. John Dunlop was elected chairman, and the Rev. W. R. Baker conducted the devotional exercises. The meeting was characterized by the greatest possible unanimity and a ready despatch of important business.

After the conclusion of the delegates' meeting the fourth annual public meeting of the society was held in Exeter Hall, when the report was presented showing good work done at an expenditure of £2042, 17s. 2½d. The speeches on this occasion are said to have been "remarkably good," and the collection realized £44, 6s. 8d.

On the 10th of May, 1840, the British and Foreign Society for the Suppression of Intemperance, commonly termed the "Suppression Society," commenced the celebration of

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its first anniversary by a sermon preached in Little Prescott Street Chapel by the Rev. Charles Stovel; on Monday, 11th, a public meeting was held in the Rev. Charles Hyatt's Chapel, High Street, Shadwell, over which Mr. James Spence presided; on Tuesday, 12th, a public meeting in Zion Chapel, Waterloo Road; and another public meeting on Wednesday, 13th, in Finsbury Chapel, Moor-fields, over which Mr. G. W. Alexander presided; on Thursday morning, May 14th, a meeting of delegates was held at Anderton's Hotel, Fleet Street, London, when the Rev. Charles Stovel presided.

An abstract report of the operations of the society from its formation in June, 1839, was read at the public meeting in the evening, held in Exeter Hall, and presided over by Earl Stanhope, president, which gave details of the work done and the success of those operations. This report also stated that several important additions had been made to the list of vice-presidents of the society, including Sir Cullin Eardley Smith, Bart.; Mr. James Spence; Mr. G. W. Alexander; the Rev. T. Clowes, A.M., minister of St. Mary's, Great Yarmouth; the Rev. Theodore Drury, A.M., vicar of Keighley; the Rev. Theobald Mathew, of Cork; and the Rev. J. F. Witty, minister of St. John's Episcopal Chapel, London Road.

Dr. Oxley, as treasurer, reported that the Society was in arrears £172, 5s. 4d. The meeting was afterwards addressed by the Revs. J. F. Witty, Ebenezer Prout, Charles Stovel, Dr. E. Andrews, and G. Evans, also by Mr. Robert McCurdy of Belfast, and Mr. William Biscombe, agent. The collection amounted to £49, 6s. 3d.

At the close of July, 1840, Mr. Burtt resigned the office of corresponding secretary, Mr. Henry Freeman became travelling and financial secretary, and Mr. J. W. Green assistant secretary. From the end of this year the *British and Foreign Temperance Intelligencer* became the property of the Suppression Society, and so continued through the remaining two years of the society's existence.

A monster procession of the Metropolitan Temperance Societies was held on Whit-Monday, June 8th, 1840, when the two parent societies were united in the effort. After much deliberation the procession committee agreed, "that the two societies unite in one general procession, but that as the arrangements of each society were nearly completed, it was

desirable that each society should remain entire, at the same time uniting in one general line;" and also "that the order of precedence as to the two societies should be determined by ballot, or that the procession committee of the New British and Foreign Temperance Society make *its own choice* of situation, if that course should be preferred by them."

Amongst the societies taking part in this demonstration were the recently organized Roman Catholic Temperance Societies with over 2500 members.

It was reported that this procession was fully three miles in length, and that it took nearly two hours in passing Charing Cross; that the number of members on foot, in carriages, vans, and on horseback, amounted to between ten and twelve thousand. While it was, no doubt, very interesting and imposing, and tended to add to the membership of the societies, it also involved many of the local societies in heavy debt, from which some of them never recovered. This is one of the greatest drawbacks to these public demonstrations.

On the 6th of July, 1840, the New British and Foreign Temperance Society held a meeting in Exeter Hall, London, which was crammed in every part, hundreds being unable to gain admission. Daniel O'Connell, M.P., was the chief attraction, but the meeting was also addressed by a number of gentlemen from the United States, viz. the Rev. Elon Galusha of New York; Rev. C. P. Grosvenor of Massachusetts; William Lloyd Garrison, the great anti-slavery agitator; and Mr. N. Rodgers, supported by Mr. George Thompson, the famous English advocate of freedom; Mr. George Greig of Leeds, Rev. Jabez Burns, Rev. J. F. Witty, and Mr. Thomas Whittaker, the chair being occupied by Mr. R. Walkden.

The annual meeting of the "British and Foreign Society for the Suppression of Intemperance" was held in Exeter Hall, May 5th, 1841, under the presidency of Earl Stanhope, when it was reported that "the number of auxiliaries and of reformed drunkards had been doubled." The balance-sheet, however, showed a deficiency of £346, 3s. 5d. in the income during the year, which is hardly compatible with so great a show of success. Either the auxiliaries had been very small and poor, or the subscription list had been very much diminished. The public meeting was addressed

by the Rev. G. B. M'Donald, Rev. James Sherman, Rev. C. Stovel, Mr. J. S. Buckingham, M.P., and Mr. R. Walkden. It was proposed that efforts be made to effect a union with the New British and Foreign Temperance Society, but the proposal was rejected, the feeling still being very strong against the adoption of the "long pledge."

Renewed efforts were made at a delegate meeting held at Anderton's Hotel, Fleet Street, London, May 17th, 1842, when it was thought that it would be best at once to form a new society, and, after a long discussion, in which the Rev. Charles Stovel, Messrs. Samuel Bowly, Joseph Eaton, Nathaniel Card, Robert Warner, William Richard Baker and others took part, it was moved by Mr. Josiah Hunt of Almondsbury, and seconded by Mr. Joseph Sturge of Birmingham:—"That it is the sense of this meeting that the best mode of putting an end to the discussion that has existed between the New British and Foreign Temperance Society and the British and Foreign Society for the Suppression of Intemperance, is to form a *new* society, to be named THE BRITISH AND FOREIGN UNITED TOTAL ABSTINENCE SOCIETY, the objects of which shall be to support and extend the principle of total abstinence from all intoxicating drinks, without committing itself to any form of pledge, but recognizing all total abstinence societies, whatever form of pledge they may think proper to adopt."

Moved by Mr. Nathaniel Card of Manchester, and seconded by Mr. J. Weblen of Guildford:—"That Messrs. Bowly, Eaton, and Warner (with power to add to their number) be a provisional committee to prepare a prospectus of the society now proposed, and to summon a general meeting of the friends of total abstinence for the purpose of considering the plan, and choosing an executive committee in accordance with the first resolution."

Moved by Mr. Robert Warner of London, and seconded by Mr. A. Wood of Dublin:—"That should the aforesaid executive body be formed, and the two societies, or either of the two societies named in the first resolution, agree to unite with the new society, or dissolve themselves, *in such case* the members now present resolve to exert themselves to discharge the existing debt of either or of both such societies."

From reports presented at the next annual meetings of the two societies, it was evident



1 JOHN KING, Preston, the first pledged Teetotaller (1832).

2 RICHARD MEI, Warrington, Founder of Warrington Total Abstinence Society, 1834.

3 JAMES SHK BUCKINGHAM, M.P., Sheffield, Naval Commander and Traveller, Writer, Lecturer, &c.

4 REV. JOSEPH BARKER, Chester (Methodist New Connexion), Joint Editor of *Star of Temperance*, 1835.

5 REV. FRANCIS BEARDSALL, Baptist Minister, Founder of Oak Street Temperance Society, Manchester, Joint Editor of *Star of Temperance*, 1835.

6 THOMAS SWINDLEHURST, "King of the Reformed Drunkards," Founder and Pioneer of true Temperance Principles in Preston District.

that both were in an unsatisfactory position financially. The balance-sheet of the New British and Foreign Temperance Society showed a debt of £542, 14s. 11d. due to the treasurer (Mr. W. Janson); and the Suppression Society was indebted to its treasurer (Dr. Oxley) in the sum of £527, 11s.

At a meeting held in the Literary Institution, Aldersgate Street, June 22d, 1842, over which Mr. F. Grosgean presided, the first active step was taken in accordance with the aforesaid resolutions in the formation of the METROPOLITAN TOTAL ABSTINENCE ASSOCIATION, which was intended to be an integral part of the proposed united society. Its object was stated to be to "extend the principle of total abstinence from all intoxicating drinks as widely as possible throughout the metropolis and vicinity."

London was to be divided into five districts, each district to be managed by a committee, with one representative to the general committee. It was to consist of persons who signed a pledge of total abstinence, and who contributed one penny per week to the furtherance of the cause in the locality to which they belonged.

The formation of the association was duly recognized at a public meeting held in the Mechanics' Institution buildings, Holborn, on July 11th, 1842, when Mr. J. S. Buckingham occupied the chair. The society prospered, and soon embraced as auxiliaries many of the London societies.

Arrangements having been made for the payment of the debts of the old societies, a meeting of the New British and Foreign Temperance Society was held in the Provident Institution, Moorgate Street, London, November 11th, 1842, and the society was formally dissolved.

On the 23d of the same month a meeting of the British and Foreign Society for the Suppression of Intemperance was held in Aldersgate Street Chapel, and its dissolution completed. THE NATIONAL TEMPERANCE SOCIETY was then immediately formed, the following being the officers and committee:—

Vice-Presidents.

R. D. Alexander.	Joseph Eaton.
Samuel Bowly.	Philip Frith.
Rev. J. Brewster, D.D.	Lawrence Heyworth.
J. S. Buckingham.	G. S. Kenrick.
Thos. Beaumont, M.R.C.S.	W. J. Morgan, A.M., M.D.
Robert Charleton.	

John B. Meredith.	Rev. P. Penson.
Richard Peek.	Rev. Thomas Spencer, M.A.
Rev. W. W. Robinson,	Rev. W. H. Turner.
M.A.	

Executive Committee.

Richard Barrett.	William Janson, junr.
William Cabell.	Rev. James Sherman.
William Cash.	Rev. Charles Stovel.
Isaac Collins.	Robert Warner.
James Day.	Edward Webb.

Financial Secretary—Theodore Compton.

Travelling Secretary—Courtney T. Harry.

The third rule in the constitution declared that "the society shall consist of annual subscribers of one guinea and upwards, and of donors of not less than ten guineas, and who shall have signed a declaration involving the practice of total abstinence from all intoxicating liquors."

The first public meeting of the National Temperance Society was held in Exeter Hall, London, January 23d, 1843, when Mr. Benjamin Rotch presided, and addresses were delivered by Mr. Samuel Bowly, Mr. J. S. Buckingham, Rev. James Sherman, Rev. Charles Stovel, Rev. Thomas Spencer, M.A., Rev. G. B. M'Donald, and others.

"Thus," wrote Mr. Janson, "we succeeded in getting rid of both societies in favour of a new one, by Mr. Samuel Bowly; and though a large sum of money was raised, not enough to pay off Dr. Oxley and myself as treasurers."

Mr. G. W. Alexander became treasurer of this society, continuing in office till 1856, and being himself a liberal contributor to the funds.

In April, 1843, the committee of the National Temperance Society issued an address, in a pamphlet of twenty-four pages, composed by Mr. S. Bowly, which was sold at two-pence, and of which nearly 50,000 copies were sold in three years. They also reprinted the tracts of the New British and Foreign Temperance Society, and circulated about 450,000 copies.

The *Temperance Intelligencer* having become the property of the Metropolitan Temperance Association, the committee issued the *Temperance Recorder for Domestic and Foreign Intelligence* in 1843.

In 1837, through the instrumentality of Mr. John Hockings, a talented medical gentleman named MINGAYE SYDER had signed the total abstinence pledge, and become interested in the movement. In 1838 he commenced the publication of *The London Temperance Advocate*.

cate and Medical Adviser, which ceased with its ninth number. Mr. Syder then commenced lecturing on physiology and chemistry, and held discussions in different parts of the country. In 1841 he began the publication of *The Temperance Lancet*, which continued to appear weekly till August 27th, 1842, and contained some remarkably able articles, &c. It is said that Mr. Syder was "somewhat erratic in his proceedings, and eccentric in his manner," and therefore was not the means of doing that amount of good which otherwise might have been expected from him (*Couling's History of Temperance*, p. 170).

Such was the influence of teetotalism in 1842 that the lords commissioners of the admiralty gave orders that where any soldiers who were temperance men embarked on board of her majesty's ships, or troop-ships, or in any transport or frigate ships, such non-commissioned officers and privates should be allowed double rations of sugar, tea, and cocoa for each ration of spirits stopped (*Bristol Temperance Herald*, January, 1843).

At the close of the Friends' Yearly Meeting, June 2d, 1843, a meeting was held to confer on the subject of temperance, at which GEORGE WILLIAM ALEXANDER stated that "he had been in various countries, from the north of Europe to the extreme south, and in America, and he must say that no country he had visited came near to England in the drunkenness of its people. He felt it his duty to set an example of abstinence from things proved to be productive of so much misery and demoralization, and he hoped that Friends everywhere would endeavour to promote the cause by encouraging meetings, circulating tracts, &c."

Mr. Alexander was a prominent supporter of the Anti-Slavery Society, and took part in the formation of the National Temperance Society in 1843, continuing the office of treasurer until the union of the society with the London Temperance League, June, 1856.

At this time the friends of temperance, who had hitherto held their meetings in the Standard Theatre, removed to a building which had at one time been the police-court, Worship Street, Finsbury, but which had been metamorphosed into a temperance hall, and was opened January 16th, 1843, Messrs. J. W. Green, John Cassell, H. N. Rickman, James M'Currey, and Dr. Oxley being the speakers. Other meet-

ings were held every evening during that week, when forty-three signatures to the pledge were taken.

An aggregate meeting of the Metropolitan Temperance Association was held at the Literary Institution, Aldersgate Street, February 14th, 1843, when Mr. J. W. Green stated that forty societies were in union with the association, and that fifty meetings were held weekly.

On Whit-Monday, 1843, the usual temperance procession was formed, and there was a grand march out to Hampstead and back again. The *Morning Chronicle* stated that "the number of persons who took part in the cavalcade could not have been less than 15,000; and the line extended completely across the heath, a distance of more than a mile and a half."

In March, 1843, the Metropolitan Association united with the National Temperance Society, and in pursuance of their rules the central committee of the Metropolitan Association elected two of their members (Messrs. Michael Hart and J. W. Green) to sit on the committee of the National Society.

Another temperance organization was established in London (March 8th, 1843), called the "True Teetotal Union," which adopted the American pledge, and advocated thorough-going principles. *The Temperance Weekly Journal*, conducted by the Rev. Jabez Burns, was the organ of the Union, and several agents were partially or wholly engaged (*National Temperance Magazine*, 1844, p. 35).

The old Moderation Society was still "dragging its slow length along," but was in a feeble condition, the report for 1843 showing a balance of £212, 8s. 3½d. against the society, whose offices were at Aldine Chambers.

The National Temperance Society held its annual meeting in Exeter Hall, London, May 20th, 1844, when it was computed that 3000 persons were present. Mr. G. W. Alexander, treasurer of the society, presided, and the report presented by the secretary contained much interesting information. Addresses were delivered by the Rev. James Sherman, by Dr. Thomson, who had been out to New Zealand in care of 400 emigrants, and spoke of the movement in that colony; by Professor Wright of Philadelphia, U.S.A., who gave gratifying details of the temperance cause in that country, by Mr. J. S. Buckingham; Mr. Benjamin Rotch, J.P.; Rev. C. Stovel; Mr. S. Bowly of Gloucester; and Mr. J. J. Gurney of Norwich.

At the tenth annual conference of the British Temperance Association, held in Manchester July 10th and 11th, 1844, it was apparent that the same feeling of lifelessness and apathy in temperance work which was experienced in other parts of the world, was also visibly felt in England, and that by some of the most ardent friends of the movement.

Mr. John Andrew, junr., of Leeds, moved the following resolution:—

“That while this conference hails with great pleasure the progress of the temperance cause, it laments that want of cordiality of feeling and co-operation of effort which, on the part of many societies, has been a great impediment to success; that we therefore earnestly recommend to the auxiliaries, as well as to other societies throughout the country, the strict cultivation of friendly sentiments, and a generous, frank surrender of every trifling difference, resting assured that it is only by union and perseverance, that we can create and keep alive an enlightened public opinion in favour of the temperance movement in all its happy results, and subdue the common foe to religion, social order, and domestic peace and comfort.”

One of the most ardent friends of the cause in the midland counties was MR. G. S. KENRICK, of West Bromwich, Staffordshire, through whose exertions the Central Temperance Association was founded in January, 1843. It was established for the purpose of organizing temperance societies, and of supplying those already in existence in the iron districts of Staffordshire and places in its immediate neighbourhood, with efficient lecturers, and to promote, as far as possible, the sobriety and well-being of the people. Those societies that were able to do so were expected to send contributions to the agency fund, while those in their infancy, or whose resources were too limited to pay, were supplied with lecturers chiefly at the expense of the president himself. During the first year of its existence the Central Association met with inconsiderable success, but by the publication of a monthly journal as the organ of the society, entitled *The Temperance Gazette*, the labours of the agents, and the active exertions of the president himself, it eventually produced very favourable results.

The Midland Association (formed in 1837), having its executive at Daventry, and its publication, *The Temperance Messenger*, issued at

Leicester, was at this time in existence, but languishing for want of funds, and in 1845 it ceased to exist. Most of the societies in the Midland districts availed themselves of the advantages of the Central Association and solicited the services of the agents. About the same time the “North Staffordshire” and the “Shropshire” Associations also joined the Central Association, which now extended over the counties of Stafford, Warwick, Worcester, Salop, and parts of Leicester and Derby. One agent at first sufficed, then two, but afterwards three and four were found necessary. The *Gazette* was increased from eight to sixteen royal 8vo pages. A gratuitous monthly circulation was formed, by which from 500 to 1000 copies were sent to magistrates, ministers, and gentlemen of position and influence in the district, the cost being defrayed partly by the proceeds of the paper, but chiefly from the private resources of Mr. Kenrick. These efforts were continued with untiring zeal and energy until the year 1848, when a sudden calamity, which threatened the very existence of the association, occurred in the death of its honoured founder. His munificent support, sound discretion, and benevolence had kept the societies together, supplied gratuitous lectures wherever there was a disposition to use personal effort in the formation of a society, established the *Gazette*, and so efficiently was it conducted that it reached a circulation of 10,000 copies per month. It was in connection with this association that Mr. Richard Horne and other popular lecturers commenced their life-work.

THOMAS ALLEN SMITH was born in April, 1801. He began his connection with the temperance reformation by uniting himself with the British and Foreign Temperance Society and publicly advocating its principles, but, as already stated (chapter xv.), his views were changed in August, 1835.

On the celebration of his seventieth birthday a meeting was held in the hall of the National Temperance League, at which a complimentary address was presented to Mr Smith, in the course of which his self-acquired knowledge of physiology and chemistry, and its employment in temperance advocacy, was highly commended. We well remember that the very apt illustrations of Mr. Smith's interesting and instructive lectures were such as left an impression upon the mind which could not easily be effaced. Mr. Smith was for many

years one of the lecturers of the National Temperance League. He departed this life November 23d, 1874, aged seventy-three years.

EDWARD TACKLEY signed the pledge in 1838, and in the following year he, with five others, founded the St. Pancras Temperance Society, taking upon himself the responsible office of treasurer, which he held to the last. Principally through his exertions the society succeeded in building a neat temperance hall in Weir's Passage, where he was always to be found at his post, and ready for any duty as occasion might require, either as chairman, advocate, or doorkeeper. After a long and painful illness he died September 28th, 1859. "His funeral was attended by about one thousand persons, including the committees and office-bearers of several temperance societies, and a deputation from the National Temperance League."

MR. BENJAMIN ROTCH, J.P., took an active interest in the temperance movement, having been an abstainer from 1812. In 1846 he introduced the temperance agency into the Coldbathfields prison, with the best results. He died at Lowlands, near Harrow-on-the-Hill, October 31st, 1854.

WILLIAM RAINS was one of the best-known and most useful temperance workers in the East of London. As an honorary advocate he was much in request, having a lively, entertaining style, yet sound and solid. He was an active Son of Temperance, a staunch and outspoken supporter of the Alliance, and known far beyond the limits of his own place of business and residence. For a number of years he held the office of inspector of nuisances in the parish of St. George's-in-the-East, and deemed the liquor shops the worst of all nuisances. He died in August, 1887.

In 1833 the REV. W. HORSELL signed the moderation pledge, and two years later was induced to go still farther and abandon the use of all intoxicating liquors. He therefore signed the teetotal pledge, although he did it with reluctance, fearing it would injure his health, which for some time had been very unsatisfactory. He was a laborious worker, preaching eight or ten times a week, sometimes to thousands in the open air, and his nerves had become shattered, his whole physical nature deranged. For some months he had contemplated resigning his ministry, suffering severely from a pain in his left breast, constipation, and headache, especially when

he studied more than usual. He discovered that total abstinence proved conducive to health, and after reading Claridge's work on Hydropathy he resolved to try this principle, along with total abstinence from alcoholic liquors, tea, coffee, &c., the result being his complete restoration to health and strength.

Mr. Horsell became an ardent advocate of the "Water Cure," and published a volume on *The Board of Health and Longevity; or Hydropathy for the People* (248 pp., 18mo).

He also founded and became president of a society entitled the "Nature's Beverage Society, or Independent Order of Horebites," which was established April 13th, 1842, and adopted the following pledge:—

"We, the undersigned (believing that 'Water is best,' and that every attempt to improve it by the admixture of alcoholic, narcotic, or aromatic substances only tends to injure it and those who take it), hereby agree to abstain from all artificial beverages, and in all suitable ways to discountenance their use throughout the community."

In July, 1844, the National Temperance Society commenced a very valuable agency under the title of the Metropolitan Domestic Mission, which included domiciliary visitation by numerous agents specially engaged for this kind of work. In August, 1846, it was reported that during the two years, July, 1844, to July, 1846, inclusive, ten agents had been employed, who had addressed 12,000 groups of persons, visited 40,000 families, and taken 7000 pledges, besides having distributed some thousands of tracts and temperance publications. In 1845 two of these missionaries were employed for thirteen weeks at Rouen, in France, amongst the English navvies and others employed in the construction of the railways, the result being highly satisfactory.

On the 19th of May, 1845, the annual meeting of the National Temperance Society was held in Exeter Hall, when there was a large gathering, including prominent leaders of the movement from all parts of the country, viz.: Joseph Livesey, James Teare, J. Howarth, Dr. Oxley, Lawrence Heyworth, Joseph Eaton, Samuel Bowly, William Janson, Rev. Jabez Burns, Rev. W. M'Kerrow, Henry Vincent, and others. Mr. Joseph John Gurney presided, and addresses were delivered by several of the above-named. The *Morning Advertiser*, the organ of the licensed victuallers, noticed the meeting as follows:—

"NATIONAL TEMPERANCE SOCIETY.—A meeting of this society was held last evening at Exeter Hall, Joseph John Gurney, Esq., in the chair. Although the object of the meeting is stated to be the promotion of temperance, the purpose of everyone who addressed the meeting was to inculcate the principles of teetotalism, which is, of course, pure humbug."

On the suggestion of Mr. John Cassell, the committee of the National Temperance Society commenced, in October, 1845, a scheme of temperance advertising, which was continued till February, 1846. The plan adopted was to engage a page in some widely-circulated public journal—the *Times*, for instance—and insert an article on some phase of the question, which was printed in double columns. Fourteen such advertisements appeared in nine different periodicals at a cost of £39, 2s. These temperance advertisements were seen by persons hitherto strangers to the movement, and resulted in great good. In this same year *The Long Pledge Teetotaller and Evangelical Reformer* appeared.

The fourth annual report of the National Temperance Society for 1846, showed a balance in favour of the society of £300, 14s., after paying the expenses of nine missionaries and a lecturing agent, Mr. William Gawthorp. Mr. Thomas Beggs was now secretary, and the name of the organ was changed to *The National Temperance Chronicle and Temperance Recorder*. It also reported a large amount of mission work, including a mission to France (already named); a thorough canvass of the counties of Surrey and Sussex, and a temperance union formed for these counties—The Surrey and Sussex Temperance Union—in connection with the parent society. The Sunday closing agitation had been aided by the committee, and the *Chronicle* (to which the *Ipswich Recorder* was united at the commencement of the year) had been enlarged to twenty-four pages, and the sale considerably increased. Altogether the report was very encouraging.

In addition to the annual meeting of the National Temperance Society, several other large meetings were held in the metropolis in the early part of 1846. On the 22d of April a meeting was held in Exeter Hall for the purpose of trying to liquidate the debt of the late British and Foreign Society for the Suppression of Intemperance. Daniel O'Connell, M.P., presided, and addresses were delivered

by Dr. Hobson from China; Mr. R. Allen of Dublin; Messrs. Thomas Whittaker, James Teare, and Thomas Allen Smith.

Another meeting of importance was held in the British School-room, Cowper Street, under the auspices of the Metropolitan Association, over which Mr. John Cassell presided; the speakers being the Rev. John Campbell, D.D., of the Moorfields Tabernacle, Mr. Thomas Hudson, Mr. William Gawthorp, and others.

During the year 1846 the *Teetotal Times* was commenced, in which was published a series of temperance essays, which had been sent in for competition for prizes offered by Mr. John Cassell.

The National Temperance Magazine, commenced in 1844, and ably conducted by Mr. Thomas Cook of Leicester, now ceased to exist, to the regret of some of the best friends of the movement. This magazine contained a number of valuable papers from the pens of Dr. R. B. Grindrod, Thomas Beggs, Thomas Irving White, W. A. Pallister, and numerous others. It gave lengthened reports of the lectures of Dr. Grindrod and his discussions.

A pamphlet in opposition to teetotalism was published this year, entitled: "A Medical, Moral, and Christian Dissection of Teetotalism, by Democritus, with illustrations by Phiz," and passed through eleven editions. It was addressed "To the Anti-Christian Sect calling themselves 'Teetotallers,'" and was ably replied to by Dr. F. R. Lees, and others.

The year 1846 was marked by one of the most important events in the history of the temperance movement in this country. A grand gathering of the representatives of various temperance organizations of the United Kingdom and of the United States, met in what was called "A World's Temperance Convention," held in the Literary Institute, Aldersgate Street, London, August 4th, 5th, 6th, and 7th, under the auspices of the National Temperance Society.

The convention was presided over by Mr. Samuel Bowly, of Gloucester, and Mr. William Cash, of London. Delegates were accredited to the convention to the number of 300, the greater portion being from the societies of the United Kingdom, others from the United States, &c. Mr. Thomas Beggs, the able and laborious secretary of the National Temperance Society, read an appropriate introductory address, submitting a valuable statistical statement in relation to the temperance movement.

Papers were read by the Rev. Benjamin Parsons of Ebley, author of *Anti-Bacchus*, &c., on "The Evils of Moderate Drinking;" by Mrs. Clara Lucas Balfour, author of *Morning Dewdrops*, &c. &c., on "The Duty of Mothers;" by Mr. William Logan of Glasgow, on "Intemperance the Cause of Crime;" by Mr. John Fothergill, surgeon, of Darlington, on "The Duty of Nursing Mothers;" by Mr. John Dunlop of Greenock, on "The Artificial and Compulsory Drinking Usages of the British;" and on "Certain Medical Certificates."

Able addresses were delivered by the popular American divines, the Rev. Lyman Beecher, D.D., the Rev. John Marsh, D.D., and the Rev. E. N. Kirk. Also by the Rev. Dr. Patton, Dr. Mussey, Rev. John Campbell, D.D., Ralph Barnes Grindrod, M.D., author of the prize essay, *Bacchus*; Henry Mudge, surgeon, of Bodmin, Cornwall, and several others, in support of the various resolutions. Amongst the resolutions adopted were the following:—"That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, social, and religious interests of men;" "that it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors, as in distilled spirits;" "that it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any climate or employment;" "that total abstinence from its use as a beverage is the only true principle of the temperance reformation, the only hope for the drunkard and security for others;" "that the whole manufacture and sale of intoxicating drink as a beverage, though a source of revenue to government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed any more than other moral evils by human governments;" "that the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of Christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak;" "that a voice comes up from every part of the globe, calling upon kings and all who are in authority, upon reflecting and influential men of all classes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth their hand and stay the plague which is

filling the world with woe, and, unless checked, will continue to sweep down thousands of succeeding generations prematurely and wretchedly to eternity."

The convention adopted and forwarded an address to the president and members of the Wesleyan Conference, then sitting at Bristol, which was read to the conference and ordered to be respectfully acknowledged by the secretary, the Rev. Robert Newton, D.D. In connection with this convention a great public meeting was held in the Covent Garden Theatre, over which Mr. G. W. Alexander presided. The whole of the proceedings were published in a small volume, prefaced by an eloquent essay on the convention from the pen of Elihu Burritt, the learned blacksmith of America, author of *Sparks from the Anvil*, &c. &c. Amongst the prominent public men of our own country who were present at this convention (in addition to those already named) were the Rev. Thomas Spencer, Joseph Sturge, Joseph Eaton, Richard Barrett, Edward Neave, Dr. Thomas Beaumont, G. S. Kenrick, H. F. Cotterill, James Silk Buckingham, M.P., and the far-famed Dicky Turner of Preston, author of the word "teetotal" as applied to the principles of total and entire abstinence from all alcoholic liquors. Mr. Turner undertook a mission to the south of England on his own account, and travelled from place to place advocating teetotalism, calling the people together by springing his rattle—as did Messrs. John Cassell, Thomas Whittaker, Thomas Worsnop, and numerous others in those days. Mr. Turner finally reached London in time for the World's Convention.

Previous to embarking for home, after attending the great convention named, the Rev. Dr. Lyman Beecher of Cincinnati, the Rev. Dr. John Marsh, and other members of the American Temperance Union, attended and addressed a public meeting in the Concert Hall, Lord Nelson Street, Liverpool, which was densely crowded. Mr. Lawrence Heyworth presided, and Mr. E. P. Hood moved a vote of thanks to the deputation, which was carried unanimously.

Reference has often been made to a work entitled the *Totentaller's Companion*, by PETER BURNE. The author of this valuable work was a native of Macclesfield, Cheshire, being born about the year 1820. He was put as a parish apprentice to silk weaving, and got the rudi-

ments of an education in a Sunday-school. When about twenty-four years of age he became interested in the temperance reformation, and also in co-operation. He gave his attention to self-culture, and wrote a pamphlet entitled "The Coming Age," which was published by Burton of Ipswich. He revised "Sir John Barleycorn," and with a troupe of men performed it in several towns of Lancashire and Cheshire.

His greatest literary efforts were the *Tectotaller's Companion* and the *Concordance of Science and Scripture*, both of which were gratuitously revised by Dr. F. R. Lees, and published in 1846-47. He afterwards went to California, and is believed to have died of fever in Texas.

ALDERMAN JOHN HORTON BLADES was born at West Bromwich, Staffordshire, on the 9th of February, 1841, his father, Mr. W. B.

Blades, who was a leading tradesman in the town, was looked up to as the great apostle of temperance in South Staffordshire. John was educated at the academy of the late Mr. J. P. Jones, Oswestry, Salop. Following in the footsteps of his father, he is a life-long abstainer, and for many years has ably advocated the principles of temperance. Like Alderman Norton of Poole, and several others, he suffered the loss of popularity and means through his steadfast adherence to the temperance cause, but he has now attained honour and respect. In 1878 he was elected a member of the board of guardians of the West Bromwich Union, in 1882 a member of the town-council, and in June, 1885, he was elected alderman, having been a town commissioner previous to the incorporation of the borough. He is a Wesleyan Methodist and an ardent Radical reformer.

CHAPTER XXVII.

THE SACRAMENTAL WINE QUESTION.

Progressive Development of Temperance—Inconsistency of Teetotallers in Making Exceptions—Alcoholic Wine at the Lord's Supper—Rev. James Bromley's Argument—The First Ministers to Advocate the Use of Unfermented Wine—Decisive Action—The Bible Christians of Manchester, otherwise known as Cowherdites—J. C. Booth's Long Pledge Association, Bradford—Expulsion of Thomas H. Barker from the Wesleyan Church—Dr. Lees' Prize Essay on Passover Wine—Rev. Dr. Nott's *Ten Lectures*—Dr. Lees' *Illustrated History of Alcohol*—Action of Some of the Churches—Misrepresentation and Persecution of Temperance Reformers—Spurious Port Wine Exposed—Arguments Used by Total Abstainers in Favour of Unfermented Wine—Practice of Ancient Christians—Rev. T. J. Messer's Action—Mr. Jabez Inwards' Views—Rev. Owen Clarke—Rev. Dawson Burns and the *Christian Witness*—Mr. James Millington's Reply to Rev. W. H. Rule—The Dean of Down and the Dean of Carlisle—"Howard," in the *Temperance Spectator*, on the Subject—Mr. Joseph Livesey's Views—A Brindisi Correspondent of the *Methodist Temperance Magazine* on Natural Wine—Testimony of Paxton—Sir John Bowring—How Frank Wright's Unfermented Wine is Made—Rev. J. Thornley's Statement of Churches Using Unfermented Wine—Rev. John Pyper's Work in this direction.

The progress of temperance principles has, since their promulgation, been by gradual stages, according as their nature and objects have become clearly defined and understood. Truth and discretion have necessarily had to be combined to ensure their acceptance. Prejudice, ignorance, and error have had to be combated on every occasion. Appetite and interest strengthening the delusion, it was wise policy on the part of temperance reformers to seize first the outposts of the enemy as a preparation for his final capture. The disuse of intoxicating liquors as a beverage was the first great object of the early temperance advocates; hence exceptions in favour of fermented wine at the sacrament, and of alcoholic liquors as medicines, were made in most cases in the pledge of the temperance societies.

This, it must be admitted, was an act of inconsistency, but in the peculiar circumstances of the case it was imperatively necessary. To have attempted the total abandonment of all intoxicating liquors, and especially of fermented wines, at once would undoubtedly have proved a failure. The necessity of the step, therefore, received justification from the state of public opinion. As one writer justly observes: "The position of the teetotallers was, it is true, inconsistent; but, if the entire government of events was not in their hands, they did their duty by endeavouring, under Divine aid, to accomplish as much as might

lie within the means of human instrumentality. They strove to effect this object; and the candid and reflecting must bear witness to what extent the duty has been performed."

The inconsistency of using intoxicating wine at the sacrament of the Lord's supper, and reprobating its use as an ordinary beverage, has always appeared evident to the thoughtful mind. This inconsistency was seized upon as an argument, for want of a better, against the truth of the principle.

The Rev. James Bromley made much of this argument in his discussion with Dr. F. R. Lees in 1840; but had he known the real nature of the case, the probabilities are that he would have pitied the strength of that prejudice and ignorance which could, in the light of modern discovery on the subject, perpetuate in the celebration of the sacrament the use of the drunkard's wine.

Probably the first Christian ministers in England to raise the banner and hold it firm and high in the church on this subject were the Rev. Francis Beardsall of Manchester, and the Rev. Jabez Burns of London (both Baptists). Mr. Beardsall became deeply interested in this question, and in 1840 published a treatise on the subject. He also prepared and sold an unfermented wine for special use at the sacramental table. Mr. R. Firth, honorary secretary of the Hull Temperance Society, and editor of the *Hull Temperance Pioneer*, wrote and published in that journal a series of

articles upon this question, which by request were republished in pamphlet form in 1841. From 1840 to 1844 the subject received earnest and deep study, and from this period the more advanced friends of temperance began to take decided action upon this point, and showed to the world that they had consciences. They came to the conclusion that the time had arrived when they must settle the question for themselves. The use of intoxicating wine at the sacrament was either right or wrong, and if the latter, then the sooner it was abandoned the better. Each acted according to his own convictions, and while some absented themselves altogether from this ordinance, others partook of the bread, but refused the cup containing intoxicating wine. Eventually some went so far as to include abstinence from wine at the sacrament in their pledge, and others wrote and published their views on the subject.

The Bible Christians of Manchester, otherwise known as the Cowherdites, after the REV. W. COWHERD, their minister, who died in 1816, appear to have been in existence some years before 1815, for it is stated in the *Weekly Journal* of the New British and Foreign Temperance Society (Dec. 24th, 1841) that:—"So far back as the year 1810 the members of this church were pledged to abstain, as is proved by the church register, in which are entered the name, age, and residence of the members, and the time of leaving off intoxicating liquors. Three extracts from this register are before us of the dates respectively of June and July, 1810, and September, 1814, in which the above circumstances are carefully noted. The persons entered at the above dates, and many others, are still living in good health, and have remained faithful to their pledge. Members who broke their pledge were suspended from membership, and not readmitted till they had been tried for three months." Mr. Cowherd "publicly preached against all intoxicating drinks, and considered none as members of his church except they pledged themselves to abstain entirely from them." His successor, Mr. Scholefield, both taught and acted on this principle while he was pastor of Christ Church, Ancoats, Manchester, where these Bible Christians met. In 1809 the conference of this body resolved that non-alcoholic wine alone should be used in the Lord's supper, and at the end of their hymn-book directions were given for observ-

ing the eucharist, in these words:—"At the time of administering the holy supper, the table having a fair white linen cloth upon it, and the bread and wine (*merum* or unintoxicating sweet wine mixed with water) being placed thereon," &c.

The church prepared its own wine from the grapes, the juice of which they thickened by boiling, a simple process that prevents fermentation and enables it to be kept unimpaired for some time. To make this wine fit for drinking all that was necessary was the addition of as much pure water as had evaporated during the process of boiling the juice.

It is just possible that the Rev. Francis Beardsall, of Oak Street, Manchester, had come into contact with some of these Bible Christians or their books, and from them had received the idea which led him to prepare and sell his unfermented sacramental wine.

Many attempts were made to provide a wine suitable for the use of teetotallers and others in the sacrament, and eventually Mr. Frank Wright, of Kensington, London, met the requirements of the case by a real wine which has stood all tests, and proved beyond a possibility of doubt that pure, unfermented wine is readily obtainable.

On the 16th of May, 1843, Mr. John Clegg Booth being the prime mover, a society entitled "The Bradford Long Pledge Association" was formed, the special object of which was to promote the disuse of alcohol in disease, and to substitute grape or unfermented wine for the fermented and brandied port then generally in use at the sacrament of the Lord's supper.

The following was the pledge adopted by the society:—"I do voluntarily promise that I will not use intoxicating liquors as a beverage, nor when intermixed with any kind of food, nor as medicine, nor for sacramental purposes, nor traffic in them, that I will not give nor offer them to others, and that I will discountenance their use throughout the community."

Mr. Booth was the first to sign this pledge, and his name stands first on the roll of the society. Each member was provided with a card of membership, on which was printed the pledge and a certificate signed by the secretary. On the cards issued in March, 1856, there was a view of a modest-looking one-story building with six arched windows and a door in the centre, over which was a tablet bearing

the inscription "Bradford Long Pledge Tee-total Hall," showing that the society had a distinct and separate position and a home of its own.

Mr. Booth felt so strongly on this point that he went on a special mission to various towns and villages in the north of England to promote his views, and though he met with considerable opposition, his mode of advocacy secured him many lifelong friends who loved him with "brotherly affection."

About the year 1843 Mr. Thomas H. Barker, then secretary of the Lincoln Temperance Society, and about twenty-five years of age, refused to partake of "fermented wine" at the sacrament, as administered by the Wesleyans, of which body he was a member. He became the subject of severe church discipline and arrogant rebuke from the ministers of the circuit, whereupon he made an appeal to Dr. F. R. Lees, then editor and conductor of the *British Temperance Advocate*. In the end Mr. Barker was expelled, and he removed from Lincoln to Manchester. These ministers and their supporters little dreamed of the result being what it eventually turned out to be; truly

"God moves in a mysterious way
His wonders to perform,"

and again a stone which the builders rejected became the chief stone of the corner of a structure which is a power in the world—the United Kingdom Alliance for the Suppression of the Liquor Traffic.

A prize essay on *The Passover and Sacramental Wine*, was written and published in 1844 by Dr. F. R. Lees of Leeds, which was so highly commended that the doctor was engaged to write a series of articles on the wine question for *Kitto's Cyclopaedia of Biblical Literature*, published in 1845-46. These articles and the essay aroused the attention of the literary world, and did much to spread a knowledge of the subject. Other writers took up the question, and essays were written and published by the Rev. William Caine, M.A., Rev. T. Horsfield, Mr. Jabez Inwards, and others; and numerous articles *pro* and *con* appeared in the British and American temperance journals, the reviews, magazines, &c., of the period.

In August, 1846, Mr. Edward C. Delavan of Albany, New York, U.S., gave an impetus to the movement by the publication of a series of *Ten Lectures on Bible Temperance* from the

pen of the Rev. Eliphalet Nott, D.D., president of Union College, Schenectady, New York, which dealt with the subject in a learned and exhaustive manner. This work, edited by Dr. F. R. Lees, and illustrated with coloured plates, was afterwards (1863) published in England, and went through several editions. Further light was thrown upon the subject by the publication, in 1846, of Dr. Lees' *Illustrated History of Alcohol*, which went to the root of the matter, and showed "The Chemical History of Alcohol," the "Physiological History of Alcohol," and "The Accordance of Teetotalism with Organic Chemistry." In a masterly manner the author exhibited the complete contrast there is between the "fruit of the vine" and the various products of its fermentative or putrefactive destruction (pp. 28-34 *Illustrated Alcohol*).

The action of some of the churches in Great Britain was antagonistic to the views of the advanced temperance reformers, and some of them prohibited the use of unfermented wine in the administration of the sacrament. On the other hand the Conference of the Primitive Methodist Society, in 1841, used the unfermented wine and unleavened bread at this ordinance, and gave instructions that the same might be used throughout all their denomination.

In some churches the discussion of this question led to serious consequences, some of the "wine-bibbing" opponents of teetotalism being very bitter and vindictive. Some ministers went so far as to say, that "he who did not partake of the fermented wine at the sacrament lost the blessing of the ordinance." Only recently this view was expressed by an eminent and truly godly, but, on this point, mistaken dignitary of the Church of England, as well as by prominent Nonconformist ministers.

The characters of some of the noblest and best of the teetotallers were maligned, and they were denounced from the pulpit as "disturbers of the harmony of the church," men who "went about fomenting divisions and creating disorder," simply because they conscientiously believed that the use of intoxicating wine at the Lord's supper was to them a sin and an offence.

Compromise, in the shape of *both wines*, the opponents of teetotalism would not listen to, but insisted upon placing before the reformed drunkard that which had been his ruin, and might, as, alas! in some cases it did, prove a

snare, by rousing the appetite, and leading to a relapse into the old habits, &c. The writer can give dates and the names of men who have been publicly censured, in his hearing, for passing the cup at the ordinance because it contained alcoholic liquor. They said nothing, but simply passed on the cup untasted by them as their protest against the usage of an article which was not "the fruit of the vine."

During this controversy the advocates for the use of *unfermented* or non-alcoholic wines gave facts and figures to prove that the so-called wine in common use was altogether different to that used in the Jewish Passover or at the time of Christ. Mr. E. C. Delavan proved to a demonstration that the wine called "port" was a decoction, that thousands of gallons of it never was in Oporto, and that it was manufactured *without a single drop of the juice of the grape*. He also proved undeniably that every sample of wine tested by Dr. Lewis Beck during a period of three months' constant experiment was fabricated.

One fact given by Morewood in his *History of Inebriating Liquors* has never been successfully refuted, viz.: "That, from the year 1829 to 1833, there were exported from the Channel Islands 1605 pipes of port wine to London, but not one drop from Oporto to the Channel Islands! It is estimated that one-half of the port, and five-sixths of the white wines consumed in London are the product of the home press." *The Mechanics Magazine* gave the following as the chemical analysis of a bottle of cheap port wine: "Spirits of wine 3 ounces, cider 14 ounces, sugar 1½ ounces, alum 2 scruples, tartaric acid 1 scruple, strong decoction of logwood 4 ounces."

The arguments used by the advocates of unfermented wine are briefly stated as follows:—

1st. The element used ought to be "the fruit of the vine," and that in as pure a state as possible.

2d. The ordinary wine of commerce should not be used, as it cannot with any certainty be obtained without the admixture of alcoholic poison, and is not, in many cases, entitled to the name of wine, being nothing more than a vile compound.

3d. In order that the sacramental table may be free from impure associations, and may not minister to the revival of the drink appetite, the unalcoholic fruit of the vine should be used.

4th. The church should use unfermented

wine in the sacrament, that it may discontinue the traffic in all intoxicating beverages.

5th. By using unfermented wine we shall certainly have that which filled the Saviour's cup when he said, "Do this in remembrance of me;" and three of the four Gospels distinctly say that it was "the fruit of the vine;" and further, Christ's words were very expressive and forcible on this point, "But I say unto you, I will not henceforth drink of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." "Drink it NEW"—*kainon*, newly made—a term suggested both by the law of the feast and the contents of the cup before Him.

6th. The history of the oriental Christians proves that unintoxicating wine is the proper element to be used. The Nestorians in Syria, the disciples of the apostle Thomas in India and Malabar, and the Christians of St. John, as they call themselves, along the Jordan valley, are all found to have used, through past ages, a boiled or raisin wine at the sacrament, which points us back unmistakably to the practice of the early churches, as founded by the apostles. The logical and legitimate conclusion is, that the contents of the cup in the hand of the Saviour at the last supper was the unfermented product of the vine, either as pressed from the cluster for the occasion, or as preserved, by some of the processes well known at that day, free from vinous adulteration.

"By supplying the Lord's table, therefore, with the unalcoholic fruit of the vine, in whatever manner it may be prepared, we are brought to the perfection of the ordinance, as celebrated for the first time in the upper chamber with the benediction of Him whose blood is symbolized by the cup" (Rev. A. B. Rich, D.D., *American Centennial Volume*, p. 293).

As a question of principle, some of the best men in the ranks of the temperance reformers have felt it their duty to renounce the use of alcoholic liquors at the table of the Lord, believing in their hearts that it was a solemn mockery to offer these vile compounds on God's altar. His own command to the people of Israel, through Moses, was to offer the very best, "without blemish;" and no man dare affirm that brandied wines are "without blemish."

Immediately after becoming a total abstainer, in 1839, the Rev. T. J. Messer of Hull

was led to study closely the question as to the propriety of using alcoholic wine in the sacrament, and he came to the conclusion that it was not a true symbol of the blood of the Redeemer, and therefore resolved never again to place in the hands of God's people a cup containing that deleterious mixture. This resolution, which he faithfully kept, subjected him to much persecution and pecuniary loss; but his was not a spirit to be broken by persecution for righteousness' sake.

Amongst the advocates for the substitution of unfermented wine for the alcoholic compounds so freely used in the celebration of the Lord's supper, few men were more persistent and earnest than was the late Mr. Jabez Inwards. In reply to the charge that teetotallers would invade every home—nay, even the sanctity of religion—made by *Blackwood's Magazine*, Mr. Inwards said: "All the change we require is to do away with the intoxicating cup, and live up to our New Testament privileges by putting on the sacramental table the blood of the grape, which alone is 'the fruit of the vine'" (*Reminiscences*, p. 99). In a letter to the *Temperance Weekly Journal*, Mr. Inwards says further: "All the teetotallers ask for is the FRUIT OF THE VINE; but instead of that, a drugged, alcoholic, poisonous compound is palmed upon them; and because they will not murder their own consciences, and insult their Lord and Master, by taking such brain-maddening and body-diseasing drink, they are ranked amongst those who impede the progress of the temperance cause."

In the July number of the *Christian Witness* (1845), the Rev. Owen Clarke, of the British and Foreign Temperance (moderation) Society, took the side of the advocates for the use of alcoholic wines at the sacrament. The Rev. Dawson Burns of London sent a reply, which the editor of the *Christian Witness* refused to insert; it therefore appeared in the August number of the *National Temperance Magazine*. In the early part of this letter Mr. Burns asked the following pertinent question, and then proceeds to discuss the subject. He says:—

"I would ask the question on a solution of which the controversy hinges—*Do the Jews in using fermented wine act in accordance with the Mosaic injunction 'to put away ALL leaven from their houses?'* The command of God given through Moses is precise and explicit. 'Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen

with thec; neither shall there be leaven seen with thec in all thy quarters' (Exodus xiii. 7). Mark the repetition, 'unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thec;' and then, as if to avoid equivocation, a more emphatic and comprehensive word is employed, 'neither shall there be LEAVEN (*seor*) seen with thee in all thy quarters.' There is a manifest distinction here made between 'leavened bread' and 'leaven;' for, if the latter were included in the former, there was no need to mention it at all, and thus disfigure the verse by needless tautology.

"Mr. Lindenthal stated that, 'Whilst *seor* means the leaven itself, *homitz* conveys all and anything with which *seor* has been mixed; thus, yeast is a species of *seor*, and bread of *homitz*'

"Again, '*Seor*, less limited in signification than *homitz*, prohibits the use of all and everything which would tend to leaven.' We gather, then, from this definition that the Jews are prohibited from using *seor*, a species of which is yeast; yea, that they are interdicted the use of all and everything which would 'tend to leaven.'

"I would now, therefore, sir, direct your special attention to the following extracts from a work by Liebig, entitled *Chemistry in its Application to Agriculture*:—'Several bodies appear to enter spontaneously into the states of fermentation and putrefaction, particularly such as contain nitrogen. Now it is very remarkable that very small quantities of these substances, in a state of fermentation and putrefaction, possess the power of causing unlimited quantities of similar matters to pass into the same state. Thus, a small quantity of the juice of the grape in the act of fermentation, added to a large quantity of the same fluid which is not fermenting, induces the state of fermentation in the whole mass' (p. 270). Now, here be pleased to remember that Mr. Lindenthal has declared that *seor* includes 'all and everything which would tend to leaven.' Again, in drawing a contrast between the fermentation of pure sugar in contact with yeast, and the fermentation of wort and must (*i.e.* the unfermented juice of the grape), Liebig says: 'In the former case the yeast disappears during the decomposition of sugar; but in the latter a transformation of gluten is effected at the same time, by which FERMENT IS GENERATED. The yeast is destroyed in the

one case, but it is formed in the other'—*i.e.* that YEAST IS CREATED in the fermentation of the juice of the grape; and remember that Mr. Lindenthal asserts that 'yeast' is a species of *seor*, and is positively prohibited.

"Is not the inference, then, irresistible, that if the Jews do use fermented wine at the Passover, they do so in direct opposition to the command of their Great Lawgiver, to 'put away all leaven (*seor*) from their houses?' And, after all, the question is not so much, How do the Jews now act? as, What saith Moses? And if their practice is found to be contrary to his authority, his authority must be regarded and their practice condemned.

"But some may inquire, 'If fermented wine is now used, is it not probable that it has always been used? Why did not Moses prohibit its use by name? And may not his silence be considered a circumstance in its favour?' Previous to these quibbles possessing any weight two things must be proved: first, that wine has *always* been used at the paschal feast; and, secondly, that such wine has *always* been fermented. Now, the fact is that wine did not form any part of the Passover service for hundreds of years after the time of Moses. It is nowhere mentioned in the Pentateuch as constituting a portion of the ceremonies attendant on that service, and Mr. Lindenthal has candidly declared that its introduction on that occasion 'dates probably from or about the period of the destruction of the second temple, and was an institution of the Rabbins.'

"We are now, then, prepared for considering the kind of wine used by our blessed Saviour when he instituted the eucharist, or, as it is commonly designated, the ordinance of the Lord's supper. The following is the account given by St. Matthew:—'And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.'

"The original Greek for 'the fruit of the vine' is *gennēmatois iēs ampelou*, which is rendered by the Latin Vulgate, *fructu vitis*.

"What, then, was this fruit of the vine? Let Professor Hitchcock reply (who was partially quoted in the *Christian Witness* for May):—'Whether this inspissated juice of the

grape be called wine or not, it is certainly the fruit of the vine, and, therefore, a far more appropriate substance to be employed in the eucharist than alcoholic wine. Every chemist knows that this inspissated wine is literally and exactly the fruit of the vine, with nothing lost by evaporation except water; whereas, before it can become alcoholic wine it must undergo an extensive decomposition, and a new, powerful, and *poisonous* substance be formed in it out of the elements of the sugar.'

"What is the fruit of the vine?

"Let Dr. Adam Clarke, who occupies a distinguished rank as an oriental scholar and a biblical critic, reply:—'Though this was the true and proper wine, yet it was widely different from that medicated and sophisticated beverage which now goes under that name; the *yayin* of the Hebrews, the *oinos* of the Greeks, and the *vinum* of the Romans, meant simply the expressed juice of the grape, sometimes drunk just after it was expressed, while its natural sweetness remained, and then termed *mustum*, at other times after fermentation, which process rendered it fit for keeping without getting acid or unhealthy; then *oinos* and *vinum*. By the ancient Hebrews, I believe it was chiefly drunk in its *first* or *simple state*; hence it was termed among them *perei haggephen*, 'the fruit of the vine;' and by our Lord in the Syriac, his vernacular language, 'the young, or, son of the vine,' very properly translated by the evangelist *gennēma tēs ampelou*, 'the offspring, or, produce of the vine.'

"It may be well observed here, that the Christians of St. Thomas in India use at the sacrament a wine prepared from raisins, and which is unfermented (See Nelson's *Festivals*, &c.).

"This subject has occupied the earnest attention of the most learned American scholars, including Professors Bush, Stuart, and others. Mr. Delavan has spared no pains to give the question a thorough examination. He says: 'One of the strongest arguments brought against us was that, even in wine countries, the communion could only be celebrated in unfermented wine during the vintage. My examinations have entirely convinced me of the unsoundness of this position.'

"One strong and hitherto unanswered argument against the use of alcoholic wine at the eucharist is the fact that *such liquor is not a true and proper emblem of the precious Redeemer's blood*. To adopt the language of the

Rev. Dr. Calvin Chapin of New York: ‘Between the blood of Christ in its qualities, design, and application, and a liquor so vile in its construction, and so defiling in its effects, can there be so much as a shade of resemblance? Ought a liquid so corrupting to be religiously employed? Allow that it has been sealed and treated as sacred by the traditional customs of eighteen centuries, can any person rationally believe that even a tradition so inveterate has power to make the poisonous fluid an appropriate symbol of cleansing from sin? Is alcoholic drink a cleanser? Who now but the fatuous can be found to take such liquor and apply it for the removal of impurities? How, then, can it be an appropriate symbol of the blood divine, infinitely pure and precious, and which cleanses from moral pollution?’

“This is reasoning which cannot be swept away by a jest or a sneer. These words are full of deep and solemn import, and deserve to command the serious attention of every professing Christian.

“Let it be remembered, too, that we are granting a latitude to our opponents which they cannot justly claim; we are supposing that they do use the *pure unadulterated* juice of the grape fermented; and this supposition, sir, I need not say, is well known to be utterly erroneous. The time would fail to mention even the names of the various adulterating admixtures which are introduced into the composition of what is absurdly denominated ‘sacramental wine.’

“In thousands of instances the wine thus used in commemoration of Christ’s death does not contain a particle of the juice of the grape; nay, it is almost impossible to obtain really pure (fermented) wine; and yet an outcry is raised from Dan to Beersheba at the mere attempt to introduce, at the table of the Lord, *unadulterated, unfermented* wine, which at least more resembles ‘the fruit of the vine’ than the fermented juice of currants and gooseberries!” (*National Temperance Magazine*, 1845, pp. 374-377).

In the same year (1845) Mr. James Millington published *The Fruit of the Vine, not Alcoholic Wine, the Proper Article for the Eucharist*, being a reply to the Rev. W. H. Rule’s *Brief Inquiry respecting Wine and its Use in that Ordinance*.

In this pamphlet Mr. Millington says: “We believe that this part of the question, like the

great principle of total abstinence, is simple in its character, and easy to be understood. We do not intend to join issue with him upon the question, whether the juice of the grape when just expressed, or when preserved in the character of *must*, was called wine or not; for, as far as the argument is concerned on this part of the question, that is a matter of no importance. He has laboured to prove that nothing is called wine but that which is fermented, and consequently intoxicating, and we have no objection, in order to bring the subject into as small a compass as possible, to grant him his position, viz., the inspissated juice of the grape is not wine; but we would ask him, Is it the fruit of the vine? Surely he will admit that it is. What, then, was the article used when that ordinance was established? Was it *wine*, or the fruit of the vine? ‘To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.’ The three evangelists, then, who name the ordinance, do not use the term *vinos*, which is the general Greek term for wine, but *gennēma tēs ampelou*, and our translators have given us the ‘fruit of the vine.’ So far as the testimony of the apostle goes, it affords no proof that the article used was wine. There being, then, no other passage in connection with this ordinance throughout the New Testament which speaks of the article which was used, we ask for proof that it was wine.”

This was precisely the view held by Dr. F. R. Lees, at an earlier stage in the discussion, and given in his paper on “The Wine Question,” published in the March number of the *National Temperance Magazine*, 1844, p. 92-96, in which, speaking of the Scripture canon, he remarks: “So far from there being many references or remarks associating its own infallible authority with the approbation of the current age upon *intoxicating* wine, the writer confidently maintains that there is not within its entire compass, and amongst all its varied contents, abounding as they do in praises of the ‘fruit of the vine,’ and other providential blessings, and even in assumptions of the excellence of pure *wine*, even ONE solitary text which connects the sanction of God with the use of drunkard’s drink. If we are wrong, we respectfully challenge the most learned of our countrymen—the most attentive and critical readers of the Hebrew and Greek Scriptures—to produce that passage; we do not

believe in its existence. On the contrary, while *unintoxicating wine* and the ‘fruit of the vine’ are frequently associated with divine sanction in the Bible, *intoxicating drink* is clearly warned against as ‘a mocker,’ ‘wherein is excess,’ and in that character selected as an emblem of *evil*, and both reprobated and prohibited, either in express terms or by necessary implication. Here, then, as to its inspired teachings, we have a volume *sui generis*—a book which exhibits *a most singular exemption from the errors to which its instrumental authors were naturally liable*, and into which they must have naturally fallen—*an exemption from the common errors* of the times in which they lived. The fact is unaccountable save upon the supposition of *divine superintendence* in the composition of the sacred writer with complete *knowledge* upon the subject, but preserving the form and phraseology of his record of divine truth from all positive and prevalent error, and to a certain extent moulding the language to a conformity with principles not then fully understood—a superintendence which, in relation to the pernicious character of alcoholic drinks, does most conspicuously ‘imply a knowledge only afterwards to become intelligible,’ for the purpose of supplying to the real inquirers a *growing proof of their origin*. Thus does our science lay its contribution on the altar of revealed truth, and thus do sound philosophy, true temperance, and the original Scriptures mutually support each other.”

In 1859, or early in 1860, Dr. Woodward, dean of Down, Ireland, issued a pamphlet in answer to the question, “Is Total Abstinence inculcated by Christ’s example?” in the course of which he attempted to show that Christ’s teaching and example were *not* in favour of teetotalism, but on the contrary were in favour of the moderate use of wine, &c. The REV. DR. F. CLOSE, Dean of Carlisle, very ably replied to the dean in a letter published in the *Temperance Spectator* (April, 1860, pp. 55, 56), from which we cull the following extract on the sacramental wine question. Dean Close says: “The argument founded upon the sacramental cup partakes of the same fallacy as the preceding. From ‘the fruit of the vine’ teetotallers do not abstain, and that is the *sole description* of the element contained in the cup which the evangelist has given. It is both nutritious and refreshing, but it is not *aleoholie*.

“Alcoholic wine is the result of the fer-

mentationative destruction of ‘the fruit of the vine,’ and is no more *truly* so called than is *ether* or *vinegar*. To retort your question, ‘If the Holy Spirit desired men to use intoxicating wine or strong drink, as an emblem of Christ’s life-giving power and purity, would it not have been *easy* to have used a *specific* word for alcoholic wine (such as *akraton*), or associated some adjective with it, instead of using a specific phrase, which does not apply most truly, and only with literal truth to the natural, teetotal wine?’”

Another aspect of this question is very calmly and earnestly presented in the following letter to the *Temperance Spectator* (December, 1860, pp. 180, 181), which we give in its entirety.

“THE SACRAMENTAL WINE QUESTION.

“A question naturally arises out of the sacramental wine controversy which is every day growing in importance. The position of an earnest teetotaller in the church is a delicate one, yet one which should spur him on to greater exertion for the good cause; but the position of an earnest teetotaller outside the church, and desiring to enter it, is not only delicate but painful. It may appear startling to some who do not know the progress that true temperance principles are making among young Christians; but yet it is a fact, that numbers are excluded from the church because they cannot conscientiously participate in *one* of its ordinances. They are reluctant to imbibe intoxicating drink even as a religious rite. A man may be faithful to his pledge, and yet drink of the cup, and therefore the question does not at first sight vitally affect our cause. But the church has to do, not with a pledge, but with human minds and consciences; and it is her ministers’ duty not to denounce all thorough-going abstainers as schismatics or licentious thinkers, but to reconcile the practice of the church with their consciences. The apostle Paul, in his epistles, treats conscientious scruples with the highest respect—the modern Christian teacher ought not to do less. And this, indeed, is a serious matter both for the cause of Christ and for the cause of temperance. Nothing but the sternest necessity should place teetotalism in a seemingly hostile position to Christianity; nothing but the highest principles should cause the church to exclude believers from her communion.

“Let us, then, endeavour calmly to place before our readers both sides of this important question. A young Christian who is considering this subject, scarcely knowing how to act, may be considered to have settled the Bible wine question

in his own mind. He believes that the passover wine used by our Saviour at the last supper was non-intoxicating; but he knows that if he joins a Christian church he must partake of intoxicating wine. If he drinks the latter at the sacrament he does not violate his pledge, but he fears he will do violence to his own conscience. He reasons thus:—
 1st. The Bible sternly, emphatically denounces intoxicating drink; it abounds in such passages, whose meaning cannot be mistaken. As a teetotaller he obeys the Bible precept; how dare he as a church member break it? He has not the example of Christ to sanction such a course, and naturally he says, I cannot violate my conscience by so doing.

“2d. He knows that the appetite for drink is so strong in confirmed drunkards, even after they have become abstainers, that the taste of strong drink places them in imminent danger of falling away once more. He has even heard of cases mentioned on the temperance platform where the imbibing of alcoholic drinks at the Lord’s table has been the means whereby reformed drunkards have been ruined. Now, amongst the motives that prompted him to become an abstainer, not the least was his love for others, his wish to set them a good example. How can he, then, set them an example which is fraught with danger and ruin to many?

“3d. He hates alcohol as the destroyer of his fellow-men. To him it is a hateful, abominable thing. Not more repugnant to the feelings of a Brahmin would be a mangy dog offered in sacrifice, than to his feelings the drunkard’s drink used in a Christian rite. Not even the solemnities of Christian worship could dissociate his mind from the disgusting and loathsome associations which it suggests. Nay more, he cannot conceive that the loving Saviour would look down with complacency upon a ritual which appears almost a profanation. He believes alcohol is God’s enemy, because it is man’s enemy, and, therefore, he naturally hesitates to take it in any shape or for any purpose.

“The arguments on the other side are also powerful.

“1st. The church is a divine, not a human constitution. It was founded by Jesus Christ himself, and, as a follower of Jesus, he has no choice but to obey the divine command. The Master ought to be obeyed, for his commands are alike for his people’s good and his own honour.

“2d. The church offers security and strength. A professed Christian has immense advantages over a non-professed one. In the world he is more powerful for good; in temptation he is more likely to resist evil. The solid phalanx is far more powerful than the most numerous army of undisciplined warriors who have no common plan

of action. The young Christian especially needs the church’s protection—to decline it is almost suicidal.

“3d. The leaven of truth, once introduced, must sooner or later leaven the whole lump. If the Christian teetotaller enters the church, he may expect to influence it for good, and by combined action with others, at length to banish from the Lord’s table that which he holds to be a disgrace to it. If the churches have no teetotal element in them the reformation must be long delayed; if they possess that element the reformation will be speedy.

“These are a few of the arguments that present themselves to thoughtful and inquiring minds. In some of the larger towns separate churches might perhaps be formed; but the effect would be disastrous in isolating teetotal Christians from the general community. In many places the difficulty may be surmounted by communion with churches that use non-intoxicating wine only. But what shall those do who are not residents near such churches, and yet possess conscientious scruples on the matter? We doubt not that when the churches find large numbers restrained from their communion by this means that they must give way; but in the meantime what are the outsiders to do? It may be said, ‘If such are your objections, pass the cup without partaking of it;’ but then the divine command will be disobeyed, ‘This do in remembrance of me.’ The question is surely deserving of the thoughtful consideration of all Christians, abstaining or non-abstaining, and demands a speedy and practical solution.

“HOWARD.”

The late Mr. Joseph Livesey of Preston contributed an admirable and forcible paper on this question, which is so much to the point that we give it in full also:—

“This subject requires to be calmly discussed, and every possible forbearance should be exercised by those whose views differ upon the subject. When I saw in the papers that the question, whether it was legal to mix water with the wine, was referred by the anti-ritualists to judicial decision, I thought it would have been quite as appropriate to have inquired whether it was right to mix brandy with it. Port wine, especially that which is denominated the ‘best,’ is brandied at Oporto before it is shipped, to prevent its going into the acetous fermentation, and again, after it arrives, to suit the British taste for a pungent liquor. Now I think nobody will maintain that brandy is the article to be introduced to the Lord’s table, whether it be neat or diluted; and it is difficult to get over

the logic that ‘what is good on the Lord’s table cannot be bad on a man’s own table.’

“The reasons in favour of the change (and many churches have already adopted the unfermented wine) may be stated as threefold. First, the use of branded wine imposes a difficulty in the way of young teetotallers, and a dangerous test for reformed drunkards, whose nerves are like dry tinder, the moment the smallest spark touches it takes fire. The late Rev. B. Parsons, in his *Anti-Bacchus*, said: ‘We ought to substitute an innocent beverage for the poison which is now so generally used at the Lord’s table. Not long ago a reformed drunkard, and apparently a converted man, approached the Lord’s table. He ate the bread, and drank the wine; but mark the result. The wine tasted at the sacred communion revived the old passion; the man went home, got drunk, and died a drunkard!’

“And Dr. Carpenter, in his able lecture on *The Use of Intoxicating Wine at the Lord’s Supper*, says: ‘One of my friends has assured me that no fewer than twelve similar cases had come to his own knowledge;’ and he adds, ‘There are now growing up many pure-minded youths who have not even tasted the intoxicating cup. Gladly would you keep them from the very knowledge of that which has wrought such intense evil to mankind. But when they seek admittance to the table of the Lord, shall we make their first communion their first taste of the drunkard’s drink?’

“The next reason is its dangerous effect upon ministers themselves. The gentleman who writes to me laments deeply what he calls ‘the retrogradation of our societies,’ and says, ‘That retrogradation, I believe, has originated mainly in the Christian ministry and the Christian church. Many years ago I recollect our late friend, R. D. Alexander of Ipswich, making a remark, which I felt to be as true as it was humbling, that there were more apostates from the cause among Christian ministers than among any other class in the community! Their example is, of course, most infectious. As one of them, at the risk of being branded as an ‘accuser of the brethren,’ I will tell you what I think is *one* cause. The minister, after having signed the pledge, had to handle the intoxicating cup at the Lord’s supper, to inhale its fume, to pronounce holy words over it, to apply it to his lips, and to pass it on, with a benediction to others! All

this was very enervating to temperance principles. But this was not all—some of the fiery liquid would be left; the minister would be greatly exhausted with his labour; a kind churchwarden, elder, or deacon would urge him in the vestry to take a little of it. ‘Well, he *was* exhausted; he had only touched it at the communion, and would yield to his friend’s entreaty, and under the peculiar circumstances take a little.’ ‘You can easily imagine the rest. That small beginning is ‘as the letting in of water,’ or rather of ‘wine.’ This is one great cause of ministerial apostasy. I testify to that which I have seen and *resisted*.”

“In the third place, besides its effects upon teetotallers and the ministers, the practice of using anything that could possibly intoxicate on so sacred an occasion must have a general opposing influence to the temperance cause. Those who see the alcoholic wine bottle introduced on these occasions can scarcely be expected to expel it from their own tables; and I feel inclined to think that, next to the clause in many of our pledges allowing it for ‘medicine,’ we shall have to expel the other, which makes an exception in favour of ‘a religious ordinance.’

“I hope those who have hitherto been conservative on this topic will not be alarmed. There is no wish to withdraw wine from this ordinance: it is desired only to have it pure, the real ‘fruit of the vine.’ Those who have read Dr. Lees’ works will have no difficulty in settling their minds upon this subject. This kind was common enough in Judea, and little more need be written to demonstrate that both the bread and the wine were free from ‘leaven.’

“It is fortunate, too, that our friends have made ample preparation for the change. For upwards of ten years MR. F. WRIGHT has been supplying an ‘unfermented wine’ for the Lord’s supper, and it is said that during the last few years the sale has been doubled each year. It is recommended not only for this purpose, but as an innocent and pleasing beverage for home parties. Of this the Rev. Jabez Burns, D.D., says: ‘I am delighted with the wine; it is most beautiful in colour and clearness; I think perfect success has now been attained;’ and the Rev. Isaac Doxey adds, ‘Its introduction cannot fail to be a boon to the churches.’ Youhannah El Karey, Regent’s Park College, says: ‘As a native of Palestine, and having considerable knowledge

of the wines of my country, I can strongly recommend unfermented wine as, in my judgment, exceedingly appropriate for the Lord's supper.'

"I have only to repeat that in this as in many other conflicts, where modern truth and antiquated errors have to come in collision, my wish is, that all parties should remember that the truth should be spoken in love, that it is not our province to condemn one another, but to allow full liberty of choice, knowing that every one to his own master standeth or falleth" (*The Teetotaller*, 1872, pp. 186, 187).

The *Methodist Temperance Magazine* for 1873 (p. 46) contains a letter from a Brindisi correspondent, bearing date November 24th, 1872, which bears important testimony in favour of natural wine, or "the fruit of the vine." He says: "I have often heard cultured men, with some pretensions to philology and criticism, urge against the extreme teetotallers who affirm that there is no divine sanction in the Bible of alcoholic or drugged wine this argument, 'Wine is the fermented juice of the grape, which juice is only *mustum*, and not wine till fermentation has occurred.' Here in Italy, which is emphatically a wine country, this objection falls to the ground as both a falsehood and paralogism. It is in fact a mere trick of words, founded upon ignorance of the actual usage of the people. If you go into a respectable farmer's or peasant's house, as far north as Turin, you may observe him at a meal of maize porridge. Observe in the centre of it a treacly-looking syrup, which he appears to relish vastly, and ask him the name. The ready answer will be *veeno cotto* (*vino cotto*). *It is, in fact, boiled natural wine.* You can go into a confectioner's or grocer's shop and ask for '*vino cotto*', and they will weigh it out to you as a costly delicacy at from four to five francs per Italian pound of twelve ounces; but its alimentary value is well understood. It is the solid essence of the fruit of the vine. Another preparation of the same sort, but thinner, is used by wine-makers when they wish to refret bad or improve inferior wine. Down here, in Calabria, *vino cotto* is equally well known and even more extensively used as a domestic luxury, because it is home-made, as in the days of Virgil."

Other persons who have lived in wine-growing countries bear the same testimony, and declare that boiled natural wine is very commonly used, and is home-made.

Paxton, who had an opportunity of witnessing the vintage in Lebanon, describes it, and observes: "The juice that was extracted when I visited the press was not made into wine, but into what is called *dibs*. It resembles molasses. They take the juice from the troughs, put it into large boilers, reduce it to one-half, possibly one-third, of the original quantity. It is then removed to large earthen jars, and subjected to a process not unlike churning, which is repeated for a few days until it thickens. When properly churned or beaten but little separation of the particles takes place. It forms a pleasant article for table use, and is decidedly preferable to molasses."

Sir John Bowring, reporting respecting the wines of Syria, says: "Wine might become an important article both for consumption and export in Syria (as it anciently was). Some of the convents in Mount Lebanon produce it of excellent quality, known by the name of '*vino d'oro*' It is both white and red, and when properly attended to is very superior. *But the habit of boiling wine is almost universal*, and destroys its character. The use of skins, as in ancient times, is very unfriendly to the preservation of the finer characteristics."

One writer justly observes that the wealthy Jews probably had their preferences amongst both grapes and wines, but as a nation "they did not use them as a luxury or special enjoyment as we, from their rarity, are apt to imagine, but as ordinary food and drink; their most ordinary food being bread, their most ordinary drink water. In this particular, also, they might considerably differ from us northern nations, whose diet, consisting of dry things, requires to be accompanied with drink; whereas ripe grapes, at any season of the year, in so perfect a state as in Judea, while at the same time they formed a most agreeable substitute for bread, would also serve to allay any feeling of thirst" (*Methodist Magazine*, 1873, pp. 143, 144).

The following description of "How Unfermented Wine is Made," is from the pen of Mr. John Kempster, and appeared in the *National Temperance Year Book* for 1881:—

"In view of the public attention that has been given, in temperance and religious circles, to the question as to the real properties of the wines of Scripture, we have thought it expedient to endeavour to obtain for ourselves

and for our readers an answer to the question—"Is there such an article obtainable as real unfermented grape juice or wine?" To satisfy ourselves on this matter we have visited Mr. Frank Wright's wine factory at Kensington, and from actual observation we are thoroughly satisfied that here, during the grape season, about thirty tons of grapes are converted (for it can hardly be called manufactured) into unfermented wine, or pure grape juice. The operation is exceedingly simple; but, like all simple productions, has only been brought to its approximate perfection by ingenuity, long experience, and the invention and adaptation of machinery and processes. We will describe these as they have been described and shown to us.

"The grapes come in small baskets from French and Spanish vineyards, by prearranged rapid transit, so as to secure the least possible chance of decay or damage. They are well soured and cleansed by a water-douche; then placed in the top of a sort of mill, the cogged wheels of which are adjusted at such a distant approximation as to break the fruit, and squeeze out a large proportion of the juice, without crushing the pips or grinding the skins. Thus the juice is preserved from the acridity of the pips and from the flavour of the skins. What is then left of the body of the grape, in what we will call a state of soft squash, is transferred to the 'wine-press,' a large iron-bound circular vat, with thick laths or slats all round, through which by a process of gradual and enormous pressure all the remaining expressible liquor of the grape is squeezed. The liquor thus produced, both from the mill and the wine-press, having passed through strainers, is pumped into a steam-heated vat, from which it is drawn off into large strong glass storage bottles, each holding about six pints. These bottles filled with the juice are then placed in water gradually heated by steam-pipes to a temperature of 195 degrees, and when so heated the bottles are corked and hermetically sealed, thus preventing all possibility of fermentation.

"We saw some thousands of these large glass jars ranged in the bins, the vintages of bygone years, ripening and improving in tone and flavour as old wines should, but sealed and preserved until the day of purchase, be-

yond the possibility of spirituous damage or decay.

"We have yet to describe the final bottling stage. From day to day, as the demand necessitates, these storage jars are opened, the contents of different kinds are blended, so as to produce from the several kinds of grapes used the perfection of quality, flavour, and colour; the liquor is again and more perfectly strained, and then poured into the smaller bottles in which the wine is sold. Here again, to prevent fermentation, the filled but uncorked bottles take the hot bath, and when the wine is sufficiently heated the corking machine does its work, and the wax cap completes the operation. Thus is transferred from nature's own bottles, by a cleanly and rapid process, the pure juice of the true 'fruit of the vine.'"

The statement made by the Rev. J. Thornley of Sheffield at the conference of the British Temperance League in July, 1889, proves that, despite all the talk of progress and the speedy triumph of the temperance reform, there is much to be done amongst the churches. In moving a resolution urging the churches to use non-alcoholic wines at the sacrament of the Lord's supper, Mr. Thornley stated that out of 30,000 churches, only about 3000 used the unfermented wine, a fact which justified temperance advocates in speaking out on the subject. No less a sum than £25,000 was spent in England alone on sacramental wine.

Perhaps no man, since 1848, has more persistently, steadily, and ably advocated the use of unfermented wine as the only legitimate element to be used in the sacrament of the Lord's supper, than the REV. JOHN PYPER of Belfast and Dublin. For years he has conducted the *Bible Temperance Educator*, a quarterly magazine devoted to the consideration of questions of Bible testimony as to strong drink, and of the sacramental wine. His education enables him to defend his principles against all comers; "to argue the question with the moderate-drinking man of science, with the moderate-drinking political economist, with the moderate-drinking Hebrew and Greek scholar, with the moderate-drinking statesman, and with the moderate-drinking members of society in general, and to carry our colours in triumph through the contest" (Dr. A. H. H. M'Murtry of Belfast).

CHAPTER XXVIII.

MEDICAL TEMPERANCE HEROES—THE GREAT STRIKE OF THE NORTH OF ENGLAND COAL-MINERS, &c. 1844.

Scientific Temperance Advocacy—Commencement of Dr. Grindrod's Great Medical Temperance Mission—Voluntary Testimonial from Liverpool Doctors—Alexis St. Martin's Case—Dr. Grindrod and the Juveniles—Discussion at Whitby—Spalding—Doncaster—Colchester—Dunmow—The Burnley Presentation—Blackburn Presentation—Mark Knowles as a Boy—Pioneers of the Habitual Drunkards' Act—J. L. Levison's Views—Character of Dr. Grindrod's Lectures—Female Advocacy—Presentation to Mrs. Grindrod—Lectures to Females—Other Medical Temperance Workers—J. B. Kirk—D. Richmond—C. Ritchie—Menzies, Burns—Thomas—Forman—Gilchrist, M'Culloch—Linton—M'Kenzie—Cheyne—Harvey—Oxley—Lovell—Higginbottom—Mudge—Fothergill—Beaumont, &c.—Second Medical Temperance Declaration—Dr. Grindrod's Labours at Malvern, &c.—Sir John Forbes, M.D.—Dr. A. Linton—J. Balbirnie, A.M., M.D.—Dr. J. C. Ferrier—Dr. J. Mackenzie—Dr. John Snow—Discussion between Rev. J. H. Barrow and Dr. Lees—Disastrous Results of Strikes—Effects on Tradespeople and others—Strike of 1844—Evictions—Mining Villages and Miners' Cottages described—Sad Scenes of Devastation—Personal Experiences—Imposing Processions—Monster Meetings—Sorrow and Suffering—Final Results—Effect on Temperance Organizations—Northern Temperance Association, &c.

Early in 1844 Dr. R. B. Grindrod, of Manchester, commenced his great lecturing tour, and made Liverpool his starting-place. He had made great preparations for this campaign, having had a skilled artist employed for some months in the preparation of an extensive series of coloured diagrams exhibiting the healthy condition of the entire human organs, with corresponding ones of organs exhibiting diseased conditions induced by aleoholic indulgence. These included drawings of the stomach, liver, heart, lungs, brain, kidneys, and bowels. Some of these drawings illustrated the influence of ardent spirits, others of beer, wine, and other fermented beverages. In addition to these, he had a number of models to illustrate the action of the heart and respiration, exhibiting the movements of these organs by mechanical contrivances; a series of bottles filled with drugs used in adulteration, and also apparatus for distillation and for exhibiting the quantity of spirit contained in various aleoholic drinks. Thus prepared, Dr. Grindrod appeared in the Portico, Newington, on Monday and Tuesday, February 5th and 6th, 1844, when Mr. Lawrence Heyworth presided. There was a numerous and respectable auditory.

Such lectures as those delivered by Dr. Grindrod had an important educational tendency, and helped to raise the temperance platform to a still higher level, while confirm-

ing the testimony of the earnest but unlearned advocates, who, relying upon the evidence of their own personal experience, taught something like the same truths in a more rough-and-ready fashion. Such was the effect of these lectures upon the minds of two popular medical gentlemen in Liverpool, that they voluntarily published a document immediately after the first course of lectures, commending Dr. Grindrod and his work to the temperance societies throughout the country. The following is a copy of the document in question:

"We, the undersigned, members of the medical profession in Liverpool, feel anxious that every society in the kingdom should, without delay, engage Dr. Grindrod to deliver his lectures on the "Physiological Influence of Alcohol on the Human Frame." We were so deeply impressed with the conviction of the great importance and high value of his lectures, that we advise, *yea, urge*, all societies to avail themselves of his services, and to make extraordinary exertions to obtain large congregations, such as would be in character with the magnitude of his display, and the richness, variety, and convincing demonstration of his addresses. We would suggest to all societies which may engage him, the propriety of forming a picture-gallery with his drawings. A great sensation was produced on those who had the pleasure of hearing the lectures. The drawings are beautiful works of art on a magnificent scale, and accurate representations of the diseased appearances of the various organs of the human frame, mainly pro-

dueed by intoxicating beverages, and so numerous as to cover the walls of a large hall. We think that speeial invitations should be sent to every medical gentleman in each locality where he may lecture, requesting them to visit this unparalleled gallery of pathological drawings. We wish him great success in his philanthropic enterprise.—
JOHN B. BURROWS, THOMAS EDEN. Liverpool, February 13. 1844."

In giving a report of these lectures, the *Liverpool Courier* of February, 1844, says: "The great mass of evidence brought forward by the learned doctor, gathered from the writings of the ablest medical practitioners, both ancient and modern, was overwhelming, and much of the evidence originating with individuals themselves not practical abstainers, all bearing unequivocal testimony to the injurious tendencies of alcoholic drinks, went far to strengthen the arguments now used by the advocates of a sound and practical denial of their use. That the societies everywhere established upon the principles of total abstinence have already done good service to the community cannot be denied; and as the public mind becomes better acquainted with the subject, little doubt need be entertained as to the successful progress of their principles."

This mission, thus commenced at Liverpool, lasted about six years and a half, and resulted in the accession of nearly 200,000 converts to teetotalism, and laid the foundation of the change in medical opinion, which is a prominent characteristic of the present aspect of the temperance question.

The reader will pardon a slight digression here for the purpose of introducing a most interesting and important fact which Dr. Grindrod alluded to, and fully illustrated in some of his lectures by the aid of his diagrams and appliances.

DR. WILLIAM BEAUMONT was for many years a surgeon in the United States army, and while he was stationed at a place called Michilimackinac, in the then territory, now state of Michigan, a remarkable case came under his care and treatment. In 1822 a young man in the service of the American Fur Company, named Alexis St. Martin, had his left side torn by a discharge from a musket, causing an opening which when healed remained two and a half inches in circumference. At intervals from 1825 to 1833 Dr. Beaumont performed on St. Martin a number of experiments, to learn from ocular observation the

effects of various articles of consumption on the stomach and general health. By removing the pad covering this orifice, the doctor was able to see the operations of the stomach and other organs in a comparatively strong and healthy human being. St. Martin during these years was in a wonderful state of health, and fully able to bear the treatment he received at the hands of Dr. Beaumont, who, in the interests of science, as well of other and more humane principles, made the best possible uses of this singular opportunity, and bestowed great care and attention upon his interesting patient. The results obtained were published in a book entitled "*Experiments and Observations on the Gastric Juice and the Physiology of Digestion*. By William Beaumont, M.D., Surgeon in the United States Army. Pittsburgh: Printed by J. F. Allan, 1833."

Much use was made of this book by English physiologists, especially by the late Dr. Combe, and the case is often referred to in medical and temperance works. Dr. Beaumont made experiments with alcoholic liquors of all kinds, and the results were very decisive as to the injury they produced. Dr. Beaumont states (p. 50), "The whole class of alcoholic liquors, whether simply fermented or distilled, may be considered as narcotics, producing very little difference in their ultimate effects on the system;" and on page 239 he adds: "The free use of ardent spirits, wine, beer, or any intoxicating liquors, when continued for some days, has invariably produced these morbid changes."

In 1845 Dr. R. B. Grindrod, in the course of his extensive medical temperance mission, took up the subject of juvenile temperance societies very warmly, and delivered a number of special lectures to young people, when large numbers of children signed the total abstinence pledge. Mr. Thomas Cook of Leicester, in his *Youths' Magazine* for April, 1845, gave interesting details of the labours and success of Dr. Grindrod in that town, and illustrated it by a beautiful engraving representing the Leicester theatre as it appeared when 3000 juveniles were assembled in it to hear the talented doctor lecture on temperance. At the close of his lecture large accessions were made to the juvenile temperance societies of the town and district. In most towns Dr. Grindrod had at least one large gathering of young people, to whom he gave a special lecture on teetotalism.

What Mr. Joseph Livesey did amongst the masses with his "Malt Lecture," and his able refutation of the "Great Delusion," Dr. Grindrod with his scientific lectures accomplished amongst the clergy, medical men, and others in the higher circles of society. His lectures were scientific in their character, and excited the attention and attendance of thousands of clergymen, students, men of education, and social position. The chairman at each lecture was almost in every instance a clergyman or physician. In the town of South Shields, when Dr. Grindrod lectured there in 1845, five regular practitioners and three of their assistants took the pledge, and in many cases the medical chairmen expressed their conviction of the principles enunciated by the lecturer.

In several towns discussions occupying one, two, or more nights were held between Dr. Grindrod and medical men who were opposed to his views, and in every instance the victory was on the side of teetotalism. On the 23d July, 1844, a discussion took place in the Temperance Hall, Whitby, Yorkshire, between Dr. Grindrod and Mr. Taylorson, surgeon. Mr. R. Wilson presided, and the debate was conducted on both sides with much energy. At the conclusion a vote was taken, when the resolution in favour of teetotalism was carried with but one dissentient, and that one proposed a vote of thanks to the lecturer.

One of the most important of Dr. Grindrod's discussions was in reference to the charge brought against teetotalism by Dr. Morris of Spalding, that "*malaria makes horrible havoc amongst the abstinence party,*" &c. Dr. Morris had published some most forcible statements in the medical journals, in which he asserted the liability of total abstainers to attacks of malaria and typhus fever. These statements were circulated in almost every paper in the kingdom, and unquestionably a heavy blow was dealt at the cause of temperance. Dr. Morris asserted in so many words that "the mortality from typhus was greater amongst teetotallers," that "they appear to have no stamina left, and the shock is too much for the system to bear; they suffer also from malaria," &c. Dr. Grindrod felt it his duty to enter into an investigation of the charges on the spot, and after minute inquiries challenged Dr. Morris to a public discussion by handbill, and also in the *Stamford Mercury*, a widely circulated county paper. A depu-

tation also waited on Dr. Morris to urge his acceptance of the challenge, but he refused to attend the meeting, and reiterated his conviction of the truth of his statements. The meeting was held on the 8th April, 1845, in the Assembly Room, Spalding, a building capable of holding about 800 persons, but it was computed that little less than a thousand were present, it being found necessary to prop up the building by artificial supports. The chairman was a personal friend of Dr. Morris, and not a pledged teetotaller. The excitement was intense. The statements made by Dr. Grindrod were overwhelming, and entirely disproved the charges made by Dr. Morris. They not only included the evidence of medical men residing in the fen locality, but statistical data of the entire number of teetotallers in the immediate district, giving their names and periods of abstinence, and the number of deaths from fever and malaria. The deaths from fevers of every description were twenty-seven, and only one of malaria. Dr. Grindrod remarked, "Strange to state, passing strange, not one of these was a member of the Total Abstinence Society." The resolutions passed at the close of Dr. Grindrod's lecture and exposure were seven in number. They were published in the county papers and in the medical journal in which the charges had been made. The discussion was published at length in Thomas Cook's *National Temperance Magazine*. The whole of the May number (48 pages) was occupied by Dr. Grindrod; the greater portion of the June number by Mr. Morris, and parts of July, August, and December (1845) by Dr. Grindrod and his supporters. It was afterwards published in pamphlet form, the whole proving the falsity and weakness of Mr. Morris's position, and a triumphant victory for the principles maintained by Dr. Grindrod.

In the autumn of 1845 a controversy took place at Doncaster on the subject of adulteration of wines, &c. A wine merchant of that town was offended with a statement made by Dr. Grindrod relative to the universal adulteration of port-wine, and he wrote a letter to the doctor couched in very strong language. Dr. Grindrod invited him to a public discussion on the subject. The invitation was refused in a second letter, "evidently written," says the doctor, "under the influence of the rosy god." The meeting took place in the Corn Market, and about 2000 persons squeezed

themselves into the covered building. The result was, among other resolutions, one which was carried unanimously, that "Dr. Grindrod has demonstrated beyond cavil, by an overwhelming amount of evidence, that the liquors consumed in this kingdom under the denomination of wines possess no real title to the appellation" (*Metropolitan Temperance Intelligencer and Journal*, Sept. 13th, 1845. Copied from a report of the lectures in the Doncaster newspapers).

Other discussions took place at Chatteris, in Cambridgeshire, between Mr. Wright, surgeon, and Dr. Grindrod; one also at Leicester, and another at Tunbridge Wells, all equally successful.

The Provincial Medical and Surgical Journal, September, 1846, contained an article entitled "On Dilatation of the Heart Consequent on Teetotalism," which, like the one on malaria and teetotalism, excited considerable attention, and the substance of it was widely circulated by the press. This article was written by Dr. R. Chambers, physician to the Essex and Colchester Hospital. In this case also Dr. Grindrod deemed it imperatively necessary to make a minute investigation of the nature and history of the two cases recorded by Dr. Chambers, and arrived at the conviction that in both cases there was no disease of the heart at all. In one case the evidence was conclusive. The man's heart was perfectly sound. Twenty years afterwards, when Dr. Grindrod again visited Colchester, the so-called sufferer from heart-disease consequent on teetotalism was in sound, vigorous health, and a confirmed water drinker. The result of Dr. Grindrod's visit was published in the county paper, with the resolutions passed at a public meeting.

One additional discussion only have we space to mention, for these discussions on the medical bearings of teetotalism were almost weekly. This was termed the "Dunmow Medical Discussion on Teetotalism," and was one of more than ordinary interest. It was held at Dunmow, Essex, April 20th and 21st, 1847, and was between Dr. Grindrod, on the one part, and Mr. W. Cock, M.R.C.S., and Mr. John Coventry, M.R.C.S., on the other part, and the arguments on both sides were spirited and telling. At the conclusion of the second evening's discussion a resolution was carried without a dissentient voice, expressing the opinion of the meeting that "Dr. Grindrod

has demonstrated, by the light of science, and by a mass of evidence, medical and otherwise, of the most incontrovertible character, the truths of the propositions on which at the commencement of the discussion he based the principles of total abstinence. The *Medical Times'* reporter was present, and was specially engaged to report the discussion, which was afterwards published by Burton of Ipswich, in a well-printed crown 8vo volume of over 70 pages, and was circulated by thousands. The most remarkable fact in connection with this discussion is that Mr. Coventry, one of Dr. Grindrod's opponents, in the following June wrote a letter to the doctor, dated Kings Hatfield, Essex, June 29th, 1847, from which the following extract was taken and published as an *important note* in the report of the discussion, a copy of which is now before us: "I examined this morning the body of a man who died of malignant disease; *raw gin* has been his constant drink for the last two or three months. Of necessity he was *strictly temperate*. I beg to forward you a portion of the stomach. *It fully justifies your own views.*"

Dr. Grindrod remarks:—"The portion of stomach forwarded in so generous and truly scientific a spirit by Mr. Coventry, exhibited a most striking demonstration of the views I advocated in the discussion in regard to the physical changes which result from moderate indulgence in alcoholic fluids. The inner or mucous membrane manifested distinct marks of local irritation, presenting a network of congested blood-vessels which assumed rather an arborescent appearance. The flush of inflammatory excitement was also distinctly evident, resembling the redness or blush which always surrounds an irritated point on the external surface of the body. The stomach, indeed, was a most signal illustration of various important points involved in the discussion" (Report of *Dunmow Medical Discussion*, p. 4).

Space will not permit us to give more details of these lectures and discussions, which, as previously stated, resulted in the accession of nearly 200,000 converts to teetotalism, and which certainly laid the foundation, in union with the prize essay *Bacchus* and other efforts, of the change in medical opinion, which is a characteristic of the present aspect of the temperance cause. These discussions, which at this period (1840 to 1850) gained for Dr. Grindrod the title of "the medical apostle

of temperance," took place more than thirty years before various of our distinguished medical advocates of the present day gave in their adhesion to the cause, and was carried on under difficulties and opposition which at this period of success can scarcely be realized. In March, 1850, two splendid volumes of Dr. Quain's *Anatomical Plates* were presented to Dr. Grindrod at Burnley. Other testimonials of regard were presented to the doctor during his temperance tour. One was a large and costly full-sized model of the human frame presented by his friends in Blackburn, where he laboured for several weeks with great success, and during much of the time at his own cost.

The circular sent out by the testimonial committee (a copy of which the writer has seen), bearing date November 2d, 1849, states that: "Dr. Grindrod up to this period has given upwards of twenty lectures, and it is estimated that before his final departure he will have delivered fifteen *gratuitous lectures*, at a very considerable pecuniary sacrifice to himself;" and adds further on: "*The whole expense of the movement has been defrayed by Dr. Grindrod's own exertions,*" and that the doctor *refused* any pecuniary gift, therefore the desire to present him with "a public testimonial of the respect and esteem in which the inhabitants of Blackburn hold his services." The presentation was made at a crowded public meeting, under the chairmanship of Dr. Grindrod's old friend and co-worker, Mr. Joseph Brotherton, M.P. for Salford. The proceedings were fully reported at the time in the *Preston Guardian*.

It may be interesting to note here that during the delivery of the Blackburn lectures a boy named Mark Knowles signed the pledge, and that boy is now the well-known barrister-at-law, a laborious worker in the temperance cause, and a prominent advocate of the total abstinence section of the Church of England Temperance Society.

Another testimonial was presented to Dr. Grindrod in commemoration of the triumphant result of the Dunmow medical discussion. This was a valuable microscope by Ross. Mr. Benjamin Rotch, chairman of the Middlesex magistrates, and a warm teetotaller, presided at the meeting when the presentation was made in the County Hall, Colchester. At Leamington the doctor was presented with a silver teapot as a testimonial of regard by the

temperance friends. At this meeting the venerable Dr. Marsh presided. The model and microscope were the means of additional instruction to thousands, being used by the doctor to illustrate weekly lectures on physiology and temperance in Malvern.

In some documents before us, penned for the consideration of the home secretary in 1879, the late Canon J. Bardsley said: "I remember Dr. Grindrod lecturing in Burnley and also in Blackburn, in which lectures he strongly recommended legislative enactment for inebriates." Dr. Norman Kerr also stated that Dr. Grindrod "was the first in this country to advocate the principles on which the Habitual Drunkards' Act is based;" and the late estimable Dr. S. S. Alford, in his paper given in the report of the *Proceedings of the National Association for the Promotion of Social Science*, vol. iii. 1879-80, pp. 41, 42, records the fact that as early as 1839 Dr. Grindrod's *Bacchus* enforced the necessity of restraining habitual drunkards, adding that the circulation of this essay in America "doubtless led to legislative effort in that country." The following are Dr. Grindrod's own words on this subject:—"Drunkenness may correctly be considered as a species of voluntary insanity. A question, therefore, arises whether, under such circumstances, it would not be justifiable and humane on the part of the legislature to enact such a measure as would place persons subject to fits of intemperance under temporary confinement or control. The question is one of great importance. A law, indeed, to this effect would be not only an act of mercy to the drunkard himself, but in its operation it might be productive of a salutary influence in restraining the prevalence of intemperance." He then goes on to show that in the West of Scotland, the island of Jersey, &c., such regulations were actually in force (*Bacchus*, 1839, p. 506).

Something of the same nature was intimated by Mr. J. L. Levison in his lecture *On the Hereditary Tendency of Drunkenness*, published in 1839, p. 60, where, speaking of the inebriate, he says: "If he says he cannot act as a rational and responsible agent, then let him be confined and no longer be allowed to do the injury his habits inflict on a wife and family, and on society."

Reverting to Dr. Grindrod's lectures we may remark that their influence was not confined to the mere audiences who attended

them, but the substance of them was published in the various local papers, often to the extent of several columns, and in numerous instances they were published separately and widely circulated. One issue, extending to 16 pages, of three lectures delivered in the Theatre Royal, Whitehaven, September 1st, 2d, and 3d, 1845, really constitutes a scientific tract, and is a complete *résumé* of the medical principles of total abstinence. In every town which Dr. Grindrod visited he gave a *medical* lecture to children, often 2000 or 3000 at one meeting, and also a separate lecture to females, with special medical expositions. In 1845 he delivered a series of lectures at Macclesfield, including two gratuitous lectures to females, at each of which about 2000 of the fair sex were present, and nearly one-half of them (918) signed the total abstinence pledge, the total number of pledges taken during this visit being 3500 (*Northern Counties Journal*, 1845, p. 70).

From the first Dr. Grindrod very strongly urged the importance of female advocacy. It was, he contended, a means of reaching a class on whose influence much depended in regard to the habits of the husband. On this ground, so early as 1835, and afterwards, he urged the desirability of establishing schools of domestic economy, in which instruction could be given in cookery, sewing, and other family duties. During the course of his lecturing tours he almost invariably gave a free lecture to females, in which he dilated on points of female physiological interest, such as nursing on teetotal principles, &c. Such was the nature of those two lectures at Macclesfield, a recognition of which was expressed in the form of a white satin dress presented to Mrs. Grindrod. Honour is due to Mrs. Grindrod for the invaluable aid and encouragement she gave her husband during the whole of his arduous labours. She was his amanuensis, travelling companion, counsellor, and friend; sacrificing home and all its comforts, enduring hardship and fatigue, and travelled some thousands of miles to assist her husband in his great work. In all his public efforts she was an efficient helpmeet, an amiable, earnest, self-sacrificing, heroic worker.

An account of these lectures to females was given, with a pictorial illustration, in one of the metropolitan pictorial papers. In these female meetings Dr. Grindrod urged in emphatic language the duty of mothers to train their children in principles of total abstinence.

Although we have a mass of information before us, we are compelled to condense our sketch of Dr. Grindrod's labours, and in doing so remark that the career of this heroic pioneer of temperance may be divided into three portions: (1) his labours in Manchester from 1830 up to the year 1844; (2) the medical mission, which extended from the early part of 1844 to the middle of July, 1850; and (3) his labours during thirty years in Malvern, of which we shall have to speak later on.

All his available means, private fortune included, were exhausted by the claims arising out of his exertions during his residence in Manchester. At the end of his mission through the country he had not been able to reserve a single shilling for future wants, and therefore he had to commence a third career of active exertion. He was induced to make Malvern the scene of his future operations. We have given these particulars of the labours of Dr. Grindrod because he may be said to have devoted himself entirely to the work, and has a just claim to pre-eminence; yet there were other medical men who did in their own sphere, at great sacrifice and against great odds, valiant and invaluable service to the cause in the days of struggle and trial.

As already intimated in other chapters, Dr. J. B. Kirk of Greenock led the van of the temperance reformers in Scotland as an active, laborious total abstainer in the very infancy of the movement, and found an able, earnest, and faithful co-worker in Dr. Daniel Richmond of Paisley, the founder of the Paisley Youths' Total Abstinence Society in 1832. Dr. C. Ritchie was one of the early officials of the Glasgow and West of Scotland Temperance Society. Edinburgh furnishes the names of Dr. J. C. Ferrier, who became an abstainer in 1832; Dr. Menzies, who became an abstainer in 1835, and was the second president of the Edinburgh Total Abstinence Society; Dr. Burns, the third president of this society, became an abstainer in 1836. Glasgow gives us the names of Dr. Thomas; Dr. Forman, proprietor and editor of *The Teetotal Mirror*; and several others. From Dumfries we have the name of Dr. James Gilchrist, and afterwards the talented Dr. J. M. M'Culloch. Aberdeen had its Dr. Alex. Linton; Inverness, its Dr. J. M'Kenzie, J.P.; and numerous others are amongst the band of temperance men in Scotland who were active friends and supporters of the temperance movement.

Ireland also stands in the forefront in this respect; Dr. John Cheyne, Dr. Joshua Harvey (both eminent men in the profession), being engaged in the work at a very early period.

DR. JOHN OXLEY of London was a practical teetotaller as early as 1790, and DR. C. H. LOVELL of London was early in the field. DR. J. Higginbottom of Nottingham was one of the very first medical men in the country to carry out temperance principles in their regular practice. He was an earnest, laborious, and faithful friend of the cause, as was DR. Henry Mudge of Bodmin, Cornwall. DR. John Fothergill of Darlington, DR. Thomas Beaumont of Bradford, and others, have already been noticed, and many others will be named in due course.

In 1847 the second general medical declaration was originated, and the signatures published by Mr. John Dunlop. This declaration was signed by over 2000 of the most eminent physicians and surgeons in the country, including Sir Benjamin Brodie, Sir James Clarke, Sir W. Bennett, Sir J. Forbes, Sir Henry Holland, Sir A. Munro, Sir J. M'Grigor, Sir R. Christison, Dr. W. B. Carpenter, Dr. Copland, Dr. Neil Arnott, Dr. A. Farre, Professors Guy, Allen Thomson, Miller, Alison, Syme, Henderson, Lawrie, M'Kenzie, R. D. Thompson, Couper, and Simpson.

This certificate set forth that perfect health is compatible with total abstinence from all intoxicating beverages; that all such drinks can with perfect safety be discontinued either suddenly or gradually; and that total and universal abstinence from alcoholic liquors and intoxicating beverage of all sorts would greatly contribute to the health, the morality, and the happiness of the human race.

On the termination of his great lecture tour Dr. Grindrod, urged by many of his friends, resolved to settle down and make Malvern a centre for the diffusion of temperance principles among the higher classes. Another object which Dr. Grindrod contemplated (but never accomplished) was a species of college or school of instruction for teetotal advocates, specially on medical points.

A water establishment for the treatment of disease was, of course, an important and practical object. The fame, however, of the doctor as a temperance advocate had gone before him, and many patients preferred going to an establishment where alcoholic com-

pounds were permitted as medicines. Dr. Grindrod also, although treating his patients largely by the use of water as a legitimate therapeutic agent, eschewed every form of charlatanism, and set himself in active opposition to those quackeries which, however profitable to those who made use of them, were antagonistic to truth and science. To accomplish his design, Dr. Grindrod delivered each week during the season, and often during the winter, a weekly lecture on "Physiology, Health, and Diet," free of charge, to residents and visitors. These lectures, often crowded, were attended exclusively by the educated classes, noblemen, clergymen, medical men, and others, most of whom were seldom present at a temperance meeting, and many of them would scarcely listen to a professed discourse on total abstinence. The subjects announced were such as "The Stomach and its Troubles," "The Liver and its Trials," "The Brain and its Worries," each illustrated by means of drawings, the microscope, &c. During these scientific but popular expositions, the doctor judiciously and quietly introduced the subject of the physiological action of alcohol on the various organs, backed up by appropriate quotations from eminent living medical writers. It may readily be conceived that these lectures, in the course of thirty years, delivered to an educated audience, had considerable influence on the public mind, the audiences consisting of individuals from all parts of the kingdom, and often foreigners who resorted to this fashionable watering-place.

The lecture-room, built by Dr. Grindrod at a considerable cost, was the scene of many a temperance meeting, and his lawn the arena of many a temperance gathering. Canon James Bardsley, the Dean of Carlisle (Dr. F. Close), the late Sir Walter Trevelyan, Bart., Dr. F. R. Lees, Joseph Malins (G.W.C.T. of the I.O.G.T.), and numerous other clerical and lay advocates were speakers on these occasions. At the age of threescore years and ten, while suffering great bodily pain, Dr. Grindrod used his pen in preparing for the press works upon which he had been engaged for a lengthened period. He was in hopes of being able to see one in particular pass through the press, but, alas! it was not permitted him. This was *An Exposition of the Wines of the Ancients, particularly in reference to the Wines of the Scriptures*. Up to the last, amid many trials, discouragements, and losses, he was intensely

interested in the success of the cause he had loved and served so long, and wrote a series of articles for the *Temperance Advocate* of 1881, and several valuable pamphlets, published by Mr. Drummond of Stirling.

The full extent and true value of the labours of this heroic and gifted temperance reformer, and the immense sacrifices he made for the cause, will probably never be known. His was a long-continued series of able, active, persistent efforts, all having the same object in view—the well-being of humanity, and the furtherance of the cause of true temperance, which to the last moment had a warm place in his large and generous heart. After a long and severe illness, aggravated by anxiety and trouble, he passed away, November 18th, 1883, at the age of seventy-two years.

In 1884, his work, edited by his son, entitled "*The Nation's Vice; the Claims of Temperance on the Christian Church,*" was published in London.

SIR JOHN FORBES, M.D., F.R.S., &c., was the fourth son of Mr. Alexander Forbes, and was born at Cuttlebrae in 1787. He was educated at the Endowed Grammar School and at Marischal College, Aberdeen, but received his medical education at the University of Edinburgh, and served several years in the medical department of the navy.

In 1814 and 1815 he was flag surgeon to the commander-in-chief in the West Indies, where he was present in several naval engagements, and received the naval war medal. In 1817 he graduated as M.D. at Edinburgh University, and in 1821 introduced to English practitioners the great discovery of auscultation by translating Laënnec's treatise, and wrote an original work on the same subject in 1824 illustrating the use of the stethoscope. In 1830 he was appointed physician in ordinary to the late Duke of Cambridge, physician extraordinary to his royal highness the Prince Consort in 1840, and physician to the Queen's household in the following year. Sir John was an honorary member of the principal medical societies of Europe and America, one of the editors of the *Cyclopaedia of Practical Medicine*, and the author of several medical works. He received the honour of knighthood in 1853, was a Fellow of the Royal College of Physicians, a Doctor of Civil Law, Fellow of the Royal Society, and for several years consulting physician to the Consumption Hospital. He was a personal ab-

stainer of several years' standing, and did really valuable service to the cause, both by his own pen, and by his admission of articles from the pen of others in the *British and Foreign Medical Review*, of which he was the editor. His name will be found among those who signed the medical temperance declaration of 1847. Sir John died on the 13th of November, 1861, in the seventy-fourth year of his age.

DR. ALEXANDER LINTON, of Aberdeen, was one of the most studious and laborious friends of the cause in Scotland. He gave his special attention to statistics and other subjects of a practical character, and his best exertions were ever at the service of a philanthropic enterprise. But of all other questions that of the temperance reformation lay nearest to Dr. Linton's heart. He maintained that alcohol is a poison, and therefore can have no use as an ingredient in any beverage. His opinion on this point was the result of long and careful experiment; and his efforts to have this fact recognized by all temperance reformers were unwearied and unremitting. Every aspect of the temperance movement was as familiar to him as the letters of the alphabet. He deeply regretted the adoption of the terms "teetotal" and "teetotalism" in the advocacy of the temperance cause, maintaining that the term "temperance," properly understood, covers the whole field, and as a moral duty imperatively forbids the use as a beverage of any quantity of liquor containing alcohol. In the triumph of the temperance cause he saw, so to speak, the salvation of the country, and hence his untiring efforts in that direction. Often would he say, "Displace intemperance, and all the social problems which are at present so beset with difficulty at once become manageable." To Dr. Linton is due the advanced state of temperance opinion in Aberdeen (*Aberdeen Herald*).

Dr. Linton died at Aberdeen, April 10th, 1872, at the age of eighty-two years.

JOHN BALBIRNIE, A.M., M.D., author of *The Philosophy of the Water Cure*, and for some years conductor of a hydropathic establishment at Bridge of Allan, was born July 21st, 1810. He signed the temperance pledge in the shop of Mr. William Collins, Wilson Street, in 1829. Some years ago he thus wrote: "I hope I may take to myself the satisfaction of having done some small service to my fellow-creatures by preaching the teetotal doctrine,

and to myself and children by practising it. My labours in that line have been entirely private and professional. The platform is not, and has never been, my sphere of labour; but every patient I endeavour to bring into the renunciation of strong liquors as a common beverage, and many a wavering or relapsed teetotaller I have reclaimed to the faith and confirmed in his pledge. My children, I hope, will follow in my steps in all things that are good. They are born and bred Rechabites, and they are pledged to transmit from generation to generation their father's temperance principles and practice."

JAMES CRAWFORD FERRIER, M.D., was a most devoted abstainer from 1836 until his death. He laboured very zealously in behalf of the Edinburgh Total Abstinence Society—day after day and night after night visiting the lanes and closes of the city. After his removal to England he continued his efforts in every possible way, and soon became beloved as a skilful physician and a Christian philanthropist. In September, 1849, he died at his residence, North Brixton, Surrey, at the early age of forty-one years.

DR. J. MACKENZIE, of Inverness, fourth son of the late Sir Hector Mackenzie, of Gairloch, Bart., was a staunch friend and supporter of the temperance movement. Having studied medicine, he served several years in the army as a surgeon. On his retirement he settled in Inverness. He was for a great number of years a consistent abstainer, and frequently addressed soirees and other temperance meetings, especially in the northern counties. He was the author of several interesting pamphlets on temperance topics, and in many ways contributed to the promotion of the temperance cause. He was a vice-president and staunch supporter of the United Kingdom Alliance. In 1867 he was elected provost of Inverness, and did much to improve the sanitary condition of the town. Throughout life he took a deep interest in the crofter question, and published several treatises on that subject. He died in December, 1886, in his eighty-third year.

In Chapter xii. we gave a brief notice of the late Dr. JOHN SNOW, one of the pioneers of temperance in the Yorkshire districts. Since writing that chapter we have been favoured with a copy of *The Asclepiad* for July, 1887, containing a most interesting and affectionately written biography of Dr. Snow from the

pen of his friend and fellow-laborer, Dr. Benjamin Ward Richardson, the prince of medical temperance reformers of to-day. Dr. Richardson gives particulars of the life, private character, scientific researches, and works of Dr. Snow, which prove that he was one of the most remarkable men of the age, and to him the medical profession, and the world, is indebted for some of the most valuable scientific and medical discoveries of the Victorian period. He is rightly placed by Dr. Richardson in the front rank of those who deserve to be "had in everlasting remembrance."

Dr. Snow was an earnest, painstaking, humane, and self-sacrificing student of the "divine art of healing," or assuaging the ills to which human flesh is subject. The world ought to know more of such men, and Dr. Richardson would do honor to himself, the medical profession, and to the cause of temperance, if he would republish that splendid biography of Dr. Snow (adding a few particulars relative to his temperance work, when he was unknown to fame). One short extract will be interesting. Dr. R. says: "Anything and everything of scientific interest that arrested his attention aroused his enthusiasm and his desire to be of use. When I was living at Mortlake, he would run down, on request, after his day's duties were over, to a *post mortem*, to see a poor patient, or to take part in an experiment, returning as cheerily as though he had received the heaviest fee. This is but one example of his kindly nature."

Just about the time that Dr. Grindrod was exciting public opinion in favour of total abstinence, others were trying to defend the use of alcoholic liquors and to oppose teetotalism. Amongst these was an Independent minister at Market Drayton, named John H. Barrow, who publicly and privately opposed the new doctrine as being based on unscriptural grounds. A public discussion was arranged between him and Dr. F. R. Lees, which took place on Tuesday, September 9th, 1845, in the National School-room, Market Drayton, and lasted for three hours and a half, each disputant limiting himself to twenty minutes as the duration of a single speech. The Rev. L. Panting, M.A., vicar of Chebsey, was chairman for Dr. Lees, and the Rev. E. F. Hughes, of Rugeley, for Mr. Barrow. This event created great interest, and many persons came from long distances to hear the debate. Dr. Lees' proposition was, that teetotalism is in harmony

with Scripture; Mr. Barrow contending that the moderate use of intoxicating liquors is sanctioned by the Scriptures. A report of the discussion was published and largely circulated. Before the close of the year Mr. Barrow published a pamphlet of about 80 pages, entitled "*Temperance and Teetotalism*. Being a Candid Enquiry into the Lawfulness or Unlawfulness of using Distilled and Fermented Liquors. Condnced on the Grounds of Scripture, Philosophy, and Expediency, but especially Scripture. By John H. Barrow, Independent Minister, Market Drayton, with an Appendix."

Inasmuch as it had a disastrous effect upon the temperance societies in the northern counties, we must here notice one of the most terrible disasters that can possibly fall upon a small trading community. However either party may have been goaded to it, the resn'ts have proved that strikes and lock-outs are calamities, which invariably prove, in the end, disadvantageous and injnrions to all concerned, and more especially so to the innocent wives and children of the unemployed workmen. The loss of the weekly income for a continned period means an incalculable amount of suffcrring, want, and sorrow, which no after increase of wages can possibly atone for or recoup. In the hope of obtaining a trifling, and sometimes a well-deserved increase of wages, or in resisting some unjustifiable reduction, or tyrannical imposition on either side, these terrible strikes and lock-onts occnr in the mining and manufacturing districts. By snch disasters workmen often suffer more actual loss than the desired increase, if granted and continued for a nnmber of years, can ever repay; whilst, on the other hand, employers of labour often suffer eqnal, if not greater loss. Bnt this is not the whole of the evil, for, as a rule, these disputes produce snch a stagnation in trade as to bring to utter ruin many of the trades-people and shopkeepers of the district. In small towns, mining villages, and in the snbnrbs of great centres of industry, many a workman, by indnstry, sobriety, and thrift, has saved a little money ont of his earnings, and with this capital has commenced business as grocer, provision dealer, &c. In course of time many of his fellow-workmen are his best enstomers, so that when a strike or depression in trade comes, his own interests and natural sympathies lead him to continue to snpply their wants, in the hope that the crisis will

soon be past and he will be repaid. He knows that in most cases his customers can be trusted, for as a rule, the simple, hard working, unsophisticated people in mining and manufacturing districts are strictly honest, or were so forty or fifty years ago, as we can testify from personal experience.

But if a strike or lock-out is continued for a period of three, four, or five months, then the small shopkeeper's means become exhausted, credit is gone, and ruin follows. "The Great Pitman's Strike" in the north of England commenced on the 5th of April, 1844, when the yearly bonds expired, and the men refused to renew them unless they had two shillings per week added to their wages, and certain reforms or modifications in the terms of working were effected. That there was room for reform was at length generally acknowledged, and that the men had a good case, and were, therefore, entitled to the sympathy and support of the public; but nobody ever imagined that the strike would become general, or of long continuance. The actual nnmber of men and boys on strike was reported to be 33,990, and the strnggle lasted for nearly five months. Living in the very heart of the colliery district, and being closely connected with many of the miners' families by bnsiness relations, the writer was an eye-witness of and a sharer in the fearfnl sufferings and hardships throngh which many of them had to pass.

Finding the men determined to hold out, some of the colliery owners resorted to the cruel expedient of punishing them, through their wives and children, by forcibly ejecting them from their dwellings. At that time the miners paid no rent, bnt lived in cottages erected near the colliery, and owned by the proprietors. The houses consisted of one large room, used for living, cooking, washing, and sleeping purposes. In some instances a wooden shanty was erected by the tenants or occupiers themselves as pantry, store-room, &c. This was at the back of the house when possible, for some of them were built back to back, or a double house was often used by two families, and in this case there was no ventilation save by the door and window, in what might be termed the front of the dwelling. Above the dwelling-place was a large unceiled loft, used as a sleeping apartment for the younger members of the family. By pntting up wooden partitions and ceilings, then papering the

whole with a neat wall-paper, and fixing a skylight in the roof, many of these lofts were made by skilful hands, in leisure hours, into neat cosy-looking bed-rooms.

In the most sheltered corner of the large lower room or house-place was a massive mahogany four-post bedstead, with its costly damask curtains and other artistic draperies, for the colliers' wives and daughters knew how to knit "the leaf and trellis," "the cockle-shell," and other well-known patterned valances, covers, &c.

Near the head of the bed was the eight-day case-clock—now commonly known as "grandfather's clock"—and at the foot near the entrance stood the well-polished double chest of mahogany drawers, upon the cornice of which stood a pair of handsome china dogs, or two or three small statuettes or ornaments. In some houses could be found in a nicely-sheltered but prominent position a mahogany chiffonnier and book-case containing a well-bound family Bible, Matthew Henry's, Dr. Adam Clarke's, or some other popular commentary in several volumes; Fleetwood's *Life of Christ*, *Family Devotion*, Barnes' *Notes*, Bunyan's *Works*, Burns' *Poems*, the *Tales of the Borders*, and other works. On the walls were a few choice and substantially-framed engravings.

Upon the mantel-shelf, and hanging on the walls above and about the fireplace, were the bright, shining brass candlesticks, copper kettle, warming-pan, and other domestic articles. A large strong iron fender stood upon the well-whitened hearth-stone, and where there were young children there was often a good strong fire-guard to protect them from the fire, which burned night and day. Upon the hob stood the large metal kettle for immediate use; while hanging in the corner were a choice set of fire-irons, whose only use was that of ornamenting the corner, and adding to the labour of those who had all these glittering articles to polish and keep in order. At one side of the fireplace, attached to the wall, was a strong settle or bench used as couch and seat, which in winter was the most coveted seat in the house. Against the window, and sheltered from the door by a wood brattice or partition, was the large strong deal-table where the family sat at meals, some using the wood chairs or stools specially provided for everyday use, or a small form which, when not in use, was pushed underneath the table.

At the top of the table stood the armchair for the head of the house, and distinguished visitors were invited to occupy one of the mahogany hair-seated chairs, or one of the square-bottomed highly-polished birch chairs, which were usually set round the best bedstead, and covered with handsome knitted anti-macassars, the work of the mother and daughters. Where the family was large, and the father was in favour with the overman and viewer of the collicry, then they were allowed to occupy a double house—that is, one with two rooms downstairs; and the parlour in some of these houses would have put to shame the drawing-rooms of persons in more exalted positions. In this parlour the best bedstead, mahogany chairs, &c., were placed, on the floor was a good carpet; on the mantelpiece a large plate-glass mirror and ornaments; in the centre, or at one side, a mahogany table, and the window was furnished with rich and costly hangings. In a prominent position in some houses the well-framed Rechabite emblem or certificate, and the family pledge-card, told the visitor that this was the home of a teetotaller.

In one or two instances the walls of this apartment would be further adorned by the complete series of engravings, in mahogany frames, representing the life and career of Sir Henry Altercourse, which were then highly prized by well-to-do teetotalers. The upper portion of these houses would be partitioned off into neat comfortable bed-rooms for the children; or, where the family was small, one of these rooms would be reserved for the accommodation of the preacher, when it was his turn to be entertained here, or by the tee-total lecturer, who was always sure of a hearty welcome and kindly treatment.

This is no fancy sketch, but a truthful description of the homes of sober, industrious, and thrifty colliers in the county of Durham—homes so familiar to the writer, that he can point out the exact position of every article enumerated above. He has repeatedly slept upon a good feather-bed in one of those cosy bed-rooms, built, as described, by the hands of the occupants themselves, and tastefully decorated and furnished.

The reader can easily understand that it was with very great reluctance, and after much long-suffering and loss, that the occupants of such houses were induced to leave the home they had almost literally built and

furnished for themselves. Many of them had, in addition, well-cultivated garden-plots in which they grew their own vegetables, and some took a pride in feeding and rearing pigs, so that in winter they had their own sweet and delicious home-fed bacon and hams hanging from the joists or rafters of the house, where they could cut and come again till another was ready to hang up in place of that consumed.

Into such homes as those we have attempted to describe, while the strike was pending, bands of ruffians from the town were sent by the remorseless colliery owners or their agents, and innocent women and children, with all their household treasures, were ruthlessly and cruelly thrown outside to do the best they could or perish. After their grief had been spent, and consultation with sympathizing friends and neighbours, and the readily-proffered aid of men who had come from neighbouring villages, the goods were removed to some convenient place, where an encampment was made upon the wayside, on the moorland, or in a field, and here some of them remained for weeks together.

In many cases the husbands and sons were tramping the country at the time soliciting monetary aid from the public, and thus the burden and toil, the grief and despair of the women and children were greatly intensified. Memory recalls these scenes with realistic vividness, and brings us into the large encampment in the fields between Houghton-le-Spring and the Downs Lane, where numbers of once healthy and happy families were huddled together for a considerable period.

The beautifully-polished furniture soon became dull, and was much injured by exposure to the sun and rain. Everything that skill could devise to make the position endurable was resorted to. The larger pieces of furniture were placed together so as to form a barrier against the sharp piercing winds, and to hold up the sheets, quilts, and carpets used to make a roof for their temporary home. In the most sheltered part of this rude tent was the bed upon which lay the sick and half-starved little children or aged persons. How their dark piercing eyes eagerly scanned the faces of the visitors, and with what avidity they held out their hands and eagerly clutched the food, fruit, &c., brought to them by charitable sympathizers! We made repeated visits to this and other encampments, in com-

pany with a friend, who was sent out with a heavily-laden basket of provisions to relieve the distress of some of these suffering and deserving families.

As the contents of this basket were emptied upon the table we could not fail to see the earnest expressions of heart-felt gratitude, and with scalding tears coursing down their cheeks the elder ones would implore Heaven to bless us and those who sent us. Tired as we were when we arrived, we felt more than repaid for all our toil, and often wished our store could have been multiplied a hundredfold. We witnessed several of the monster meetings held at Shiney Row and other parts of the district. Grand and imposing were the processions of vast numbers of brave, heroic, but half-famished men and boys, who, as neatly dressed as possible, and amid the noise of the bands of music—their own colliery bands mostly—the dazzling display of flags, banners, and mottoes, marched along striving to smother their griefs and hide their sorrows. There were many in those motley crowds who proved to a demonstration

“How sublime a thing it is
To suffer and be strong.”

How eagerly we listened to some of the speeches, especially of those made by men whom we knew—earnest, faithful, local preachers, temperance advocates—not professional lecturers, but honorary workers in the cause—men who loved it for its own sake and for the blessings it had conferred upon them and theirs before the great trouble came! While we listened to the almost deafening cheers raised as some salient point was made, something said that electrified the audience, we only sighed, and felt that the glare and glitter, the music and cheers, the eloquent speeches, could not erase the deep lines nor remove the worn, wan, famished looks from the faces of many of those who were thus gathered together.

Sadly and sorrowfully we took all in, and as “a fellow-feeling makes us wondrous kind,” we sometimes attempted to express our sympathy in words, but often failed, the unbidden tears and sobs choking our utterance, but our intentions were fully appreciated and acknowledged by a gentle pressure of the hand, a glance of the glistening eye, and an involuntary prayer or invocation.

As week after week went by, and the struggle became more determined on both sides, then

indeed sorrow and sadness reigned everywhere. After much suffering and untold loss to the district the end came at last, and although the miners did to some extent gain their point, and certain valuable reforms were effected in the subsequent management of coal-mines, yet the cost to employers and employed was immense, and many felt the effects of that struggle during the whole course of their after-life. Families were broken up and widely scattered, never to be united again on earth. Savings of years were spent for food and necessaries, and all idea of thrift for ever abandoned. Household treasures were sold, broken up, lost, or injured, and the once neat, industrious housewife became a broken-spirited, listless, and careless woman, sighing for rest in the grave, or, still worse, seeking consolation in the spirit-bottle.

Men who, before the strike, were earnestly trying to reform their lives and live as Christians should, lost heart and faith. Driven by desperation, or allureled by the temptations of the ever-open dram-shop, and the persuasions of their drinking companions in their thankless wanderings through the country soliciting aid for the suffering, they relapsed into their former habits, and the last state of these men became worse than the first. Young men and boys were brought into contact with vice and crime, to which many of them in their peaceful happy homes had hitherto been strangers, and they were thus led on to disgrace and ruin.

Women and children, through their exposure to the changes of the weather, together with the inconveniences and discomforts of temporary camp life, and the lack of proper food and other necessaries, became the subjects of disease, many being brought to premature graves, whilst others endured years of unabated suffering.

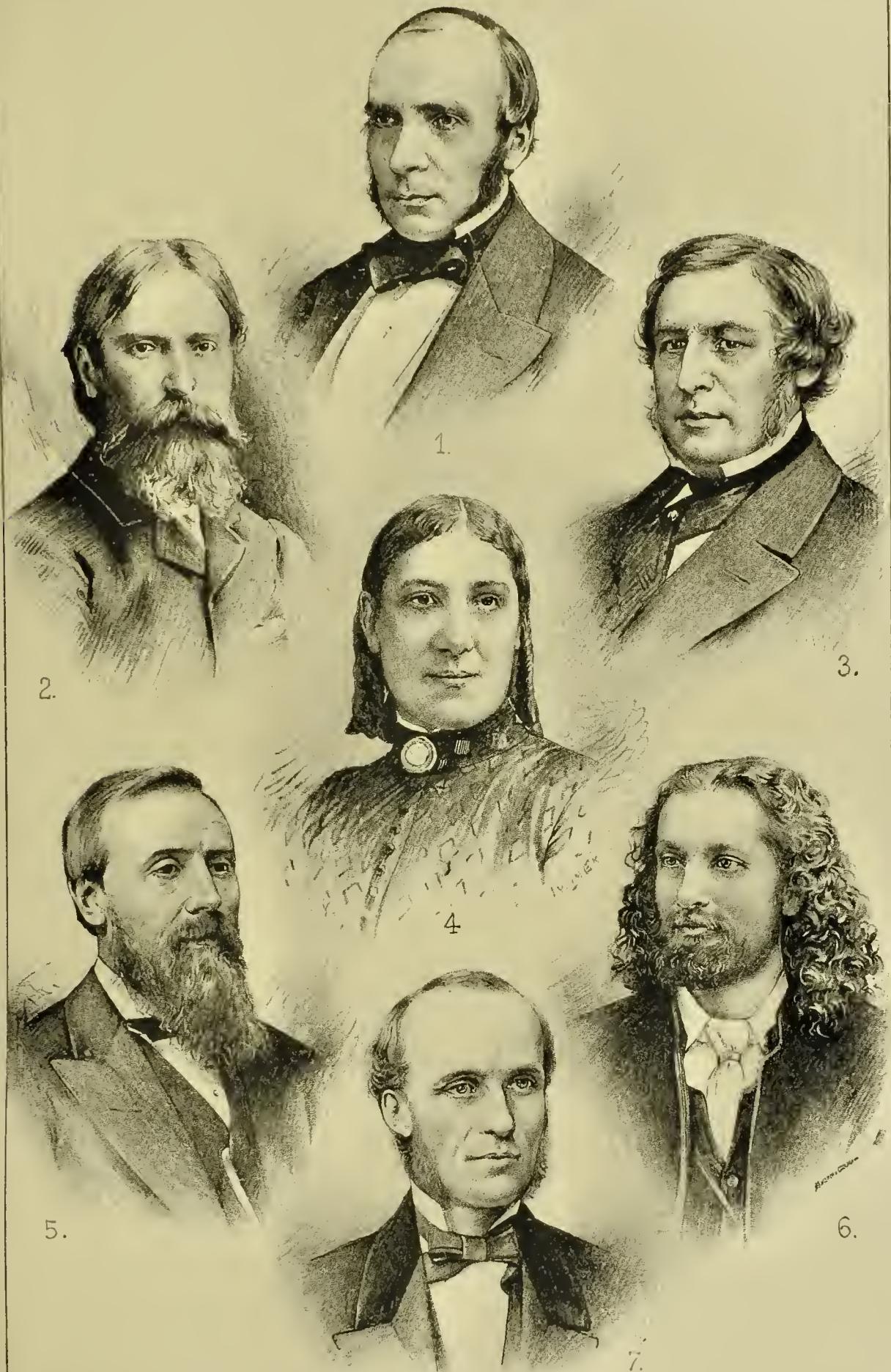
Tradesmen and shopkeepers, who at the commencement of the struggle were in tolerably good circumstances, became reduced to poverty, and some to absolute want. Tongue cannot tell nor pen describe all the evils that flow from a prolonged struggle between capital and labour. Strange it is that even yet—in a land so highly favoured, so full of Christian influences—no great or necessary reforms can be effected without much suffering and loss, and until after long years of persistent effort on the part of the advocates of such needed reforms.

As may be easily imagined, this prolonged struggle had a most injurious effect upon many of the local temperance societies in the northern districts, many of them being entirely broken up, the funds of the Rechabite tents in some instances were exhausted, and the scattering of the members necessitated changes which ended in dissolution. Some few of the leading speakers, &c., amongst the miners, at the termination of the struggle were steadily refused employment, and they with their families removed to other districts, or emigrated to America, New Zealand, or Australia, while many who had been active workers in and liberal contributors to the temperance cause were unfitted for work and unable to subscribe. In some localities, where active temperance organizations existed at the time of the strike, years elapsed before a reorganization took place, and then under new auspices and with little of the force, fire, and fervour of the old times. From 1837 to 1844 the greater part of the colliery districts of Northumberland and Durham were alive with active, earnest temperance workers, led on by George Dodds, George Charlton, Joseph Bormond, James Newcastle, Dr. Fothergill, Thomas Siddle, Thomas Winskill, and a host of able, laborious, local workers in the towns and villages.

At the time that this strike took place the Northern Temperance Association, embracing parts of Durham, Northumberland, Cumberland, &c., was in active operation, and was instrumental in diffusing much light and doing great good. Its official organ, *The Northern Temperance Journal*, was published by Mr. James Newcastle of Newcastle-upon-Tyne, and in 1844, the very period of the strike, Mr. Joseph Bormond was district agent of the association, there being no doubt that his active spirit was roused and his sympathies enlisted on behalf of the sufferers. This terrible disaster told heavily upon the association and almost ruined its prospects, which before the strike were very hopeful and encouraging.

In this connection we should like to introduce a few brief notices of working coal-miners who have taken an active part in temperance and other public questions, but must reserve some of them for another chapter.

THOMAS BURT was born at Morton Row, by Percy Main Colliery, near North Shields, November 12th, 1837. In 1840 his father,



1 JOHN SNOW, M.D., Physician to her Majesty; a Temperance Worker from 1836 till his death in 1858.

2 Professor HUBERT

HERKOMER, A.R.A.

3 JOHN CASSELL, Publisher, London.

Temperance Mission Work in Blackburn.

4 Mrs. LEWIS, Promoter and Conductor of a successful

Corresponding Secretary of National Temperance Society of America.

5 THOMAS BURT, M.P. for Morpeth, Representative of the Northern Coal Miners.

6 Herr GUSTAVUS COHEN, Manchester, a converted Jew, Preacher, Lecturer, Writer, &c.

7 J. N. STEARNS, New York,

Corresponding Secretary of National Temperance Society of America.

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who was a collier, removed to Seghill Colliery—now known as Blake Town—where the children, including Thomas, were encouraged to strive to obtain an education. Mr. Burt, senior, took a prominent part in the great strike of 1844, and was therefore “boycotted” by the masters, and found it difficult to obtain employment. He finally removed to Seaton Delaval, and at ten years of age Thomas became a trap-door keeper at Haswell pit. It took him an hour each day to walk to and from the pit, another hour's tramp down the pit, so that he was fully engaged for fourteen hours each working day, the regular working hours at that time being twelve hours per day. Having a good example at home, he seldom tasted any kind of intoxicating liquors, and at the age of fifteen years signed the total abstinence pledge. All his spare time was devoted to self-culture, the study of Latin and shorthand included. Mr. Burt joined the late ALEXANDER BLYTH, JOHN HOWIE, and others in forming the Northumberland and Durham Miners' Permanent Relief Fund.

In 1865 Mr. Burt was appointed secretary, and at the general parliamentary election of 1874 he was elected M.P. for Morpeth by a large majority of votes over Major Duncan. He has held that position up to the present with credit to himself and honour to the constituency. In all measures affecting the interests of temperance Mr. Burt has been at his post, and proved himself faithful.

An insight into his character was given in a smart letter published in the *Newcastle*

Chronicle, 1865, written by Mr. Burt in reply to an anonymous assailant who signed himself “A Coal-owner.” Mr. Burt said: “I was chosen agent for this association for the purpose of doing the best I could to aid the workmen in securing justice. I did not force myself on the men; they urged me to take the office; and as soon as they can dispense with my services I am prepared to resign. But so long as I am in office I will do my best to serve my employers. Four months since I was a hewer at Choppington Colliery. As a working man I was in comfortable circumstances, serving employers whom I respected, and who, I believe, respected me. I had been at that colliery nearly six years, and during that time I had never a wrong word with an official of the colliery. ‘A Coal-owner’ may ask there whether I was a ‘demagogue’ or an ‘agitator.’ I left the colliery honourably, and I have no doubt I can get work again at that place if I want it. If not, I can get work, I doubt not, elsewhere, and under good employers too; for I long since made up my mind not to work for a tyrant. I say this merely to let your readers know that the position I hold is not degrading either to myself or the men who employ me.”

The fact that he has so long retained the confidence and support of the mining population of the northern counties proves that he is worthy of it, and the esteem in which he is held in the House of Commons, and, indeed, throughout the whole of the United Kingdom, indicates his integrity and ability.

CHAPTER XXIX.

FAMINE AND FEVER—LAST DAYS OF FATHER MATHEW, &c. &c.

Rev. Father Mathew's Embarrassments—Disappointments—Pension Granted by the Queen—How it was Used—Presentation by Dublin and Drogheda Railway Company—Cork Total Abstinence Union—Blight of the Potato Crop—Protection *versus* Famine—Public Soup-kitchens—Blunders of the Government—Gathering up the Dead—Fever—Deeds of Heroism—The Good Quakers—Meetings in America—Practical Sympathy of the Americans—Meetings in England and Scotland—Hardening Nature of the Liquor Traffic—Results of Stopping the Distilleries in Former Famines—Prosperity and Freedom from Drink—Father Mathew on the Waste of Food—Tempting the Starving People to Drink—Mr. W. E. Forster's Testimony—Poverty, &c., the Result of Drink—Effects of Bad Times in Towns—Results of Father Mathew's Labours—Diminished Consumption of Liquors—Decrease of Crime—How the Drink Curse was Revived—Legislative Prohibition Required—Whole-life Abstainers—Illness and Death of Father Mathew—Rev. Dr. Spratt—A. M. Sullivan—Mr. James Haughton, J.P.—Daniel O'Connell, M.P.—R. H. Campbell—Rev. James Graves—Richard Atkinson—James Allan—Dr. Richard Hicks—Mrs. Sherman.

After his mission in England, the Rev. Theobald Mathew returned to Cork and resumed his labours amongst his own people; but in 1845 troubles and embarrassments were secretly crushing the mind and energies of this brave and loving friend of the cause. For seven years he had conducted a movement, established, extended, and maintained an organization unparalleled in the history of his own or any other country. He seemed to take little thought of financial matters, but eagerly pushed on the work, freely incurring all kinds of obligations, and raising funds on his own responsibility as best he could. To every person who took the pledge an enrolment card and medal were given, for which they were supposed to pay a shilling; but, as a matter of fact, not more than one-half of them ever paid anything. Many of them were too poor to pay, and had long journeys to make to reach their homes, and were therefore the recipients of the generous priest's aid and assistance; it is no wonder, therefore, that in 1845 he found himself indebted to medal manufacturers, printers, and others, on behalf of the temperance movement, for something over £5000. His early patron and constant friend, Lady Elizabeth Mathew, had to some extent raised hopes of leaving him the means to liquidate his debts by bequeathing him a substantial token of her esteem; but, alas! by her sudden death before she had made the needful arrangements, Father Mathew was doomed to disappointment. Just at this very

moment, too, events transpired that paralysed the public mind. That fearful calamity, which even now fills the soul with horror—the great famine—burst upon the country, and Father Mathew's labour from 1846 to 1850 was one prolonged combat with the fearful scourge that desolated the country. Bravely, uncomplainingly, unfalteringly he worked on, amidst the wreck of every hope, the overthrow of all he loved and prized.

In May, 1847, he was nominated by the clergy of Cork for the then vacant mitre of that diocese; but the choice was not confirmed at Rome, and this new disappointment tried his sinking soul.

In the same year, however, Her Most Gracious Majesty, Queen Victoria, as a mark of her approbation of his meritorious exertions in combating the intemperance which in so many instances obscured and rendered fruitless the virtues of his countrymen, bestowed on Father Mathew a grant of £300 a year from the civil list—a gift alike creditable to the government who recommended it and acceptable to the feelings of the country. This sum he at once invested in insurance on his own life to indemnify his creditors—another proof of his nobility of character.

In the early part of the year 1845 the directors of the Dublin and Drogheda Railway presented Father Mathew with a beautiful silver ticket, giving him a perpetual free passage in the first-class carriages on their railway. The inscription on the ticket states that

it was presented as a tribute of esteem for Father Mathew's labours in the temperance cause (*Leeds Times*, 1845).

Seeing that despite the success of Father Mathew amongst the Catholic portion of the community there was still a fearful amount of drunkenness, a number of Protestants in the city of Cork united together, and on the 20th of October, 1847, founded the "Cork Total Abstinence Union," not in opposition, but as an addition to Father Mathew's efforts. The main object of the union was to try to lay hold of those who, being of a different religious denomination, would not be likely to come so readily under the influence of the great and good Catholic priest. Lectures were delivered, and meetings held in the Primitive Methodist, Wesleyan, Baptist, and Independent chapels, and the Friends' meeting-house, and a fortnightly meeting was held in the Temperance Hall, Cook Street, Messrs. William Morgan, John Stopford, Thomas Dunscombe, and others taking an active part.

The years 1846 to 1848 were memorable years of human suffering to large numbers of the poor in the United Kingdom and Ireland. Famine and pestilence thinned the ranks of many families, suddenly snatching away parents from their weeping children, wives from their husbands, and children from their parents, never again to meet together in this world. In Ireland about three millions of the population, and in the poverty-stricken Highlands and Islands of Scotland 300,000 of the people were deprived of the usual means of sustenance by the failure of the potato crop. On the 9th of February, 1847, it was stated in the House of Commons that 5000 adults and 10,000 children had already perished from sheer famine, and that 25 per cent of the whole population would perish unless the House afforded relief. The population of Ireland was then nearly nine millions, many "living at best in a light-hearted and hopeful hand-to-mouth contentment, totally dependent on the hazards of one crop, destitute of manufacturing industries, and utterly without resource or resource to fall back upon in time of reverse." To them the potato-blight was utter ruin and absolute starvation, the pawn-offices being soon filled with the treasures of the people, nay, their clothes, bedding, &c., until nothing more was left for them but to sit in moody silence waiting for the relief that was so long in coming.

Unfortunately this was just at the time that the corn-law agitation was at its height in England, and the protectionist press and politicians were anxious to keep down any pretext for free-trade. When the first alarm of famine was given in 1845, when the blight fell upon the profuse crop of potatoes and seemed to wither it up in a night, the Duke of Richmond, speaking at the Agricultural Protection Society's meeting, December 9th, 1845, said: "With respect to the cry of 'Famine,' he believed that it was perfectly illusory, and no man of respectability could have put it in good faith if he had been acquainted with the facts within the knowledge of their society."

On the 31st of the same month Mr. Newdegate carried a resolution at Warwick testifying against "the fallacy and mischief of the reports of a deficient harvest," and affirming that "there was no reasonable ground for apprehending a scarcity of food."

Similar declarations were made, and yet the famine was only too clearly manifested, during the year 1846, when very inferior flour unfit for proper food was sold at four shillings per stone. The writer of these pages has a very vivid recollection of the sufferings of the poor in the north of England at that period; even in agricultural districts the scarcity was keenly felt. This was one cause for the long delay on the part of the government; they waited for official testimony, and then waited hoping that the next year's crop would change gloom to joy, but, alas! it only intensified the evil and filled the hearts of the people with hopeless despair. Relief works were suggested, and public soup-kitchens under local relief committees attempted to arrest the famine. "All over the country large iron boilers were set up, in which what was called "soup" was concocted; later on Indian-meal stirabout was boiled. Around these boilers on the roadside there daily moaned and shrieked and scuffled and fought crowds of gaunt, cadaverous creatures that once had been men and women made in the image of God! The feeding of dogs in a kennel was far more decent and orderly. I once thought —ay, and often bitterly said in public and in private—that never, never would our people recover the shameful humiliation of that brutal public soup-boiler scheme. I frequently stood and watched the scene till tears blinded me, and I almost choked with grief and passion.

It was heart-breaking, almost maddening to see ; but help for it there was none" (A. M. Sullivan's *New Ireland*, chap. vi.).

Mr. Sullivan, speaking from personal knowledge, tells us that when relief works were set on foot by the government: "The wretched people were by this time too wasted and emaciated to work. The endeavour to do so under an inclement wintry sky only hastened death. They tottered at daybreak to the roll-call; vainly tried to wheel the barrow or ply the pick, but fainted away on the 'cutting,' or lay down on the wayside to rise no more. As for the 'roads' on which so much money was wasted, and on which so many lives were sacrificed, hardly any of them were finished. Miles of grass-grown earth-works throughout the country now mark their course and commemorate for posterity one of the gigantic blunders of the famine time."

Speaking of the decline of funerals, and the Irish idea thereof, he remarks: "Soon, alas ! neither coffin nor shroud could be supplied. Daily in the street and on the footway some poor creature lay down as if to sleep, and presently was stiff and stark. In our district it was a common occurrence to find on opening the front door in early morning, leaning against it, the corpse of some victim who in the night-time had 'rested' in its shelter. We raised a public subscription and employed two men with horse and cart to go round each day and gather up the dead. One by one they were taken to a great pit at Ardnabrakar Abbey, and dropped through the hinged bottom of a 'trap coffin' into a common grave below. In the remoter rural districts even this rude sepulture was impossible. In the field and by the ditch-side the victims lay as they fell, till some charitable hand was found to cover them with the adjacent soil. It was the fever which supervened on the famine that wrought the greatest slaughter and spread the greatest terror. For this destroyer when it came spared no class, rich or poor. As long as it was 'the hunger' alone that raged, it was no deadly peril to visit the sufferers; but not so now. To come within the reach of this contagion was certain death. Whole families perished unvisited and unassisted. By levelling above their corpses the shealing in which they died, the neighbours gave them a grave. I myself assisted in such a task under heart-rending circumstances in June, 1847."

In speaking of the deeds of heroism per-

formed during this awful crisis, Mr. Sullivan gives a story of which he could speak with authority. The Rev. A. B. Hallowell, Protestant curate of the parish, in which Mr. Sullivan was born and lived, "went about doing good" to all, irrespective of creed. "There were comparatively few of his own flock in a way to suffer from the famine; but he dared death daily in his desperate efforts to save the perishing creatures around him. A poor hunchback named Richard O'Brien lay dying of the plague in a deserted hovel at a place called 'the Custom Gap.' Mr. Hallowell, passing by, heard the moans and went in. A shocking sight met his view. On some rotten straw in a dark corner lay poor 'Dick' naked, except for a few rags across his body. Mr. Hallowell rushed to the door and saw a young friend on the road: 'Run, run with this shilling and buy me some wine!' he cried. Then he re-entered the hovel, stripped off his own clothes, and with his own hands put upon the plague-stricken hunchback the flannel vest and drawers and the shirt of which he had just divested himself. I know this to be true. *I* was the 'young friend' who went for and brought the wine." Mr. Hallowell subsequently became rector of Clonakilty, Ireland.

Mr. Sullivan further remarks: "Fondly as the Catholic Irish revere the memory of their own priests who suffered with and died for them in that fearful time, they give a place in their prayers to 'the good Quakers, God bless them,' Jonathan Pim, Richard Allen, Richard Webb, and William Edward Forster, afterwards known as the Right Hon. W. E. Forster, M.P. for Bradford."

Not only in England and Scotland, but in the great cities of the United States of America, meetings were held in 1847 to raise money for the relief of Ireland, and these meetings were attended by the most influential men of the country. The chief-justice of the supreme court presided over a meeting held in Philadelphia, January 28th, 1847, and the vice-president of the United States presided over a meeting held in Washington. In New York, Boston, &c., the same sympathy was manifested, and active exertions made to afford the kind of relief most needed at that moment by the people of Ireland. On the 13th of April, 1847, the American war-ship *Jamestown* sailed into Cork Harbour, under the command of Robert B. Forbes, with a

cargo of breadstuffs for the starving people of Ireland, which had been sent over by the Americans as an expression of their sympathy. Another cargo was brought over by the United States frigate *Macedonia*, under the command of George C. De Kay.

Meetings were held in Edinburgh, Glasgow, Leeds, Manchester, Preston, and other towns, where large assemblies passed strong resolutions on this *vital* subject, and petitions were sent to government asking them to stop distillation from grain, and to close public-houses on Sunday. Statistics were given at these meetings showing that in the midst of all this gloom and misery the distilleries and breweries were smoking on, and destroying seven million quarters of the best barley per annum to make alcoholic poisons. If this barley had been made into bread—and barley loaves would have been better than Indian-meal "stirabout"—it would have produced 116,600,000 four-pound loaves of bread, or over thirty loaves for everyone of the people suffering from hunger in each year of this fearful visitation.

By public subscriptions some hundreds of thousands of pounds of British and American money was raised and spent in the erection of "soup-kitchens" and providing soup for the people, or in the purchase of Indian-meal to make "stirabout," &c. Mr. Maguire, in his *Biography of Father Mathew* (chapters xxv.—xxviii.), gives terrible accounts of the sufferings of the poor people, who in some districts were fed with this meal and housed with less comfort than swine.

The labours of Father Mathew and his co-workers during this fearful time were extraordinary, yet all the while the manufacture of strong drink was still going on, and good grain was worse than wasted. It seems passing strange how a so-called "enlightened and Christian government" could be so blind, or fail to learn the logic of facts so patent to the common observer. In times of dire distress and great public peril, such as this was, common sense dictates the propriety of at once taking steps to economize and prevent the waste of food so much needed, and for which the people clamour so loudly. As one writer justly observes, "Surely there must be something morally hardening to the feelings of humanity in this dread traffic, that men can look so coldly on and see their mash-tubs bubbling up consuming the food, while their fellows are dying for the want of it."

The cry of hunger is a fearful cry, and has often been the herald of bloodshed and revolution. The eloquent Burke said truly, "You need not reason with hungry bellies; fill them with food, and then argue your matter." Hunger has made whole nations mad, and prepared the people for anarchy and crime. Had the government of the day acted wisely, and taken judicious steps to feed the people at the first outbreak of the famine, many precious lives would have been saved, and much of the crime with which of late years we have had to cope might possibly have been prevented. The government had a very good precedent and undeniable facts to justify them in prohibiting the destruction of grain in the distilleries, &c., in the experiences of 1796-97.

Mr. Colquhoun, in his *Treatise on the Police of London* (6th edition, 1800, p. 328), gives this testimony: "It is a curious and important fact, that during the period when the distilleries were stopped in 1796-97, though bread and every necessary of life were considerably higher than during the preceding year, the poor were apparently more comfortable, paid their rents more regularly, and were better fed than at any period for some years before, even though they had not the benefit of the extensive charities which were distributed in 1795. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible from its very high price. It may be fairly concluded that the money formerly spent in this imprudent manner had been applied in the purchase of provisions and other necessaries to the amount of some £100,000. The effect of their being deprived of this baneful liquor was also evident in their more orderly conduct; quarrels and assaults were less frequent, and they resorted seldom to the pawnbroker's shop; and yet during the chief part of this period bread was fifteen pence the quart loaf, meat higher than the preceding year, particularly pork, which arose in part from the stoppage of the distilleries, but chiefly from the scarcity of grain."

There had been a total failure in the harvest, and the distilleries were stopped by act of parliament. The years 1809-10 and 1813-14 were also seasons of scarcity, and the distilleries were stopped. The average consumption of spirits in Ireland in the years 1811-12 and 1815-17 was $7\frac{1}{2}$ millions of gallons; in the other years not quite $4\frac{1}{2}$ millions of gallons,

a difference of $3\frac{1}{4}$ millions of gallons. The following table of imports, extracted and averaged from returns made to parliament in 1822, shows how the amount thus saved reappears in the form of an increase of the following

articles of comfort, which bespeak not simply the absence of a great curse, but the presence of domestic and personal happiness, and of a thriving trade, while it helps to solve the question—What about the revenue?—

	Famine Years, 1809-10-13-14.	Years of Plenty, 1811-12-15-17.	Decrease.
Iron, Hardware, and Pots,.....	£467,109	£337,458	£129,651
Haberdashery,	£140,936	£110,936	£30,000
Cotton Goods,.....	£197,198	£104,198	£93,000
Drapery (new and old), yards	3,778,514	2,422,444	1,356,070
Blankets,	60,004	26,603	33,401
Black Tea,..... lbs.	3,530,643	3,189,132	341,511
Muscovado Sugar, cwts.	381,278	306,954	74,324

"Thus," says Dr. F. R. Lees (*Alliance Prize Essay*, p. 128), "in addition, therefore, to the saving of disorder, crime, disease, pauperism, and all their cost, it is clear the excise was greatly benefited by the increased consumption of other excisable articles. What is true of Ireland in particular must be true of the empire at large. This may be illustrated from the fact, that while the actual decrease in the consumption of spirits, wine, and beer in the year 1850, as compared with the year 1836, was 524,932 gallons, the increase in the consumption of coffee, tea, and cocoa in 1850 over 1836 was 26,735,914 lbs. Hence, what is lost to the excise in one way is made up in another. This is confirmed by the fact that in the years of Father Mathew's greatest temperance triumphs in Ireland, while the revenue from whisky was vastly reduced, the total revenue had increased £90,000 above its average, besides saving much in its collection."

In an address given from the altar of the Catholic church at Lisgoold, near Cork, Father Mathew thus speaks of the terrible sin of destroying the food of the people by distillation, &c.:—

"I am here in the name of the Lord. I am here for your good. This is a time to try men's souls; and that man or that woman must be a monster who would drink while a fellow-creature was dying for want of food. I don't blame the brewers or the distillers; I blame those who make them so. If they could make more money in any other way they would; but so long as the people are mad enough to buy and drink their odious manufacture, they will continue in the trade. Is it not a terrible thing to think that so much wholesome grain, that God intended for the support of human life, should be converted into a maddening poison for the de-

struction of man's body and soul? By a calculation recently made, it is clearly proved that if all the grain converted into poison were devoted to its natural and legitimate use, it would afford a meal a day to every man, woman and child in the land. *The man or woman who drinks, drinks the food of the starving;* and is not that man or woman a monster who drinks the food of the starving?" (*Maguire's Father Mathew*, chap. xxviii.).

Mr. Maguire tells us that in March, 1847, there were employed on the public works the enormous number of 734,000 persons, representing, at a moderate estimate of the average of each family, upwards of three millions of persons, and Mr. W. E. Forster in his report made the following statement:—"We learned that their wages did not average, taking one week with another, and allowing for broken days, more than 4s. 6d. per week; in fact for the most distressed localities of Mayo and Galway I should consider this too high an average. To get to their work, many of the men had to walk five or even seven Irish miles. And the four shillings and sixpence per week thus earned was the sole resource of a family of six, with Indian-meal, their cheapest food, at 2s. 10d. to 4s. per stone! Yet even this was the state of those who were considered well off—*provided for;* and to get this provision the people were everywhere begging as for their lives. In some districts there were no public works; and even where there were, we found that, though the aim was to find employment for one man to every five or six souls, it was not really given to more than one man in nine or twelve."

Those of our readers who desire to know more of this terrible famine in Ireland are referred to Maguire's *Biography of Father Mathew*; A. M. Sullivan's *New Ireland*;

O'Rorke's *History of the Irish Famine*; and the *Annals of the Society of Friends*, from 1846 to 1849 inclusive, which contain minute details, and give fearful accounts of the sufferings of the people, written by persons who were eyewitnesses, and whose testimony cannot be disputed.

A writer in the *Belfast News Letter*, December, 1883, under the heading of "Irish Poverty; an Old Story Retold," demonstrates the fact that much of the poverty which is the chief source of Irish misery, unrest, and disaffection arises from the use of alcoholic liquors. He remarks that the drink bill for alcoholic liquors of every sort is over £10,000,000 yearly. "The sum, exclusive of the cost of the wine consumed, for the year 1878 was, according to a trustworthy estimate, £10,952,329. That surely is an enormous sum for a poor country like Ireland to pay for an entirely useless article! We find from the Statistical Abstract that the gross amount of the annual value of land in Ireland for the same year was only £9,936,605. Then, at least as much as the total cost of the drink is lost to the nation by the good which the drinking prevents and the evil which it causes. In all, her drinking customs cannot cost Ireland less than say £20,000,000 a year."

In times of adversity and trouble, when employment is scarce and want rampant, people from the country districts flock into the large cities and towns, and thus impose upon the already heavily-taxed ratepayers increased burdens. In most cases, but for their intemperate habits, very many of the unemployed might have been in tolerably good circumstances. The facts are the same everywhere. In Scotland, Ireland, or England drink and waste is followed by woeful want, whilst as a rule the adherents of temperance enjoy comparative comfort, and are prepared to endure a considerable period of adversity and trial, should such fall to their lot. The moral is plain.

Let us now review the work of Father Mathew up to this period, and see what were the results. From the year 1838, when he commenced his labours as a public temperance reformer, until 1843-44, when they had arrived at their climax, he had enrolled nearly 6,000,000 of his countrymen on his records of teetotalism. A writer in *Meliora* in 1860 declared that the pledge he had was numbered 5,628,623, and in the *Scottish Review*

(1848, p. 429) it is stated that the total number of persons enrolled on Father Mathew's list was 5,708,073. The results of this great social and moral revolution were seen in the diminution of crime and in the improved moral tone of the people. Judges publicly uttered their testimony to the value and success of the temperance movement in Ireland, and the public records give irresistible evidence of the good done to individuals and to the community.

"The results of this movement," says a writer in the *Temperance Spectator* (1861, pp. 180, 181), "were as beautiful as they were extraordinary, both in a social and moral point of view; and although the popular enthusiasm in favour of teetotalism, or the entire disuse of intoxicating liquors, began to abate about the year 1847, yet the beneficial changes made in the habits of the people have been quite perceptible in their improved manners and condition down to the present day. The good work then accomplished will no doubt be felt to the remotest periods in the history of Ireland. The consumption of whisky in Ireland reached its maximum in 1837, when it was nearly *twelve million gallons*. In 1842 it had come down to its minimum of about $5\frac{1}{4}$ million gallons. One of the striking advantages of this diminished consumption is narrated in a letter from Mr. Thomas Beggs of London to Lord Stanley, in December, 1856, in which he states that the reduction of crime in Ireland was greater than ever took place in any age or country. He gives the following statistics of criminals in prison:—

"In 1837 they were	12,096.
,, 1838 ,,	11,058.
,, 1839 ,,	1,077.
,, 1840 ,,	788."

Another writer at a later date (*Alliance News*, December 29th, 1883) gives the following statistics of crime, &c., in Ireland as a still clearer idea of the extent to which, in Father Mathew's time, crime was the result of drinking:—

Year.	No. of Capital Sentences.	No. of Sentences of Transportation.	No. of Gallons of Spirits consumed.
1839,.....	66	916	12,296,000
1840,.....	43	751	10,815,709
1841,.....	40	643	7,401,051
1842,.....	25	667	6,485,433
1843,.....	16	482	5,290,650
1844,.....	20	526	5,546,483

These figures prove to a demonstration that the connection between liquor and crime was of the very closest, and that the temperance reformation effected a very marked change for the better.

Mr. A. M. Sullivan (*New Ireland*, chap. vi.) makes the following striking observations:—“The circumstances under which the drink arose anew amongst the Irish people are painfully reproachful to our law-makers and administrators. There were scores, probably hundreds of districts in Ireland from which drink-shops had long totally disappeared, and had there been at the time any statutable conservation of this ‘free-soil’ area, three-fourths of Father Mathew’s work would have endured to the present hour. But what happened within my own experience and observation was this: When the government relief works were set on foot all over the kingdoms, close by every pay-office or depot there started into operation a meal store and a whisky shop; nay, often the pay-clerks and road-staff lodged in the latter and made it ‘head-quarters.’ Only too well the wretched people knew what the fire-water would do for them; it would bring them oblivion or excitement, in which the horror and despair around them would be forgotten for a while. In many a tale of shipwreck we read with wonder that at the last dread moment the crew broached the spirit casks and drank till delirium came. In Ireland the starving people seemed possessed by some similar infatuation when once the fatal lure was set before them. In the track of the government relief staff, and especially ‘licensed’ by law, the drink-shops reappeared, and to a large extent reconquered what they had lost. Not wholly, however. There are thousands of men in Ireland to-day who ‘took the pledge from Father Mathew,’ and hold by it still. There are cities and towns in which the flag has never been hauled down, and where its adherents are as numerous as ever. To the movement of Father Mathew is owing, moreover, that public opinion in favour of temperance legislation which Ireland has so notably and so steadily exhibited. The pure-souled and great-hearted Capuchin has not lived and laboured in vain.”

Similar testimony is borne by Mr. J. F. Maguire, M.P., and by Mr. James Haughton, J.P., and numerous others. If Ireland had had local option or some other practical

method of prohibiting the liquor traffic where the voice of the people so desired, the grand results of Father Mathew’s labours would have been permanent, and much of the evil which has since fallen upon and been witnessed in that land would have been averted. Moral suasion may, and will under certain circumstances do for the individual, but not in every case. To cure the nation of its foulest blot, its most terrible disease, requires the strong arm of the law. The only way to root out the cancer is by totally prohibiting the common sale of intoxicating liquor. Give to the people themselves the legal power, as soon as they desire it in sufficient numbers to ensure a majority, to rid each town or district of the liquor traffic, then may we hope for permanent success and see the people of Great Britain and Ireland become truly sober, virtuous, free.

One very pleasing and encouraging result of the temperance reformation in Ireland is stated by Mr. William Church of Belfast in a paper read at the International Temperance Convention in 1862, in which he says “that thousands of the young men and women of Ireland have never tasted the drunkard’s drink, and know nothing of the frightful power of the pernicious habit of using intoxicating beverages.” Some of the most active and useful workers in the various temperance organizations in Ireland are whole-life abstainers.

In the spring of 1848 the Rev. Father Mathew had an attack of paralysis, from which he recovered in a few weeks, and in 1849 he was induced to go over to America, and there also did an immense work; but during the two years of his absence he had other attacks of paralysis, and returned home to Ireland in December, 1851, with a broken constitution, while from that time to the end of 1856 he was in very failing health. In the hope of deriving benefit from the change of air and scene he went for a year to Madeira in 1854, but in the next year, Mr. Sullivan tells us, “he found more solace and relief under the tender care and affectionate attentions of Protestant friends in Liverpool—Mr. and Mrs. William Rathbone—than amidst the vineyards and orange-groves of the sunny southern isle.” In 1856 he was brought to Queenstown. Believing himself that the end was near, he felt anxious to be at home, that he might die amid the familiar faces and

seenes of his own beloved city. On the 8th of December, 1856, a wail of sorrow in the crowded streets of the city of Cork told that one fondly loved, yea, one almost idolized by the people of every creed and party, was now no more. Not Ireland alone, but all Christendom mourned the loss of a hero in Father Mathew—the “Irish Apostle of Temperance.”

So ended in the sixty-sixth year of his age and the forty-second of his ministry, the life of this extraordinary man—“a life,” said one who knew him intimately, “which appears to be one of the very brightest in the records of our country. His course was one of continual active benevolence. He occupied a large place in the hearts of his countrymen; he was followed by the praise of multitudes; and yet he remained to the last plain and simple in his manners and in his domestic habits. His house was humble, his floor uncarpeted, and his furniture scanty” (James Haughton, J.P., *International Convention Report*, p. 71).

“A Memoir of the Very Rev. Theobald Mathew, with an Account of the Rise and Progress of Temperance in Ireland,” was written and published in 1840, from the pen of the Rev. James Birmingham, parish priest of Borrisokane. A large and able work entitled *Father Mathew; a Biography*, by John Francis Maguire, M.P., was published in 1863, and a cheap or people’s edition in 1882. From this work, A. M. Sullivan’s *New Ireland, Annals of the Friends, and the Temperance Spectator* we have gathered the information given in these pages relative to the life and labours of Father Mathew and his co-workers. The centenary celebrations of this apostle of temperance will be dealt with hereafter in this history.

Of the distinguished men who laboured with Father Mathew there are two or three deserving of special mention, and foremost of all is the late REV. DR. JOHN SPRATT of Dublin, who was a true friend of temperance and an ardent, laborious worker. On one occasion he visited Belfast, and added about 9000 pledges to the temperance roll. He continued to the last to labour in various ways to promote the interests of the cause in several parts of Ireland. He put forth strenuous efforts to prohibit Sunday-drinking, and ably assisted the efforts to secure legislation for Ireland in this direction. He died on the 6th of August, 1869, at the advanced age of eighty years.

One striking fact in relation to this work

was the unity of action and warm friendship of men of widely different views—Fathers Mathew and Spratt, Catholics; William Martin, the brothers Webb, and others, Quakers; Richard Dowden and James Haughton, Unitarians; and adherents of other denominations, so that they were spoken of as “Anti-everything-arians.”

Ireland has had few friends more true and brave than ALEXANDER MARTIN SULLIVAN, and Father Mathew found in him a truly devoted and sympathetic worker, one who believed that strong drink was his country’s direst enemy. A. M. Sullivan was the second son of Mr. D. Sullivan of Dublin, and was born at Bantry, county Cork. Whilst prosecuting his studies as an artist in Dublin and London, about 1853, he became connected with the newspaper and periodical press, and on the retirement of Mr., afterwards Sir Charles Gavan Duffy, in 1865, he became connected with the *Nation* newspaper, of which he remained editor and proprietor up to the close of 1876. In 1857 he travelled for a few months in America, and published the result of a portion of his tour in a little work entitled *A Visit to the Valley of Wyoming*. In 1868 he was twice prosecuted by the government on separate indictments for sedition, arising out of the Manchester executions, and being convicted on one, underwent four months’ imprisonment in Richmond jail. While in prison notice of his nomination as lord-mayor of Dublin for the ensuing year was made in the municipal council, of which he was a member, but he at once stopped the proceedings. On his release a committee was formed to present him with a national testimonial, but he expressed his disinclination to be the recipient of any compliment peculiarly valuable; and a sum of over £300, which had, however, been received meantime by the committee, was bestowed by him as an initiatory subscription to the statue of Henry Grattan (executed by the late Mr. Foley, R.A.), subsequently erected in College Green. Mr. Sullivan was returned to parliament in the Home Rule interest as one of the members for the county of Louth at the general election of February, 1874. Mr. Sullivan represented the county of Louth till the general election of 1880, when he was elected for Meath. He withdrew from parliament in consequence of ill health in 1882. He was the author of several historical and biographical works,

including *New Ireland*, which comprises a series of political sketches and personal reminiscences of Irish public life, which first appeared in 1877, and was afterwards republished in a cheap edition.

In 1876 he was admitted to the Irish bar, and in 1877 the benchers of the Inner Temple conferred on him the exceptional compliment of a "special call" to the English bar. In 1876 he terminated his connection with Irish journalism, and soon afterwards removing to London devoted himself to practice in the legal profession. He was one of the original founders of the Home Rule movement, in which he acted a leading part. He took a very active interest in all questions of social reform, and was a prominent advocate of the temperance question in all its phases. He was a vice-president of the United Kingdom Alliance, of the Dublin Working Men's Club, and had been chairman of the executive in the Irish Permissive Bill Association from its establishment. We shall have occasion to notice his work in connection with this and other temperance efforts in due course. Mr. Sullivan married, in 1861, Frances Genevieve, only surviving daughter of the late Mr. John Donovan of New Orleans. As a platform speaker he was exceptionally good. Eloquent, earnest, logical, and sympathetic, he could interest and move an audience, rousing it to the highest possible pitch of enthusiasm. One of the most memorable meetings we ever attended was the annual meeting of the United Kingdom Alliance, Manchester, 1876, when Professor Smyth, M.P., Canon Basil Wilberforce, and A. M. Sullivan, M.P., each addressed the meeting with all the eloquence and vigorous powers of which they were capable, and many able critics were puzzled to determine which of the three was most successful.

We believe that the temperance cause never had a more earnest and sincere friend and supporter than the late A. M. Sullivan. After resigning his seat in parliament Mr. Sullivan tried to recruit his health, and in the summer of 1884 visited the Killarney Lakes, accompanied by his wife; but an attack of illness compelled him to return to Dublin, where he was carefully nursed and tended by his wife and brother, Mr. T. D. Sullivan, M.P., and other immediate relatives, but all efforts were in vain. He died on the 17th of October, 1884, at the age of fifty-eight years.

JAMES HAUGHTON, J.P., of Dublin, was a well-known public philanthropist, an anti-slavery advocate, and an able, willing co-worker with the Rev. Father Mathew and Rev. Dr. Spratt. He was born in Carlow, May 5th, 1795, and was the son of a water-drinker for forty years before teetotalism was known or spoken of, who died in 1828 at the age of eighty years. His son not only followed his example, but became an ardent, zealous prohibitionist, and a vice-president of the Alliance. He was an able and copious writer, and published several interesting works.

Mr. Haughton died February 20th, 1873, at the age of seventy-eight years.

When Father Mathew commenced the movement in Cork, he was immediately joined by MR. RICHARD DOWDEN, who was an untiring supporter of the temperance reformation. He was a man characterized by sound judgment, sustained by large-hearted benevolence, and his efforts were visible wherever attempts were made to ameliorate the condition of the people. He was widely known in the paths of science and literature, and was a liberal and active politician.

For many years Mr. Dowden was a member of the town-council, and filled the office of chief magistrate of the city. As old age crept upon him he retired from public life and busied himself in the furtherance of useful and charitable works. He was a regular attender at the meetings of the Literary and Scientific Society, of which he was censor; and he actively promoted the interest of the Blind Asylum, with which he was connected for a number of years. After a useful and well-spent life he expired at Cork, on the 12th of August, 1861, at an advanced age.

Amongst the Protestants of Cork who were true friends and active workers in the temperance reformation was the Rev. N. C. DUNSCOMBE, curate of St. Peter's, who became identified with the movement in 1837, and was a most energetic and disinterested friend and supporter of the cause.

As evidence of the esteem in which he was held may be mentioned the fact, that at a total abstinence tea and musical festival held at the South Monastery Schools, Cork, the late Richard Dowden in the chair, supported by the Rev. Father Mathew and other Roman Catholic clergymen, the first resolution passed was a vote of congratulation to the Rev. Nicholas Duncombe, a Church of



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1 His Eminence HENRY EDWARD MANNING, D.D., Cardinal Archbishop of Westminster,
co-worker with Father Mathew, &c.

2 Rev. JOHN SPRATT, D.D., Dublin,

co-worker with Father Mathew, &c.

3 Rev. FATHER JAMES NUGENT, Liverpool, Philanthropist, and Founder of
the League of the Cross.

4 DANIEL O'CONNELL, M.P., Dublin, "The Liberator," an able Temperance Advocate.

5 ALEXANDER M. SULLIVAN, M.P., Dublin, a life-long Temperance Worker, and Friend of Father Mathew.

6 Rev. FATHER DONEGAN, Dublin, &c., a successful Temperance Reformer, and Founder of the League of the Sacred Heart for the
Suppression of Intemperance.

England clergyman, rejoicing in his recovery from recent illness and restoration to active health, and recognizing his great usefulness in the cause of temperance, education, and other benevolent activities. Such resolutions in such places (when about 1000 persons were present) prove the non-sectarian character of the movement, and the late Richard Dowden, in 1860, declared that "the leaders, one and all, maintained this spirit with unimpeachable integrity" (*Lythgoe's Key*, p. 45).

DANIEL O'CONNELL, M.P., known in Ireland as "The Liberator" and in England as the "Irish Agitator," was born in 1775. He belonged to an ancient family in West Kerry, and was expectant heir to an uncle—"Old Hunting Cap," who would have left him considerable means had the future tribune not married for love, and displeased the wealthy old squire. Mr. O'Connell, like many of his popular compatriots, became a barrister, and was well versed in the law, his skill, learning, eloquence, and ingenuity being tested, exhibited, and fully proved. He entered public life in 1810, and took an active part in the political questions of the times. He was an ardent advocate for the repeal of the Union, for Catholic Emancipation, &c., and, as already stated, was an able temperance advocate, who often addressed meetings in England, &c.

In 1844 he and a number of his associates were arrested and lodged in Richmond jail. He was afterwards tried, convicted, and sentenced to a fine of £2000 and twelve months' imprisonment; but the conviction was quashed by the House of Lords, and O'Connell and his fellow-prisoners were borne from prison in a triumphal procession.

During the terrible famine crisis he flung himself into the struggle against starvation and death, until, as A. M. Sullivan says, "the great heart and the grand brain gave way. Mournfully, despairingly, the old man sank into the tomb. He had lived too long: he had seen the wreck of all he loved. To Rome, to Rome he would bend his way; he would see the successor of St. Peter and visit the shrine of the Apostles before he might die." Alas! God willed it otherwise, and he died at Genoa, May 15th, 1847, at the age of seventy-two.

A notable Irishwoman connected with the temperance movement was ANNA MARIA HALL, whose maiden name was Fielding, a native of Wexford, and by the mother's side of mingled

French and Swiss descent. When about fifteen years of age she went to reside in London, and in 1824 she married Mr. S. C. Hall, a native of Devonshire, who was for many years the popular editor of the *Art Journal*. She wrote and published her first work, *Sketches of Irish Character*, in 1828, and it was so well received that she became a constant contributor to the press, many of her works passing through several editions, some of them being translated into German and Dutch. She wrote several touching stories illustrative of the value of temperance principles.

That the venerable Alexander Smith Mayne of Belfast has been blessed with choice fruit for his zeal and energy in the temperance cause is illustrated in the case of his convert MARRIOTT ROBERT DALWAY, for over ten years M.P. for the ancient borough of Carrickfergus, of which he is a native. Some years ago Mr. Dalway bore the following testimony:—

"From youth I was accustomed to the daily use of all kinds of intoxicating liquors, and to society in which such a person as an abstainer was rarely, indeed never, met. Therefore I know perfectly what the drinking system is, and I also know what it is to be an abstainer."

Mr. Dalway was for many years president of the Irish Temperance League, and while in parliament earnestly advocated and voted for measures calculated to promote temperance, including Sir Wilfrid Lawson's Permissive Bill.

Another illustrious Belfast abstainer is SIR JAMES PORTER CORRY, Bart., M.P., eldest son of the late Mr. Robert Corry, merchant of Belfast. He was born September 8th, 1826, and was educated privately and at Belfast College. He is a J.P. for county Antrim and Belfast, and a ship-owner and merchant in that borough. He was first elected for Belfast in February, 1874, and was for some time senior member for his native town, but afterwards he was elected member for Mid-Armagh.

Sir James is a life abstainer, and a hearty supporter of temperance legislation. During the Irish Sunday Closing agitation no member of parliament was more attentive to the best interests of the temperance movement than Sir James, and it is recorded that he was present at every one of the numerous divisions which took place during the progress of the Irish bill through parliament. He has also been a warm supporter of Sir Wilfrid Lawson's Permissive Bill.

Previous to entering parliament Sir James Corry was for some years the active president of the Irish Temperance League, and it was mainly due to his exertions and influence that the late Mr. John B. Gough paid his earlier visits to Ireland.

R. H. CAMPBELL was born at Bellinamallard, county Fermanagh, Ireland, September 11th, 1820. His father was an Irish Wesleyan minister. At an early age young Campbell went to business in Belfast, and spent ten years at the Ulster Tract and Book Depository, during the latter part of his time having the management of the business. In 1835 he had a good offer from one of the London wholesale houses, but preferred the Wesleyan ministry, from which his father had just retired after a long and successful career.

He continued in the ministry for fourteen years, filling some of the most important circuits, but was obliged to retire on account of serious and long-continued family afflictions. He again engaged in secular work at Bristol, where he joined the I.O.G.T. and became editor of the *Western Good Templar*. In January, 1872, he removed to Kent as superintending agent of the United Kingdom Alliance, and soon after had the county of Sussex added to his district. In 1883, somewhat broken down in health, he went out to Australia, and was invited to undertake the agency of the Grand Lodge of New Zealand, Independent Order of Good Templars, but unhappily he was soon rendered incapable by growing weakness, and on the 20th of June, 1888, he expired at Bayswater, Brisbane, at the age of sixty-seven years.

REV. JAMES GRAVES, B.A., incumbent of Ennisnag, county Kilkenny, Ireland, was a personal teetotaller, a member of the Church of Ireland Temperance Society, and an adherent of the United Kingdom Alliance. He and his wife took a prominent part in the temperance movement in his own parish. He ably advocated the cause from his own pulpit, one of his latest sermons being on the evils of strong drink, and the benefits, religious and social, of abstinence. He was one of the founders of the Royal Irish Historical and Archaeological Society, and one of the most learned of Celtic antiquarians. "He was a man of the highest and most amiable Christian character, and enjoyed the rare distinc-

tion, in a country where sectarian and political feeling is so deep and bitter, of being respected and esteemed by all parties alike." He died in April, 1886, at the age of seventy years.

RICHARD ATKINSON was an alderman of Dublin, and twice lord-mayor of that city, first in 1849 and again in 1861. He was an ardent friend of temperance, a supporter of the United Kingdom Alliance, and for some time president of the Dublin Metropolitan Total Abstinence Society, which at that period had over 2000 Protestant members.

During his second mayoralty he wrote to the secretary of the United Kingdom Alliance, and stated that the Alliance had long "had his warmest sympathies—a cause which aims in a constitutional and proper manner at the removal of one of the greatest sources of wretchedness and immorality in these countries."

JAMES ALLAN was born at Bangor, county Down, Ireland, March 25th, 1809. His parents were Scotch, but at that time were temporarily residing in Ireland. Soon after the birth of their son they returned to Scotland, where he was educated. Mr. Allan devoted himself to the study of the physiological phases of temperance, and lectured thereon, using about 700 square feet of anatomical illustrations. During one of his visits to London, Mr. J. H. Pugett of Totteridge presented him with nine magnificent lithographs by Day, the Queen's lithographer, and on one of his visits to Liverpool he was presented with specially prepared diagrams. His lectures were favourably noticed by the press, and he was a very acceptable and popular lecturer. His attachment to the cause was proved by his refusal of liberal offers to lecture on other subjects.

During the year 1848 the ranks of the temperance workers in London lost two familiar and earnest labourers in Dr. Richard Hicks of St. Pancras, who died October 7th; and Mrs. Sherman, wife of the Rev. James Sherman of Surrey Chapel, who died May 18th, at the early age of forty-two years. Mrs. Sherman was a laborious worker, a true friend of the cause, whose prayers and persuasions had their influence upon such men as the Rev. Newman Hall and others, who owe much to her earnest pleadings and example.

CHAPTER XXX.

JUVENILE TEMPERANCE SOCIETIES AND BANDS OF HOPE.

The Juvenile Movement in Scotland—British League of Juvenile Abstainers—Munificence of John Hope of Edinburgh—Juvenile Rechabites—Brighton Juvenile Sunday-school Temperance Society—Who were the Founders of the Band of Hope Movement—Claims of John Mitchell of Hull Examined—W. A. Pallister's Statement—J. G. Thornton's Story—Claims of Rev. Jabez Tunnicliff of Leeds—Mrs. Carlile's Visit to Leeds—How the Name “Band of Hope” Originated—John Kershaw's Letters—Sketch of Rev. J. Tunnicliff—Apparently Simultaneous Origin of the Name “Band of Hope”—J. H. Esterbrooke's London Band of Hope Society—Sketch of Mr. Esterbrooke—Band of Hope Demonstration in Exeter Hall, 1852—London Band of Hope Union Established—Bradford Band of Hope Union—Sheffield Union—Halifax Union—Bristol Union—Lancashire and Cheshire Band of Hope Union—Yorkshire Union—Huddersfield Union—Nottingham, Hull, and Manchester Unions—Church Band of Hope Unions—*Band of Hope Review*—Stephen Shirley—Ebenezer Clarke, F.S.S.—Rev. G. W. M'Cree—Frederick T. Smith—Meetings at the Crystal Palace, &c.—Mrs. C. L. Balfour—Thomas B. Smythies—George Blaby—Rev. W. B. Affleck—J. A. Wardle—Joseph Petrie—Work of the Lancashire and Cheshire Band of Hope Union—Jacob Earnshaw—W. Hoyle—T. Hallsworth—W. P. Ingham—James Farrell—W. C. Wilson—E. D. King.

On the 10th of November, 1845, MR. PETER SINCLAIR, of the Commercial Temperance Hotel, South David Street, Edinburgh, commenced the juvenile movement in Scotland, and for the first ten or eleven months had the entire responsibility of the meetings, getting occasional help from friends and sympathizers. During this period upwards of 800 children were enrolled. In July, 1846, MR. JOHN HOPE, writer to the signet, proffered his aid to extend the movement. In October, 1846, Mr. Thomas M'Millan was engaged as an agent, and Mr. Sinclair began to extend his operations by opening four branch meetings in different parts of the town. On the 1st January, 1847, a meeting of the active workers took place, when it was resolved to designate the association “The British League of Juvenile Abstainers,” to have an engraved card of membership, and to include tobacco and opium in the pledge of the league. The children's meetings increased to twenty-two, and in a few months the membership was upwards of 2000. A grand fête was held in the city on July 3d, 1847, in which 12,000 children took part.

On the 5th July, 1851, another great gathering of juvenile abstainers took place in the Queen's Park, Edinburgh, when the delegations from the various societies with their friends and other visitors were estimated to amount to 70,000 persons. In course of time the city of Edinburgh was divided into dis-

tricts, and meetings held weekly in each,—meetings for children, for young men, apprentices, &c., and for young women, in addition to two Sabbath-schools.

Mr. John Hope took a very deep interest in this movement, and contributed from his own private funds the munificent sum of £4698, 18s. 2d. within a period of three years, ending August 31st, 1861. From 1847 to 1865 Mr. Hope's total contributions to this one object exceeded £20,000. Mr. Hope is still (1891) closely identified with the “British League of Juvenile Abstainers” in Edinburgh, and it is understood that he has set aside a very large sum for the carrying on of the work.

At an early period in the history of the Order of Rechabites special attention was given to the young, and in the Juvenile Tent many of our ablest advocates received their first lessons, and began their labours in the temperance cause.

In June, 1846, a Juvenile Temperance Society was formed at Carlton Hill Schools, Brighton, under the management of the REV. WILLIAM CLARK and his son-in-law MR. C. H. YEWEN—since better known as Dr. Yewen. This society soon numbered 104 members, and formed the nucleus of the Brighton Band of Hope.

In August, 1847, a movement was made amongst the juveniles at Rochdale, and in nine months the organization numbered 414 members. Its meetings were held once a fort-

night alternately in about nine different school-rooms, being announced from the desk by the superintendents of the Sunday-schools. Mr. John T. Pagan was president and Robert Adamson secretary.

It is impossible to give details of the formation of all the first juvenile abstinence societies, but we desire to impress upon the minds of our readers the fact that the friends of temperance were not, as some have supposed and erroneously stated, either indifferent to, or unconscious of, the great and important duty devolving upon them of training the children in the ways of temperance, and thus proving that "prevention is better than cure." At an early period special efforts were made to organize societies for the young, so that such societies were in existence long before the adoption of the name Band of Hope.

The Band of Hope movement, grand and glorious as it is, being a fuller development of juvenile temperance societies under a new name, was not, literally, a new organization nor the first successful effort in this direction, but, as already stated, the same principle more fully developed and organized under a new and more euphonious name.

There has been much controversy on the question of "Who was the founder of the Band of Hope movement?" With a view to the settlement, if possible, of this point, a correspondence was begun in the columns of the *Alliance News* in 1883. Amongst other letters was the following:—

"MR. JOHN MITCHELL, now residing at Mostyn, Newton Heath, Manchester, founded a Band of Hope in Sculcoates, Hull, in September, 1847. The meetings were first held in a room adjoining his office in Church Street. They were attended principally for a while by his own scholars, he being a teacher in the Primitive Methodist Sunday-school, Church Street. He addressed a circular letter to the superintendents and teachers of the Sunday-schools in Hull asking the use of their schools for the purpose of holding Band of Hope meetings. A landlord or publican was induced to sign the pledge, and Mr. Mitchell assisted him in taking down his sign and turning his house into a coffee-house and his club-room into a meeting-room for the Band of Hope, which was increasing in numbers week by week. Mr. Mitchell himself says that the title 'Band of Hope' was suggested to him by Dr. Firth, who said in con-

versation with him, 'We can make nothing whatever of the old 'fogies,' the young are our hope; if you can band them together you may succeed.' From this Mr. Mitchell called his abstaining scholars the 'Band of Hope,' and he declares that he had never heard the title given to a juvenile temperance society before he gave it, nor anywhere seen the title."

In a private letter bearing date April 23d, 1883, which Mr. Mitchell addressed to the writer of these pages, he says: "I have ever since claimed the title of founder of the Band of Hope, and unless you can produce rebutting evidence to upset this claim I must continue to do so against all comers."

In reply to the aforesaid letter in the *Alliance News*, the venerable W. A. Pallister of Leeds wrote stating that in 1847 the late Mr. George Hewitt and others from Leeds visited Hull and introduced the new movement—Bands of Hope—to Dr. Firth, and makes this very forcible and conclusive remark: "Hence, no doubt, Dr. Firth's ability to furnish a name for Mr. Mitchell's young society."

This at once removed Mr. Mitchell's name from the list of claimants to the honour, especially as the Hull movement was inaugurated in September, 1847, two months after the founding of the movement in Leeds.

In Graham's *Temperance Gazette* for 1866 an account was given of the origin of the Band of Hope movement, in which the late Mrs. Carlile of Dublin was stated to have been the founder and also the author of the name "Band of Hope." The *Band of Hope Chronicle* and other publications have reproduced this story.

MR. JOHN GARTH THORNTON, the veteran secretary of the Western Temperance League, thus writes:—

"In July, 1847, I had the good fortune to be present at a crowded meeting of boys and girls under South Parade Chapel, Leeds, when the name 'Band of Hope' was first suggested by the late Mrs. Carlile and the REV. JABEZ TUNNICLIFF. On this never-to-be-forgotten occasion Mrs. Carlile, gazing upon the interesting throng, was sitting next to Mr. Tunnicliff, who said: 'If we form these young folks into a society, what shall we call them?' That devoted lady made answer in her Irish brogue, 'Och, shure, they're a Band of Hope;' and so one of the noblest developments of our movement has been designated to this day. The next day Mr. Tunnicliff called to let me see the copy of a now well-known and popular melody which he had composed since the meeting of the previous night, commencing with the words,

"Come, all dear children, sing a song,
Join with us heart and hand."

Each verse ending with the refrain,

"For we have signed the temperance pledge
A short time ago."

"This first Band of Hope was conducted chiefly by a committee of ladies under Mr. Tunnicliff's superintendence, of which my wife was one.

"Bristol.

J. G. THORNTON."

This seems almost conclusive evidence, but Mr. Thornton's memory must have failed him, for he altogether forgets very important facts of which he must have been cognizant. (1) His story is at variance with that of the Rev. J. Tunnicliff, who states that the meeting and conversation relative to the name "Band of Hope" was held at the residence of Mr. James Hotham, and not in South Parade School-room. (2) Mr. W. A. Pallister, a Leeds man, and one of the earliest of the Yorkshire teetotallers, has repeatedly asserted in the temperance papers, &c., that the Rev. Jabez Tunnicliff of Leeds was the founder of Bands of Hope, and gave particulars thereof in the *British Temperance Advocate*.

In a private letter (dated October 1st, 1877) Mr. Pallister informs us that he was present on the occasion named by Mr. Thornton, and he did not hear Mrs. Carlile use the words ascribed to her, nor did others who were present. He thinks the words referred to were used at the breakfast on the morning of Mrs. Carlile's departure for Bradford.

In a long letter written by Mrs. Carlile on the 12th January, 1861, she gives particulars of her labours, from which we take the following extract:—

"The origin of the name was as follows:—

"I had been asked to address a large assembly of female children belonging to the different Sunday-schools in Leeds, and gladly consented. When I entered the spacious room allotted for the purpose, and saw such numbers of nice, comfortably-clad children, I said to the only gentleman present, 'O my friend! is it not a cheering sight to see all these dear children? It is in the young people that I have placed my chief hope for the furtherance of the cause so dear to my heart, and I think we ought to call this juvenile meeting the 'Band of Hope.' He assented, and so the name was retained, and thus originated a society several of whose members will, I trust, become, through God's blessing, a 'hope' to cheer many an

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anxious parent's heart" (Letter to Mr. Alexander Smith Mayne, of Belfast).

It seems cruel, if not ungallant, to a grand old lady, and somewhat ungracious to Mr. Thornton, to spoil so happy a picture as that drawn by him; but evidently, according to this letter, he was in error in saying he was present. It is probable, however, that the phrase was first struck out at a subsequent meeting, at the breakfast-table of Mr. Hotham, as suggested by Mr. W. A. Pallister.

(3) The Rev. Jabez Tunnicliff, Baptist minister of Leeds, dating from Leeds, December, 1864, in a little book printed and published on the spot where the facts were best known, gave them in detail. In his *Band of Hope Annual*, containing as frontispiece a portrait of the author, and announcing on the title-page that the author was the "Founder of the Band of Hope Movement," he makes the following statement:—

"Many years ago, before some of you were born, I resolved to try to make myself useful in persuading children to avoid that great enemy, STRONG DRINK. And since that time I have kept my resolution, and have been among them more or less every week and every year, and have done something towards accomplishing the desire of my heart.

"I can well remember the time when there was no Band of Hope in the land, and was present when the first society under that name was formed. I was at its first meeting; made the first speech to its members; gave the pledge to the first boy who joined it; and my love for it has never grown less, but has rather increased year by year ever since. And now, for the first time, I feel inclined to speak in a book to all my young teetotal friends. I have many things to say which I think may make you wiser and better while you live, and prepare you for a still happier life in the world to come. If what I say in this book should please you, and I should get to know of it, I shall be sure to want to speak to you again at some future time. I will tell you in the beginning of our acquaintance how the Band of Hope came to be first known in this country. In the year 1847 a poor woman came to my house and said her husband was very ill and wanted to see me. I went with her, and found a young man near his end. He had lived a very irregular life, and had brought on his affliction and death by excessive indulgence in the use of intoxicating drink. He was not

yet thirty years of age, but had been a confirmed drunkard, and was now about to fall into an untimely grave. I saw him several times, and I hope was useful in bringing him to see and confess his sin, and trust in a loving Saviour for forgiveness and eternal life. The day before his death I entered his room and found him sitting in an arm-chair; his wife sat upon a stool at his feet, and his two lovely little children were playing on the floor by his side. He said: 'Sir, I am almost at the end now, and want to say something to you before I die. When I was a boy I was a scholar in a Sabbath-school, and afterwards became a teacher. I was then very much inclined to become a Christian, and took great delight in my Sabbath-day duties, and especially loved my class. One Sabbath afternoon, after the closing of the school, my fellow-teachers proposed that we should walk a few miles into the country. We continued our walk until we came to a small wayside public-house. It was proposed that we should go in and rest a while, and have a glass of ale. I objected, as it was the Sabbath, to comply with the proposal; but it was said if these houses were worth anything they must be useful to such as are weary and need refreshment. I consented, and found quite a number of young men there who, like ourselves, wanted to rest and refresh themselves. The company seemed cheerful and friendly, and I soon began to feel at home. On other Sabbaths we walked in the same direction, and always stopped for rest at the same place, until I began to think more of my walk and glass of beer than of the Sabbath-school or of my class. I occasionally spent an evening of the week in other public-houses at a little distance from my home, and found increasing pleasure in the company who met there. I soon gave up my Sabbath-school and every serious thought, and became a regular drunkard; and, putting his trembling hand on the shoulder of his poor weeping wife, he said, 'this woman can never forgive me for the wrong I have done to her. For the last two years I have never obtained a shilling at my own business; and my poor children and myself have been supported by the hard toil of my injured wife. *It was the first glass that did it;* and I want you, if you think it worth while to say anything about me when I'm gone, to warn young men *against the first glass.*'

" You will not wonder, my dear readers, if,

as I left this mournful scene, I determined to carry out the dying wish of this poor fallen young man. I told this tale of his end to my friends, and informed them of my intention as soon as possible to form a society on the temperance principle exclusively for children and young people.

" A few weeks after this a very excellent Irish lady, Mrs. Carlile of Dublin, visited the town of Leeds for the purpose of addressing children in our day-schools on the subject of temperance. She had a tender and loving heart, and her gentle but earnest manner of speaking excited their attention, and induced many of them to promise never to touch intoxicating drinks. It was my privilege to be her companion in her visits, and from what I saw and heard I felt sure that all her labour would soon be lost unless something was done at once to follow up her work and keep the subject of her visits continually before the minds of the children; and I determined without any further delay to start the movement which had occupied my mind since the death I have already referred to. On the morning of Mrs. Carlile's departure from Leeds several friends of the temperance cause, chiefly ladies, met at the house of a gentleman (Mr. James Hotham), since called up to his reward, after a short but earnest and useful life. I proposed that we should at once form our first committee and arrange for our first meeting, and as our only hope of making the world sober was in getting the children on our side, it would be a suitable thing to call them when formed into a society the 'Band of Hope.'

" All present were delighted with the idea, and entered heartily into a work which has since spread all over the land, and given you a name of which you may be proud, if you are true to your pledge, which will bless the world in which you live, and save you from many a sorrow and many a sin.

" The first meeting was a glorious gathering. Three hundred children sat down to tea, and nearly the whole of them that night took the pledge. The first, I find from the record of that meeting, who took it, was John¹ Mitchell, No. 3 Coach Lane, Cornhill, Leeds, aged twelve years."

¹ Quoting a letter from Mr. Tunnicliff, dated October 28th, 1864, Mr. G. H. Graham gives the name as George Mitchell, but as the *Band of Hope Annual* by Mr. Tunnicliff was published in 1865, we presume he here gives the correct name.—P. T. W.

As previously stated, there were juvenile temperance societies in existence some years before Mrs. Carlile's visit to England on a mission to the young, and therefore the Band of Hope movement was simply a further development of juvenile temperance societies under another name. The evidence adduced makes it clear that the Rev. Jabez Tunnicliff of Leeds was the first to give the title "Band of Hope" a practical application, whether he originated the name, or it was suggested to him by Mrs. Carlile, and he is justly entitled to the name he bore during his lifetime, "The Founder of the Band of Hope Movement."

Mr. G. H. Graham of Maidstone has been at great pains to give the facts of the *Origin of the Band of Hope Movement* in a little booklet bearing that title, accompanied by woodcut portraits of the Rev. Jabez Tunnicliff and Mrs. A. J. Carlile.

On pp. 12-15 he gives copies of letters from Messrs. John Kershaw and W. A. Pallister of Leeds, from which we cull the following extracts:—

"You ask if anyone here can remember any of the circumstances which Mr. Tunnicliff states led him to form the Leeds Band of Hope.

"So far as refers to the young men, I only know that Mr. Tunnicliff called attention to the necessity of doing something on behalf of the children, and mentioned the case of this young man as an incentive; and having heard him refer to it so often both in public and in private, I feel as satisfied of the fact as if I had been present and seen and heard what he has described. I am equally satisfied that Mr. Tunnicliff organized the society and laboured very arduously and successfully here and elsewhere."

This was written September 9th, 1865 (only a few weeks after Mr. Tunnicliff's death), by Mr. J. Kershaw. Writing again on the 16th of the same month, he gives a sketch of the rise and formation of the Band of Hope in Leeds, and states that in January, 1847, Mr. Tunnicliff brought the subject before the committee of the Leeds Temperance Society, of which he was then a member, and that he also spoke to several temperance friends "on the subject of some efforts being made specially for the children."

"In the month of August, in the same year, Mrs. Carlile of Dublin came to Leeds and visited several day-schools in the town, and

addressed the children on the subject of temperance, and favourable impressions were produced.

"Mr. Tunnicliff accompanied Mrs. Carlile on several of her visits, and at a friendly gathering at the house of the late Mr. James Hotham, he suggested the desirability of an organization especially for children in addition to the adult and youths' temperance societies, both of which were in operation, and the suggestion met with approval.

"Mr. Tunnicliff also waited on several ladies, friends of the movement, and invited them to form a committee for visiting the schools; and having got their consent, he brought the subject again before the committee of the parent society, and I find the following minute entered:

"Committee meeting, September 2d, 1847. President in the chair. Moved by Mr. Tunnicliff, seconded by Mr. Kershaw, that a ladies' committee be formed, under the sanction of the parent committee, to visit the schools already opened through the labours of our esteemed friend, Mrs. Carlile, and to open other schools accessible to them, for the purpose of inducing the children in this town to adopt the principles of this society, and that the following ladies form that committee, with power to add to their number—Hannah Maria Walker, Sarah Hotham, Mrs. Kershaw, Mrs. J. G. Thornton, Ann Whiting.'

"Mr. Tunnicliff appears to have lost no time. The committee met at the house of Mr. Hotham, and in a minute-book of the Band of Hope there is the following (after referring to the visit of Mrs. Carlile, and the resolution of the parent committee):

"For the purpose of carrying out the above resolution, a meeting was convened on September 16, when the following persons only were present—Miss Lupton, Mrs. Kershaw, Miss Walker, Mrs. Hotham, and Mr. J. Tunnicliff. After some conversation it was resolved—

"1st. That Mr. Tunnicliff be the president of this society, and Mrs. Hotham the secretary.'

"Then follow four other resolutions numbered 2, 3, 4, and my wife, who was present at the meeting, informs me that after a lengthened conversation it was resolved that the name of this society be '*The Band of Hope*'."

"A meeting of the ladies' committee was held, Oct. 4th, 1847. Amongst other resolutions is the following:

"Resolved, That it is the opinion of this meeting that a tea-meeting for the Temperance Band of Hope should be held at the Leeds November Fair, and that the price of tickets to children should be 3d."

"Then follow other resolutions as to the place of meeting. There are also entries of the tea-meeting, the number of children, tickets sold, the price of tickets, &c. The minute-book, and also the minute of the parent society in 1847 and 1848, contain entries of resolutions about the pledge and other matters connected with the movement."

In reply to a letter from Mr. Graham, asking still further information, Mr. Kershaw writes under date, September 20th, 1865:—

"Dear Sir,—You say that Mrs. Balfour, in *Dew-drops*, gives the credit to Mrs. Carlile, and that you cannot find anything on record anywhere that Mr. Tunnicliff put in his claim till after the death of Mrs. Carlile. This, as an argument, is very feeble with those who knew Mr. Tunnicliff. The satisfaction of having been the instrument of so much good, and the desire to augment that good, made personal honour a very secondary matter with him; and whether he had seen Mrs. Balfour's statement or not, I question whether he would ever have thought it needful to put in his claim but for the following circumstance:

"A person said to Mr. Tunnicliff, 'How is this, Mr. Tunnicliff? You have always allowed yourself to be announced as the founder of the Band of Hope, and here we find the honour ascribed to another! Have you been appropriating to yourself laurels that do not belong to you?' The matter now appeared in a new light, and he felt bound, in vindication of his own character, to state the facts of the case."

These statements seem to unravel the whole mystery, and very much enhance the value of Mr. Tunnicliff's *Band of Hope Annual*.

Writing to Rev. H. Marles, editor of *The Life and Labours of Mr. Tunnicliff*, the other Leeds veteran Mr. W. A. Pallister says:

"The question as to the name of the new organization being mooted, Mr. Tunnicliff, in one of those happy moods of inspiration which were apt to occur to him, said, 'Let it be called the Band of Hope.' The apposite name was at once adopted, and a few days after the meeting, when the organization and name were determined on, at a breakfast at the house of Mrs. Hotham, a Quaker lady of Leeds, he produced the popular melody, 'Come all ye children, sing a song,' &c." (G. H. Graham's pamphlet, p. 15).

The whole of the above-named Band of Hope song with the music will be found in Graham's *National Temperance Hymnal*, page 25.

Under the able management of the Rev. Jabez Tunnicliff the movement spread rapidly, and in a few months the number of members on the list for Leeds and vicinity was upwards of 4000.

The town was divided into sixteen districts, each division having two or more male superintendents. A monthly meeting was held in each district, and an aggregate meeting once in three months. The ladies called upon the children at their houses, visited the day-schools in the locality, &c. The pledge-card used contained a very simple pledge, viz.: "I do agree that I will not use intoxicating liquors as a beverage." In April, 1848, an agent of the Scottish Temperance League visited Leeds, and at the close of his report said, "The Rev. J. Tunnicliff, the esteemed president, devotes a great portion of time to this important branch of the temperance enterprise (Band of Hope work). It is to be feared, however, that his zeal and enthusiasm will shorten his days" (*Scottish Temperance Review*, 1848, p. 564). Unhappily this proved to be the case.

The late REV. JABEZ TUNNICLIFF was the son of humble parents at Wolverhampton, and one of a family of twenty-two children. Jabez was born on the 7th of February, 1809. When a young man he became a (General) Baptist minister, and in 1842 commenced his labours in Leeds. During his ministry at Byron Street Chapel he became an abstainer, and shortly afterwards delivered an excellent address in the Wesleyan School-room, School Street, Leeds, Mr. W. A. Pallister in the chair, when at the close Mr. Tunnicliff signed the pledge himself. In January, 1845, he was elected to the office of registrar and chaplain for the Burmantoft's Cemetery. As a preacher, and as a speaker at temperance meetings, he was indefatigable, persuasive, and earnest. He died on the 15th of June, 1865, at the age of fifty-six years.

The illustrious lady who gave Mr. Tunnicliff the inspiration that led him to become the leader of the Band of Hope movement deserves something more than a mere passing notice.

Note. For some years the juvenile society at York was denominated The Bond of Hope, but finally the Bond was changed for Band (Dr. Dawson Burns's Introduction to Graham's *Origin of Bands of Hope*).

ANN JANE CARLILE was born at Monaghan (70 miles from Dublin) in 1775. At an early age she married the Rev. Francis Carlile, Presbyterian minister of Bailieborough, whose income was too limited to educate and maintain a family, therefore Mrs. Carlile, with his consent, entered into the drapery business, and was remarkably successful. In the meantime Mr. Carlile died, and soon after Mrs. Carlile found that she was in moderately independent circumstances, and relinquished business to devote herself to works of philanthropy and charity. She had joined the "Female Jail Committee," and visited the prisons of Dublin as early as 1827 before Mrs. Elizabeth Fry's visit to Ireland. When that lady did visit Dublin she found a willing co-worker in Mrs. Carlile, who afterwards visited many of the jails in England and Scotland. She also did a grand work amongst the unfortunates of Dublin, for whom she inaugurated penitentiaries.

At first she received little sympathy or help from the ladies of Dublin, who said "they could not interfere with that class of women." Six days a week this self-sacrificing lady pursued her own course, and rescued many from degradation and sin. She afterwards visited England, and founded a penitentiary in the city of Lincoln.

When visiting the female prisoners in Newgate, Dublin, her attention was arrested by the confession of forty women in succession that whisky-drinking had brought them there. When she urged them to abstain one of them exclaimed, "It's true what you say; but you can afford to take a glass of wine."

Upon reflection she saw her duty, and resolved to abstain from all intoxicating liquors, and then try to induce others to do the same, and she succeeded in obtaining upwards of 70,000 signatures to her pledge of total abstinence; of course many of them were children, but large numbers of them kept their pledge through life.

In 1830 she formed the first temperance society in Poolbeg Street, Dublin, for the benefit of sailors, many of whom afterwards looked on her as their mother. She was not long in identifying herself with the total abstinence principle, and visited the province of Ulster, making her first appearance on the platform there in the Lancasterian School, Belfast, where she met several of the sturdy English advocates as well as the workers in Belfast and district.

On the invitation of the Rev. Jabez Burns, D.D., she visited England, and eventually found her way to Leeds, where she met the Rev. Jabez Tunnicliff and others.

Mrs. Carlile was a ready writer, and published several interesting tracts, &c., continuing to labour in works of love to extreme old age. On the 11th of March, 1864, she passed away in perfect peace in the eighty-ninth year of her age.

It is a remarkable fact that in this Band of Hope movement there seems to have been a simultaneous origin not only of the methods adopted, but also of the name chosen for the distinctive title of the new organization.

John H. Esterbrooke, founder of the Band of Hope movement in London, is reported in the weekly *Temperance Record*, 1867, to have stated at a meeting held in the lecture hall of the National Temperance Society that year, that, in the latter part of 1847, he commenced a Band of Hope in the Mission Hall, Pear Street, Westminster, and without the slightest knowledge of such a title or juvenile society being in existence. A few particulars of his life and labours will be interesting and profitable.

JOHN H. ESTERBROOKE was born in Soho, London, January 2d, 1817, so that he is now in his 75th year. His father was a native of Exeter, and his mother of Chudleigh, in Devonshire. The family removed to London, where the father carried on the business of a manufacturing silversmith, and by sobriety, perseverance, and economy he was enabled to give his eight children a respectable education. In early life John showed a love for reading, sketching, and painting from nature, preferring such studies to the usual pastimes of youth. At the age of fourteen he was apprenticed to Mr. Charles Mullins, engraver and draughtsman, London, and when his master retired from business John succeeded him. During his apprenticeship young Esterbrooke attended a temperance meeting in the Friends' Meeting-house, St. Martin's Lane, and seemed so much interested that he attracted the attention of an aged Quaker, who, placing his hand upon John's head, said, "Dear young friend, take my advice, try the temperance principle, and thee will never regret the blessed act." The earnest words and kindly action of the good man made a deep impression upon his mind, and he resolved to try. At a temperance festival in Pimlico, October 16th, 1838, he

signed the total abstinence pledge, and soon afterwards was induced to become the secretary of a local society, whose place of meeting was a large loft over some stables in Chapel Place, Broadway, where a series of meetings were disturbed by brewers' draymen, coal porters, and roughs from the slums in the neighbourhood. Sometimes strangers preferred dropping from the back window to meeting the roughs on or at the foot of the ladder by which access to the loft was gained, whilst the committee and members would stand side by side fighting their way to the door in order to expel their cowardly opponents.

In 1841, encouraged by their wonderful success, the temperance friends purchased the Westminster Theatre, and converted it into what was then deemed the finest hall in London, and known as the Great Hall, where a most successful work was carried on.

Mr. Esterbrooke was a diligent, earnest, and successful worker. In addition to his daily professional duties as an engineer and draughtsman, he had an extensive correspondence in arranging and providing for the meetings of the society, its special demonstrations, &c. He was also an earnest and intelligent speaker, delivering addresses in the metropolis and the provinces with enthusiastic success, frequently lecturing upon the scientific aspects of the question, illustrating these lectures by diagrams and chemical experiments. He was a preacher of the gospel, a visitor of the people in their wretched homes, and a zealous open-air speaker.

In 1839 his labours were recognized by a special festival in the Great Hall, when he was presented with a handsome silver medal.

In 1840 he joined the Rechabites, and held various official positions, including that of Grand Chief Ruler and director. In 1843 he laboured zealously with Father Mathew during his visit to London, and presented the "Irish apostle of temperance" with an address from the Westminster Temperance Society.

In 1844 Mr. Esterbrooke established a new society in Prince's Place, Westminster, which had its regular meetings, a mutual improvement society, loan library, religious services, juvenile meeting, and a youths' preparation class, which turned out several able lecturers and preachers. In 1860 he established a successful society in Pimlico, from which several other societies have sprung.

Reverting to the Band of Hope movement, we find that during the course of his Sunday visits in the autumn of 1847 Mr. Esterbrooke came in contact with a drunkard and his wife who, while under the influence of drink, had been quarrelling and bruising one another. He appealed to them and urged the advisability of signing the total abstinence pledge, when the man said, "Mr. Esterbrooke, it is of no use preaching to us, we are drunkards. We formerly had a bright home, and lived in a respectable station; but we drank. Drink has ruined us. We are lost, and must have drink to drown our remorse. If you want to do good," then raising his skeleton arm, followed by a blow with his fist upon the table, he shouted, "save the children!"

This frantic exclamation of despair and pity for the children thrilled through the brain of Mr. Esterbrooke like a prophetic inspiration, and led him to take action at once. He commenced a series of addresses in the Pear Street Mission Hall, which was filled to overflowing, and hundreds of persons, young and old, signed the pledge. Twice his life was imperilled by the opposition chiefly of the publicans, but he persevered, and held open-air meetings on Sunday mornings, when an effort was made to stop him by the police, who took him to the police station, and after warning him let him go. He disregarded their threats and continued his meetings. Convinced of the necessity and value of organization he adopted the title of "The London Band of Hope Movement," and in 1848 the first tea festival and public demonstration was held, when Lord Ashley (afterwards the Earl of Shaftesbury) presided.

On the 15th February, 1852, a grand demonstration was held in Exeter Hall, when James Silk Buckingham, the oriental traveller, presided, about six thousand children being present, while a larger number who were unable to obtain admission were gathered outside.

In 1849 Mr. Esterbrooke published a pamphlet entitled "*Bands of Hope: Their Importance, How to Form and Sustain Them, &c.*" which had an extensive circulation.

The movement spread in and around London, and in May, 1855, through the exertions of Messrs. J. Haynes, Stephen Shirley, and Q. Dalrymple, the LONDON BAND OF HOPE UNION was established for the purpose of promoting Bands of Hope in London and the

provinces. The objects contemplated were as follows:—“(1) To form Bands of Hope; (2) to assist, as far as means would allow, Bands of Hope already established; (3) to employ authors of acknowledged talent in the production of works adapted to the present state of the movement; (4) to promote the circulation of approved publications; and (5) to employ agents qualified to interest the young and to organize on a right basis local Bands of Hope. The offices of the Union were at the temperance hotel kept by Mr. Stephen Shirley, in Hanover Street, Long Acre, London, till 1857, when Mr. Shirley removed to more extensive premises in Queen Square, Bloomsbury, where the offices were transferred; but in course of time the operations of the Union became so extensive as to necessitate the removal of the offices to Red Lion Square, London. Mr. Shirley was for some years an active and efficient worker in the movement, and delighted to labour amongst the young, although his efforts were not confined to this branch of the movement. He was one of the founders of the London Temperance League, and an early friend and staunch supporter of the United Kingdom Alliance.

Few men have taken a deeper interest in this work than has the Rev. George Wilson M'Cree, long familiarly known as the “Bishop of St. Giles.” During his official connection with the Union its operations were so largely extended that it was deemed advisable to change the name to that of “The United Kingdom Band of Hope Union,” for its work was extended over the whole country.

Mr. M'Cree was admirably supported by the assistant secretary, Mr. Frederick T. Smith, who became general secretary on Mr. M'Cree's retirement from that office.

In 1851 the Band of Hope movement was taken up at Bradford, Yorkshire, and in that year the Bradford Band of Hope Union was established, which, by its efficient officers and able agents, has rendered valuable service to the movement in that town and district.

Immediately after the formation of the London Band of Hope Union in 1855, a similar union was formed at Sheffield, and under the guiding hand of Mr. W. J. Clegg and family it became a powerful and successful organization.

Other unions were formed at Halifax in 1858, at Bristol in 1862, and in 1863 the Lancashire and Cheshire Band of Hope Union

was formed at Manchester, and being well managed it eventually became the second greatest and most successful union in the country. Its agents have, almost without exception, been men of ability, integrity, and zeal, some of them men of special gifts, notably Mr. W. H. Whithead the organist, songster, and lecturer, Mr. Thomas Jarratt, and others.

In 1865 the Yorkshire Band of Hope Union was established at Leeds, and amongst its agents were the late Rev. W. B. Afleck, Mr. William Bell, and others who were very popular. In 1870 the Huddersfield Union was formed, in December of the same year the Glasgow Union, and in 1871 unions were formed at Nottingham, Hull, and Manchester, the latter being the “Manchester Wesleyan Band of Hope Union.” Following these were the Bedfordshire Band of Hope Union, the Methodist New Connexion Band of Hope Union, and others of a denominational character, viz. the Church of England, the Wesleyan Methodists, Methodist Free Church, Baptist, Congregational, Presbyterian, and other church Band of Hope unions in the United Kingdom, the Colonies, &c. &c.

Such has been the success of this movement, that, according to returns presented in 1889, there were 16,000 societies, in connection with which 2,000,000¹ young persons in the United Kingdom were learning truths and forming habits which will in thousands of instances be instrumental in keeping them from the thraldom of intemperance, and help to fit them for the active duties of life.

If this large and increasing number of Bands of Hope makes true, sterling teetotallers of their members, then the effect must be salutary, and the day is not far distant when the question of “compensation” will be more equitably dealt with than was suggested in the licensing clauses of the bill presented to the British parliament in 1890 and then withdrawn.

In January, 1851, Mr. T. B. Smithies commenced the publication of a valuable illustrated monthly under the name of the *Band of Hope Review and Sunday School Friend*, which by its excellence and attractiveness soon gained public favour and attained a large circulation. In the following year the British Temperance

¹ The Scottish Union includes 600 societies with 130,000 members.

League commenced the publication of the *Band of Hope Journal*, while about the same period the Scottish Temperance League began the *Adviser* (started November, 1847), and made it specially attractive to the young.

The Lancashire and Cheshire Band of Hope Union's official organ *Onward* was commenced in 1866, and has been a valuable aid to the movement, as have the *Onward Reciter*, *Band of Hope Melodies* (music and words), and other works issued by the Union.

We now present our readers with brief biographical sketches of some of the most prominent Band of Hope workers in different parts of the country.

STEPHEN SHIRLEY was born amid humble surroundings in the village of Worsninghall, Buckinghamshire, April 22d, 1820, and was the second of a family of seven. During his infancy his parents removed to Kentish Town, where he was left fatherless at the age of twelve years. His elder brother soon after enlisted as a soldier, and left Stephen to bear the brunt of the battle of life. At ten years of age he was put to his father's trade (that of a tailor) and continued to follow that occupation till the age of fifteen, when he was taken in hand by a gentleman connected with a Congregational Sunday-school of which Stephen was a scholar. This gentleman placed him in the employment of a firm of stationers, which has since become one of the most extensive in London, and this proved to be the first step of his rise in the social scale.

In May, 1840, Mr. Shirley became identified with the temperance movement, and henceforth took an earnest and active part in its operations. In 1855 he opened a temperance hotel in Hanover Street, Long Acre (which was afterwards removed in 1857 to Queen's Square, Bloomsbury), and would not allow either drink or tobacco to be consumed therein with his knowledge. Some of his teetotal friends pleaded hard for the pipe, but Mr. Shirley was inflexible, and stood to this all through his career as a temperance-hotel proprietor.

In the same year (1855) he conceived the idea of forming a Band of Hope union, and with the assistance of several friends the institution so widely known as the United Kingdom Band of Hope Union was established, as already stated.

Mr. Shirley assisted in the formation of the London Temperance League (since merged

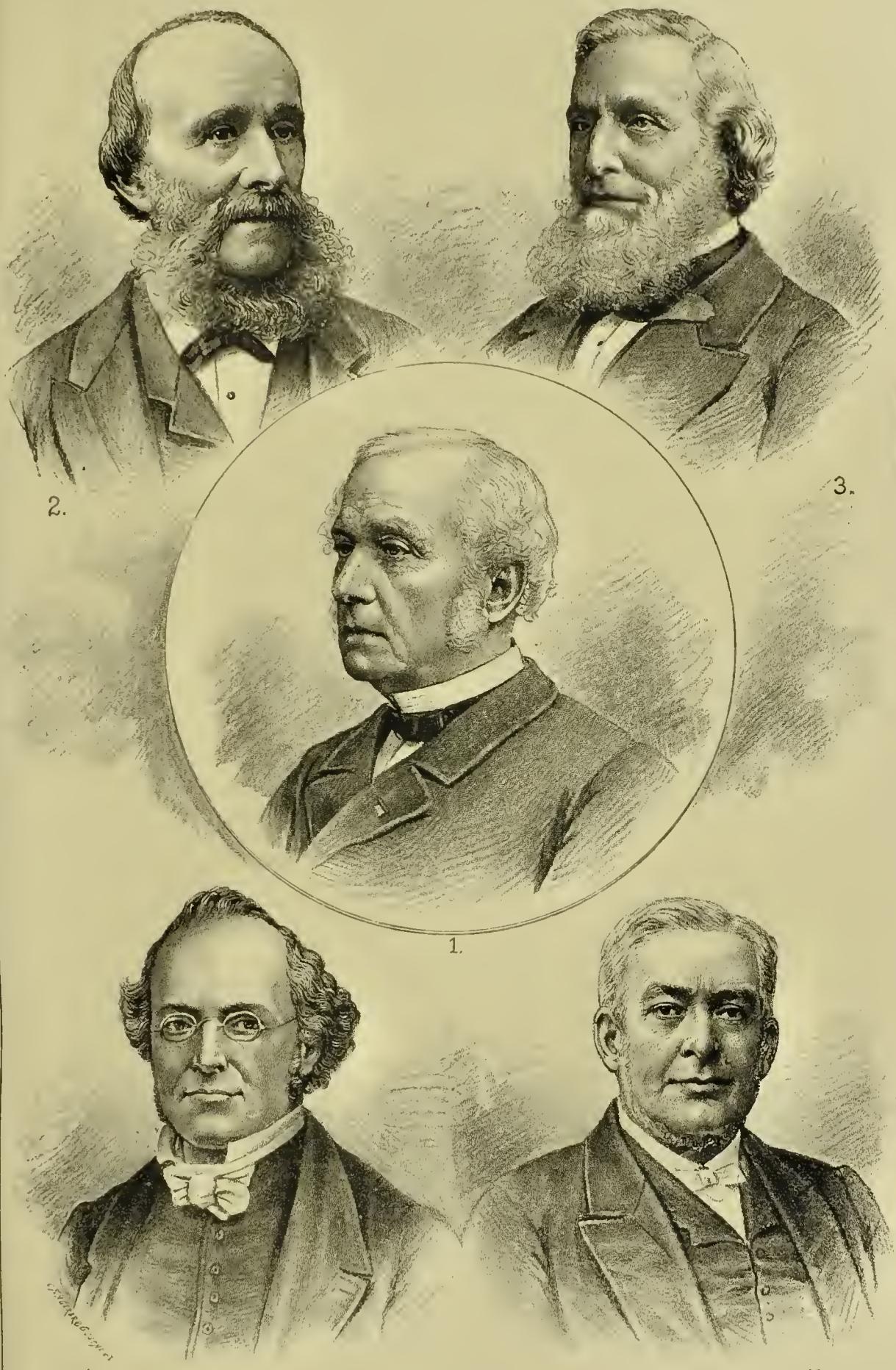
into the National Temperance League), and he established a temperance society and Band of Hope at Isleworth. He has taken a deep interest in the operations of the United Kingdom Alliance, the Good Templar movement, and other efforts. In 1855 he published a small work entitled *Our National Sinews*, being a word to and for the working-classes. He also contributed a series of papers to temperance periodicals under the *nom de plume* of "Uncle Trice."

EBENEZER CLARK, F.S.S., has been connected with the Union almost from its commencement, and has held the office of treasurer for about fifteen years. He is an advanced and experienced teetotaller, having been an exponent and supporter thereof for half a century, his studies being specially directed to an examination of the nature, properties, and effects of intoxicating drinks, and the chemical combinations that take place in the process of manufacture. He is the author of a work entitled *The Worship of Bacchus a Great Delusion*, which is profusely illustrated with drawings, diagrams, facts, and figures, and has been used for years as a text-book for Band of Hope and temperance workers. Its perusal would interest and repay those who are anxious to know the truth relative to the nature and properties of alcoholic liquors. The latter portion of the work is full of most valuable statistics, testimonies, and scientific facts, and for the price of what is called "a gallon of best ale," the reader may have information worth many pounds.

As a member of the Society of Arts, a fellow of the Statistical Society, and for over thirty years secretary of a life assurance company, Mr. Clarke has had facilities for obtaining reliable information. He is also the author of *The History of Walthamstow*; "*The Hovel and the Home*; or Improved Dwellings for the Working-classes, and How to Obtain Them," &c. &c.

GEORGE WILSON M'CREE is another of the metropolitan temperance worthies, who hails from Newcastle-on-Tyne. In his youth he began to preach the gospel of Christ in and around Newcastle, in the wildest parts of Cumberland and Westmoreland, up and down the beautiful dales of Yorkshire, doing most of his journeys on foot, and travelling in the Black Country—the iron districts of Staffordshire—in Nottingham, and in Norwich.

At a very early period in his history he



1 SAMUEL MORLEY, M.P., President United Kingdom Band of Hope Union 1875-1886.
2 JOHN H. ESTERROOKE, Founder of the Band of Hope Movement in London.

3 STEPHEN SHIRLEY, one of the Founders of the United Kingdom Band of Hope Union.

4 Rev. JABEZ TUNNICLIFF, Leeds, Founder of Bands of Hope.
5 Rev. GEORGE WILSON MCCREE, Secretary United Kingdom Band of Hope Union 1862-1880.

5 Rev. GEORGE WILSON MCCREE, Secretary United Kingdom Band of Hope Union 1862-1880.

became "a staunch teetotaller." Such a man could not do otherwise, after coming within the reach of James Newcastle, George Dodds, George Charlton, and Joseph Bornond.

In December, 1848, when Bloomsbury Chapel was opened, it was thought desirable to form what was designated the "Bloomsbury Chapel Domestic Mission," and Mr. M'Cree was invited from Norwich by the Rev. William Brook, in order to take charge of this Christian work. He at once entered into the mission with characteristic zeal and energy, proving that he was, in every sense, the right man in the right place. He went in and out among the people, visiting the sick, the poor, the criminal, and the vagrant, whether in the dark fetid cellar, or up a labyrinth of rickety stairs to the attic dwellings of those who went nearest to heaven because of the cheapness of the rent. He soon became so much beloved by the people that he became known as the "Bishop of St. Giles'," one of the lowest parts of the great metropolis.

In 1867 a mission church was formed under the pastoral charge of Mr. M'Cree, thirty-seven members being honourably dismissed from Dr. Brock's church for that purpose. In 1869 this church and congregation, composed of poor persons, raised for religious purposes as much as £87, 6s. 8d.

Mr. M'Cree is known far and wide as an able and powerful advocate of temperance principles. "His great power as a public speaker lies, not in graces of oratory or tricks of rhetoric, but in his simple manly statement of fact, and his evident sincerity and earnestness. It is obvious that he feels all he says, and he makes his audiences feel with him. And surely this is the best style of eloquence; the impressions made under such oratory are not easily effaced. Mr. M'Cree has a tenderly sensitive heart, and a compassionate love for his fellow-men. Sin he boldly rebukes, wrong he unsparingly attacks and exposes; and while he can move his hearers to tears by his pathos, he can also rouse them into enthusiasm by his stirring appeals, or evoke their indignation by his denunciations of evil. As a preacher he is truly evangelical, and in all his sermons the great and saving truths of Scripture are prominent."

As secretary to the United Kingdom Band of Hope Union his services were invaluable.

Mr. M'Cree has published a number of useful and valuable pamphlets, sermons, &c., most

of them bearing upon the temperance question. His discourses "On the Moral Condition of London," "Concerning a Child," his sermon on the occasion of the execution of John Richard Jeffrey (whom Mr. M'Cree visited in Newgate and attended to the scaffold), are all worthy of their author. His paper on "Our Senior Members," and his pamphlets "Old Friends and New Faces," "Bows and Arrows for Thinkers and Workers," and several others, are choice temperance tit-bits.

FREDERIC T. SMITH, successor to the Rev. G. W. M'Cree, was specially fitted for the position, he having from childhood taken a deep interest in Band of Hope work, and when a boy carried his own pledge book and laboured to form Bands of Hope in schools, &c.

In addition to great musical talent he had a remarkable aptitude for teaching and controlling young people. For the purpose of cultivating a taste for music, and that of the most sweet and ennobling character—vocal song—this country has no institution to be compared with a well-conducted and efficiently-trained Band of Hope Union, and no public concerts are, in our opinion, more charmingly sweet and captivating than those given in the Palace of Glass at Sydenham, in the Free-trade Hall, Manchester, the Philharmonic Hall or St. George's Hall, Liverpool, and other large buildings in different parts of the country, by the monster choirs of children belonging to the Band of Hope or Sunday-school Union.

Many of the little ones gathered together at the annual temperance fêtes at the Crystal Palace, London, had to undergo a long, wearisome journey, had never seen one another's faces before, and yet with correctness, sweetness, and precision they united together, and under the control of Mr. Smith's magic wand thrilled the hearts and cheered the souls of the thousands assembled in that huge concert-hall by their rendering of such charmingly hopeful and encouraging temperance songs as the Rev. Charles Garrett's "We shall do it by and by," or the inspiriting temperance song "Ye Friends of Temperance Self-denying," to the music of the Marsellaise hymn, or that pathetically touching temperance song "Who will go for father now?" and others which made up the programme for 1871, when, with the exception of 1883, the largest number ever present on these occasions was gathered together in the grounds of the palace.

The following are the places where these fêtes were held, and the numbers present yearly since their commencement until their discontinuance in 1891:—

Date.	Where Held.	Weather.	Number Present.
1862	Crystal Palace, Sydenham.	Fair.	19,149
1863	No Fête was held.		
1864	Crystal Palace, Sydenham.	Wet.	16,831
1865	" "	Fair.	32,472
1866	" "	Wet.	28,052
1867	" "	Wet.	30,628
1868	" "	Fine.	42,877
1869	" "	Fine.	53,780
1870	" "	Fine.	50,016
1871	" "	Fine.	63,069
1872	" "	Wet.	62,280
1873	" "	Fine.	53,090
1874	" "	Fine.	31,780
1875	" "	Fine.	35,000
1876	Alexandra Palace.	Fine.	33,980
1877	Horticultural Gardens.		16,381
1878	Crystal Palace, Sydenham.	Fine.	60,542
1879 (July)	"	Fair.	36,874
	(This was held by the National Temp. League.)		
1879 (Sept.)	Crystal Pal., Sydenham.	Fair.	32,167
	(This one was held by the Good Templars.)		
1880	Crystal Palace, Sydenham.	Fine.	61,532
1881	" "	Fine.	48,705
1882	" "	Wet.	53,050
1883	" "	Fine.	66,957
1884	" "	Fine.	48,653
1885	" "	Fine.	38,348
1886	" "	Fine.	42,910
1887	" "	Fair.	32,352
1888	No Fête was held.		
1889	Crystal Palace, Sydenham.	Fair.	24,782
1890	" "	Fair.	28,961

Since 1878 the various drinking places in the palace and grounds have been devoted to the sale of non-intoxicating beverages during the time the fêtes were being held, and the liquor taps closed during that time.

Of late years the management has in turn devolved upon the National Temperance League, the United Kingdom Band of Hope Union, and the Good Templars, or upon a joint-committee of the three organizations.

At each fête concerts in the large hall have formed the chief attraction, some years there being concerts of Band of Hope children only, and at other times additional concerts by monster choirs of adults from all parts of the country. One of the most pleasing features of the children's concerts is the rendering of *bona-fide* temperance pieces, the programme being composed mainly of choice temperance songs and melodies.

MRS. CLARA LUCAS BALFOUR was born in Hampshire, December 21st, 1809. She passed

her earliest years in the Isle of Wight, and subsequently at a school at Woodford, in Essex. When still young she was married to Mr. James Balfour of the Royal Navy, who had contracted habits of intemperance that became a source of great trouble to her. On the 7th of October, 1837, Mr. Balfour, however, signed the temperance pledge after hearing an address from Mr. Thomas Allen Smith, and on the 16th of the same month Mrs. Balfour herself signed the pledge at a little chapel in St. George's Road, Pimlico. She is said to have been the ninth person who signed the pledge in the Chelsea district, and was a member of the committee of the first female society formed in the neighbourhood in which she resided, and by visitation and speaking in female meetings she became very useful. Shortly afterwards Mrs. Balfour contributed poems and papers to the *Temperance Intelligencer*, and wrote several pamphlets on Socialism, Temperance, &c., which had a large circulation. In 1841 she published *The Garland of Water Flowers*, a volume of poems and tales, and from 1848 to 1876 her prolific pen produced a host of works all contributing to her fame as a writer of more than ordinary merit. Her temperance tales are all of a superior character, and her contributions to the *British Workman* and *Band of Hope Review* are almost innumerable. After a painful illness, lasting some ten months, this highly-esteemed friend of the cause passed away on Wednesday morning, July 3d, 1878, in the sixtieth year of her age.

THOMAS BYWATER SMITHIES was born at York in 1817. Without what are styled worldly advantages, he laid himself out to become in the truest sense the friend of the working man, and by the unselfishness of his life and the busy activity of his faithful pen he fully reached more than he had hoped for. The *British Workman*, which he so carefully and lovingly edited, with its companion, The *Band of Hope Review*, became known from end to end of the United Kingdom, and far away into the Colonies and America, &c.

When visiting the convicts in York prison he was taught to know the heavy share of responsibility which strong drink had to bear for those sad scenes, and he was led to make the question of total abstinence an essential part of his future religious teaching to the young on Sundays, and indeed on every day

of the week. In or about the year 1853 Mr. Smithies removed to London, and there commenced the *Band of Hope Review*, and not many years afterwards the *British Workman*. He soon found it necessary to devote his whole time to literary work, and *The Children's Friend*, *The Infant's Magazine*, *The Welcome*, and some other valuable serials, have to thank him, some of them for their origin, all for careful editing. The beautiful illustrations of each of these were a marked feature, and did much to ensure their continued success.

In all his publications he took care that temperance had its place of honour. He was a supporter of most of the large temperance organizations, and a personal friend of the late Mr. John Cassell. Mr. Smithies died July 20th, 1883, at the age of sixty-seven years.

GEORGE BLABY, one of the most popular of the agents of the United Kingdom Band of Hope Union, was born of humble parentage at Fareham, in Hampshire, June 9th, 1828. In childhood he went to live in London, and attended a Sunday-school not far from Piccadilly. When but a boy he began to speak at juvenile missionary meetings in connection with the school, and became one of the orators of the little assembly. By and by he became a very useful lay preacher.

In 1849 he was led to go to a meeting held in the Temperance Hall, Tottenham Court Road, and saw that it was his duty to sign the total abstinence pledge. A few weeks afterwards he made his first temperance speech in the same hall, and from that time devoted his energies to the movement. In 1861 he joined the Wesleyan Reformers' meeting in the Temperance Hall, King Street, Long Acre, and became a very useful local preacher. This little society was merged in the United Methodist Free Church.

Mr. Blaby gave his earnest attention to study and the preparation of sermons, temperance addresses, and the composition of poetry, so that after his day's toil was over, and his duties as a Sunday-school teacher, local preacher, Band of Hope worker, &c., were attended to, he had few idle moments. Believing that he was specially qualified for the work, he was invited to become a Band of Hope agent, and as a speaker, singer, and worker became deservedly popular.

He published the *Temperance Harmonist*, which contained a number of hymns and songs of his own.

In addition to his work in connection with the Band of Hope Union, Mr. Blaby devoted part of his time to home missionary duties in Westminster. In thirteen years he addressed 3250 Band of Hope meetings, 1050 adult temperance audiences, delivered 800 lectures with dissolving views, spoke to 500 Sunday-schools and 150 day and ragged schools, preached between six and seven hundred sermons, and took 2300 pledges. We fear that he over-tasked his strength, and that he was a victim to overwork. He died on the 26th of October, 1875, at the early age of forty-seven years.

Although a Yorkshireman by birth, the late WILLIAM BALDWIN AFFLECK was more truly known in the county of Durham, where his great life-work was begun. He was born at Grassington, near Skipton, April 16th, 1830.

At about nine years of age William went to work in the coal-pit, and before he was eighteen he had one leg broken three times above the knee and twice below, which made him lame for the remainder of his life. He wore a boot with a thick clog-sole, and even then had his ups and downs in the world daily.

As is often the case, evil communications produce evil results, and his mode of life and surroundings taught William bad habits, and he learned to drink. He was of a merry, sociable disposition, fond of fun, frolic, and song, and was a fair singer, so that he made what is called "good company," and was frequently found in the public-house.

After being disabled from working in the pit, William turned his attention to shoemaking, and made the acquaintance of a young man named William Green, who afterwards became one of the successful London missionaries, and subsequently went out to Africa under the auspices of the Bishop of London, who was much interested in him.

Like most self-educated men Mr. Affleck sought help wherever he thought he could find it, and availed himself of every possible opportunity to learn. After his conversion he joined the Primitive Methodists, and became a local preacher. He was introduced to Mr. William Bell—for many years agent to the Yorkshire Band of Hope Union—when visiting Etherley in the county of Durham, and Mr. Bell asked him to give a short address at his meeting, which after a little pressure he consented to do, and spoke with such acceptance that he was called upon again and again until he

became a duly recognized local temperance advocate. He not only talked but sang, and recited temperance pieces until he became a very popular speaker, and was invited to places a considerable distance from home.

In 1855 Mr. Affleck was engaged as temperance missionary for Bishop Auckland and district, and in the following year he became missionary to the ladies' committee, leaving them to become agent to the Band of Hope Union. In 1863 he visited Yeadon to conduct temperance services, and before the close of the year nearly 600 persons in that locality signed the temperance pledge. A Methodist Reform church was formed about this period at Yeadon, and Mr. Affleck received a unanimous invitation to become their minister. He accepted the offer, and laboured amongst them for about four years, during which time the Queen Street Chapel was built, and the church removed from the lecture-hall, High Street, to their own chapel. In 1868 he accepted a call to Holmfirth Circuit (Wesleyan Reformers), and laboured there for about two years, but he got into conflict with some of the church officials on the "sacramental wine" question by strongly advocating the use of unfermented wine in the ordinance. He next became agent for the Yorkshire Band of Hope Union, taking up his residence at Bradford, where he suffered the loss of his son, William Newton Affleck—"a young man greatly beloved,"—a daughter, Lillie, and his devoted wife, all being buried at Undercliffe Cemetery, Bradford. In 1873 he resigned the agency of the Union, and was presented with an address and a purse of £25 as a token of the regard of the people amongst whom he laboured.

Mr. Affleck again entered the marriage relationship in October, 1872, with Miss Atkinson of Yeadon, and on leaving the Band of Hope Union he entered into the service of the United Kingdom Alliance as superintendent for York and district.

In 1876 he crossed the Atlantic, and engaged in temperance work in Canada with remarkable success. He next settled in Springfield, Illinois, preaching and lecturing on temperance, &c., and eventually became conference agent for the new Wesleyan Training College of Mitchell, South Dakota, and in June, 1887, arrived in England on a mission to raise funds for this institution. On Sunday, October 9th, 1887, he preached at Birkenshaw, and on the following evening lectured under the auspices

of the local temperance society on "Abraham Lincoln the Good." On the Tuesday evening he had arranged to deliver a lecture in Roscoe Place Wesleyan School-room, Leeds, and left Mr. John Garbutt's house for the purpose of attending this meeting.

While the meeting was in progress Mr. Affleck was observed to leave the platform and retire to the vestry. When some of the friends went to the vestry to tell him he was wanted for his lecture, they found him lying on his face on the floor apparently in a fit. A doctor was sent for, and he was removed to Mr. Garbutt's, where he died early on Saturday morning, October 15th, 1887, at the age of fifty-seven years, and was buried in the Yeadon Cemetery. While residing at Yeadon, Mr. Affleck published several interesting little works, viz.: *Home Thoughts and Public Utterances*,—*Heart Yearnings for Happier Days*,—*Temperance and Band of Hope Reciter*, and the *Excelsior Melodist*, which included his own piece, "Lost for Want of a Word," &c. He was one of the joint-editors of *The Temperance Lighthouse*.

JOSHUA ALLEN WARDLE of Liverpool, an earnest, active, and successful labourer in the cause, was for several years agent to the Liverpool Temperance and Band of Hope Union, but during the last six years of his life he laboured as an independent, unofficial temperance advocate. He was the author of several popular tracts, and circulated many thousands of the "Jug" leaflet. He took a deep interest in Sunday-schools, and made himself a name amongst the young people by his dissolving view exhibitions, and by catering for their amusement on gala days. He died on Monday, February 18th, 1884, in his fifty-second year, and was interred in Smithdown Lane Cemetery, where a handsome monument was erected by his temperance friends.

The Band of Hope movement found an earnest enthusiastic supporter in the Rochdale district in JOSEPH PETRIE of that town, who signed the teetotal pledge on the 3d of March, 1835, and became one of the most active workers the society had. As soon as the Band of Hope movement was started at Rochdale, Joseph Petrie was ready to do his part, and he laboured with zeal and energy in the town. He was also an early member of the council of the Alliance, and soon having fully grasped its principles and aims, he began to advocate them as part of his creed and policy.

The Lancashire and Cheshire Band of Hope Union appears to be one of the most valuable and successful provincial unions in the country. From its foundation in 1863 it has gradually worked its way into public favour, and by its admirable publications, illustrated lectures, and continually increasing facilities for furthering the interests of the movement, it has been gaining strength, experience, and power.

The publication department of the Union has grown so extensively, and other needs have arisen, which have recently compelled the Union to remove to still larger and more convenient premises.

The chairman of the executive, MR. JACOB EARNSHAW, is an old and faithful temperance worker, who has held office for about twenty years. MR. WILLIAM HOYLE, author of *Hoyle's Temperance Songs and Melodies*, is known far beyond his own sphere, and has been honorary secretary for twenty-seven years. MR. THOMAS HALLSWORTH, editor of the *Onward Reciter*, gives practical proof of his literary tastes and love to the cause in his selection of pieces for that work. He has been honorary secretary for about twenty-five years. MR. W. P. INGHAM, secretary, editor of *Onward*, the monthly organ of the Union—and its other publications, and also manager of the publishing department, has been officially connected with the Union for about seventeen years. MR. JAMES FARRELL, the able and

popular agent of the Union, has served them well for seven years. MR. W. C. WILSON of Derby has been engaged as day-school agent, commencing June 1st, 1890. EDWARD DAWSON KING and J. W. SLACK are evening agents specially engaged in addressing public meetings, &c.

The actual working expenses of the Union, apart from the publication department, average about £420, which is met by subscriptions and donations, affiliation fees, receipts of lectures, &c.

Edward Dawson King, secretary of the Manchester and Salford Temperance Union, and evening agent of the Lancashire and Cheshire Band of Hope Union, is a most able and eloquent temperance advocate and lay preacher of the gospel. He has been about seven years in Manchester, and went there from Chester, where for some time he held the position of agent to the Chester Christian Temperance Society. He is peculiarly adapted for the work, having studied it in all its bearings, and been identified with it from boyhood. History, biography, physiology, philosophy, poetry and eloquence are all utilized in order to make his lectures specially interesting and instructive. He is a member of the council of the Manchester Association of Elocutionists, also of the Manchester, Salford, and District Congregational Preachers' Society, and is deservedly popular.

CHAPTER XXXI.

THE MOVEMENT ON THE CONTINENT, IN INDIA, AFRICA, AUSTRALIA, NEW ZEALAND, &c. &c.

1833-1848.

First Temperance Society in Sweden—Efforts in Germany—Frederick William III. of Prussia and the American Society—Rev. Robert Baird, D.D., sent out as Agent—His History of American Temperance Societies—Labours of Dr. Baird—Swedish Abstinence Society—King Oscar I.—Norway—Stockholm Temperance Society—France—Drunken English Navvies—German National Temperance Convention—Holland—Life of Rev. J. H. Böttcher—Temperance Reform in Upper Silesia—Official Inquiries and Report—Similar Reform at Osnaburg—National Convention at Berlin—Statistical Report—The Czars of Russia and Temperance Reform—Brussels Convention—Great Temperance Reform in Russia—A Noble Landlord—Demand for Prohibition—Action of Trades Unions in Russia—Boycotting the Drunkards—India—Archdeacon Jeffreys—Remarkable Testimony—Temperance in the West Indies—Reports of Rev. James Cox—Rev. E. Davies—Rev. T. Pugh—West Indian Islands—Poona—A Soldier's Testimony—Report of Rev. T. Atkinson, Agent London Missionary Society—Rev. G. Blyth's Report—Bombay—Barbadoes, &c.—Hankey, South Africa—Work of James Backhouse, Minister of the Society of Friends—Rev. J. Read, African Missionary—Liberia, West Coast of Africa—A Prohibition District—Rev. W. Ashton, South African Missionary—Rev. W. Anderson, Sandwich Islands—The King and Chiefs as Teetotallers—Work Amongst the Young Islanders—Temperance Anniversary at Honolulu—The Hawaiians—James Backhouse and G. W. Walker in Australia—Total Abstinence Societies Established—Van Diemen's Land Total Abstinence Society—David Smith, the First Teetotaller in South Australia—New Zealand—Nelson Temperance Society—Auckland Total Abstinence Society—Sydney, &c.—The Honourable Richard Heales.

It appears from J. S. Buckingham's *National Evils and Practical Remedies*, 1849, that at a very early period in the history of the temperance movement a moderate spirit-drinking society was formed in Sweden, viz. October 23d, 1830, and on the 18th February, 1831, a Mr. Owen had established a society at Stockholm which enjoined total abstinence from spirits.

Amongst the many distinguished personages present at one of the meetings of the British and Foreign Temperance Society, held in London in 1831, was JOHANN OF SAXONY, a royal German prince of great scientific and literary attainments, who was so much impressed with the importance of the subject that, on his return home, he directed his physician Dr. Med. Carl Gustav Carus (who was for over fifty years an eminent medical practitioner at Dresden) to prepare an appeal to the German people on the subject of temperance.

He did so, and the appeal bore the names of a number of very eminent German statesmen and church dignitaries, viz. Johann, duke of Saxony; his Excellency Bernhard von Lindeau, minister of state; his Excellency Ernst

Gustav von Gersdorf, minister of state; Dr. Med. Carl Gustav Carus, physician to Prince Johann; Wilhelm von Schleben; Friedrich Ernst Aster; the Rev. Christoph Friedrich von Ammon, D.D.; Dr. Heinrich Wilhelm Lebrecht Crusius; Friedrich Ludwig Breur; and Gotlieb Adolf Turk, who were the first ten temperance men in Germany.

A few years later the movement (*i.e.* ardent spirit pledge temperance societies) was largely extended by the aid of the American Temperance Society's agent, the Rev. Dr. Baird.

In 1833 King Frederick William III. of Prussia, seeing the evils caused by intemperance, ordered his ambassador at Washington to procure information concerning the principles, means, and results of temperance societies in America. In consequence of this official demand the American Temperance Society resolved to send an agent to Europe, who should endeavour to revive the efforts of the friends of temperance. The gentleman selected for this work was the Rev. Robert Baird, D.D., an American Congregational minister, who took up his residence in Paris in 1835 as agent for the American Temperance Society. He was soon deeply engaged in the work, and in order

to meet the many inquiries put to him, he wrote a *History of the Temperance Societies of the United States of America*, which was translated, printed, and circulated in large numbers. In Holland 1100 copies were published, and in Prussia 6000 copies were printed and circulated. The government purchased a large number and distributed them among the chief officers of the kingdom, and the king himself so highly approved of the book that he ordered portions of it to be used as a reading-book in the schools. Copies were presented to the Emperor Nicholas of Russia, to Prince Metternich, and others. "This book contained the first complete information which the Continent obtained about the system in America, and of the result to be obtained." (*International Convention Report*, 1862, pp. 35, 36.)

Like Scotland, the common drink of Prussia, Schleswig - Holstein, Hanover, Brunswick, Oldenburg, and Poland at this period was distilled spirits; but the people in the Southern States of Germany drank wine and beer to a considerable extent. Therefore the agitation on the Continent was against ardent spirits only, for the wine and beer in common use was comparatively weak and harmless, or had little power to intoxicate unless taken in very large quantities; they were very different to the brandied wines and fiery compound called beer, &c., in England.

Dr. Baird visited St. Petersburg, Stockholm, Berlin, Dresden, and Hamburg, and was kindly received at the Court of King Frederick William III., and also by King Charles Johann of Sweden, who, with his son the Crown Prince Oscar, afterwards King Oscar I., became members of the Temperance Society.

In connection with the mission of the REV. ROBERT BAIRD, D.D., agent for the American Temperance Society, a central temperance union for the whole kingdom of Sweden was formed at Stockholm, May 15th, 1837, under the name of "Swedish Abstinence Society," of which Prince Oscar became patron; and on his becoming King of Sweden (in 1844) he lent his powerful influence to the cause, and set a noble example by shutting up all the distilleries on his own private estates, going so far as to give pecuniary compensation to all distillers who ceased making alcoholic liquors, and he also employed four missionaries to travel through the country advocating temperance principles (J. S. Buckingham's *National Evils*, &c.).

In 1836 the temperance movement was introduced into Norway, and on the 20th September, 1840, a central union was formed at Christiania, and a second union was established, August 8th, 1841, under the leadership of DR. K. N. ANDRESEN, the diligent author of many temperance tracts and essays. A fortnightly temperance journal was published, and the Norwegian *Catechism of Temperance* was translated into the Swedish language, and also into the tongue of the Laplanders.

The Stockholm Temperance Society sent out as agents or missionaries PROFESSORS THOMANDI, WEISELGREN, and PASTOR STENHOF. In 1842 there were 202 societies in Sweden with 64,000 members, and in 1845 about 300 societies with 85,000 members. On the 26th of February, 1846, KING OSCAR I. sanctioned a public grant, and the franking privilege by post, for the purposes of temperance reform. These two favours up to 1862 had no parallel, except in the Kingdom of Hanover, where the government munificently granted similar sums and privileges to a like extent for a lengthened period.

During the reign of Oscar I. the laws against intoxication were enforced with great rigour in Sweden. Whoever was seen drunk was fined three dollars for the first offence, six dollars for the second, for the third and fourth a still greater sum, and was deprived of the right of voting at elections, and of being appointed a representative. He was besides publicly exposed in the parish church on the following Sunday. If the same individual was found committing the same offence a fifth time he was shut up in the house of correction, and condemned to six months' hard labour; if he was again found guilty, then he was condemned to twelve months' punishment of a similar description. If the offence was committed in public, such as at a fair, an auction, &c., the fine was doubled; and if the offender made his appearance at church in a state of intoxication he was still more severely punished. Any person convicted of having induced another to intoxicate himself was fined three dollars, which sum was doubled if the person intoxicated was a minor. An ecclesiastic found guilty of this offence lost his benefice, whilst a layman holding any position of trust, &c., was suspended or dismissed from his office. Drunkenness was not considered an excuse for any crime, and persons dying whilst intoxicated were buried ignominiously.

and deprived of the prayers of the church. It was forbidden to give, and more explicitly to sell, any spirituous liquors to students, workmen, servants, apprentices, and private soldiers. Persons found drunk in the streets, or making a noise in a tavern, were taken to prison and kept there till sober, without, however, being on that account exempt from the fines. One half of the fines went to the informers (generally police-officers) and the other half to the poor. If the delinquent had no money he was kept in prison until someone paid the fine for him, or until he had worked out his enlargement. Twice a year these regulations were read aloud from the pulpit by the clergy, and every tavern-keeper was bound under a penalty of a heavy fine to have a copy of them hung up in the principal rooms of his house (*Scottish Temperance Review*, 1849, pp. 478, 479).

On the 8th of July, 1859, the temperance cause in Sweden lost its mainstay and support by the decease of good King Oscar I., who was once heard to declare that he would gladly give away the most costly jewel of his crown if he could free his brave people from the thraldom of alcohol.

At Amiens, in France, a society was formed in 1837, but it never made much progress. When Mr. John Dunlop visited France in 1844 he was informed that certain sections of the community referred to the excesses of the British workmen, and of British residents in general, as evidences of the evils arising from the erroneous teaching of the Protestants. In short it was represented to him that possibly the greatest obstruction to the advance of Protestantism on the Continent at that moment was the habits of inebriation of the British. This was fully confirmed by the evidence of Mr. James Balfour and another, who were sent out at the request of the contractors engaged in making the Paris and Rouen Railway in France, and who reported that, freed from home influences, the British navvies had become offensive and demoralized by their intemperate habits. Mr. Dunlop tried to remedy this, but was not properly supported in the effort.

The first National Temperance Convention of Germany was held at Hamburg in August, 1843, at which it was reported that the number of societies had increased to 500, the number of members to 40,000, and temperance journals to eleven. This convention had most

important results. It was instrumental in bringing unity and harmony into the constitution and principles of the German societies, while leading them to adopt total abstinence from spirits, and caution against the abuse of fermented liquors. This convention was held on the same day that Father Mathew opened his mission in London, and the report of his successes induced one of the noblest and most assiduous of the German temperance men to go to England to learn the simple art employed by Father Mathew, and to return to Germany and there achieve similar results. This was the lamented Chaplain D. Seling of Osnaburg, who died in 1861.

As early as 1830 a temperance society was in existence in Friesland, Holland, but it continued isolated. In 1838 what was denominated a "Matigheids-Genootschappen" was formed at Rotterdam, its president being C. H. Eshuys, and Mr. van der Voo, secretary. It was so successful as to have branches at Dratchen, Groningen, and Aduard. Soon afterwards a society was established in Amsterdam by pastors L. C. Leutz and A. A. Stuart, Judge Heemskirk, and Dr. Herckenrath (*Internat. Convention Report*, 1862, p. 40).

On September 12th, 1842, six earnest, able, and devoted men, headed by the late DR. W. EGELING of Haarlem, started a temperance society in the heart of the spirit manufactory in Holland. Dr. Egeling's associates were the REV. DR. F. C. R. HUYDECOOPER, pastor at the Hague (author of an excellent pamphlet widely circulated in Holland, entitled, *A Word in Earnest and in Love to my Countrymen*); the land-owner, J. STOORT, at Veslen, near Haarlem; DR. H. W. F. HERCKENRATH, physician at Amsterdam, and two others. They met in Leyden, September 12th, 1842, and drew up and signed the following pledge:

"I hereby declare that I will abstain from all spirituous liquors (medicinal use excepted), and promise to discountenance their use wherever I can. If at any time I wish to release myself from being a member of this society, I will notify the fact to the secretary of the committee."

As might be expected, the newly-formed society was much opposed, but the little band stood firm. Tracts were largely circulated, public meetings held, and now and then a new recruit enlisted, till at the end of the first year the pledged members numbered 160, and at the end of the second year 800, at the close of

the third year 1800; and after ten years' operations the society had spread itself over the country with 42 local divisions and 9645 registered members.

In 1862 there were 58 local divisions, 354 correspondents, and 12,838 members, including the commander-in-chief of the army, Major-general Van Sweiten. The engravings of "The Bottle," by the late George Cruikshank, were published in a cheap form, as also the engraving "The Drunkard's Children," &c. Several popular temperance tales, such as *Ten Nights in a Bar-room, Danesbury House*, &c., were translated into Dutch, and soon became favourite books. A medical declaration, signed by 500 of the 4000 medical practitioners in Holland, condemning the daily use of strong drinks, did good service, and was the outcome of the distribution of Dr. J. M. M'Culloch's lecture to the students of Glasgow. The friends of temperance in Holland, Germany, &c., soon became convinced that no permanent good could be accomplished until the strong arm of the law was called in to prohibit the public sale of intoxicating liquors.

Much of this pioneer work and educational effort was due to the persistent labours of PASTOR J. H. BÖTTCHER, whose ready pen was constantly at work. This will be more clearly seen in the following brief sketch of the life and labours of this truly good man:—

He was born at Lafferdo, in the principality of Hildesheim, Hanover, in 1804. After being some years parish pastor of Imsen, he was appointed in 1850 to the parish of Kirchrode. His first acquaintance with the temperance movement arose from reading Dr. Baird's *History of Temperance Societies*, lent to him by Baron Steinberg. Previous to this Mr. Böttcher had strongly advocated the use of spirits, particularly by the working-classes, as a protection against the cold; but becoming persuaded of the benefit of abstinence he published a small work in the form of a dialogue between a pastor and his parishioners. It was entitled "*Home Cross; or, What are We to Think of Strong Drink?*" It went through numerous German editions, and was translated into Danish, Dutch, and Polish, and was followed by the *Temperance Handbook*, in which he dealt with the historical, medical, moral, and economical bearings of the question. He also published the *Patriot*, which was designed specially for the educated classes.

VOL. II.

His literary and other labours rendered him one of the most eminent of the German temperance reformers. In 1840 he published *A General Report about Germany*, and at his instigation the first German temperance convention met at Hamburg in August, 1843. In 1853 there was a scarcity of grain, and in order to direct attention to the destruction of the people's food by the manufacture of whisky, he published an *Entreaty and Cry for Help*, which had a very general circulation. At the International Philanthropic Congress held at Frankfort in 1857 he became interested in the Maine Law question, and published a volume of facts mainly culled from Dr. Lees' prize essay.

Mr. Böttcher accepted an invitation to attend the International Temperance and Prohibition Convention at London in 1862, and was present at all the meetings. He thus made the personal acquaintance of many of the leaders of the temperance movement in Great Britain and Ireland, &c. Unfortunately he was not able to address the Convention in English, but was ably translated by his friends Baron de Lynden and Mr. Filby. His long and valuable paper on "The History of the Temperance Movement in Germany," given in the *Report of Proceedings*, is most interesting.

For some years he edited the *Temperance Messenger for Town and Country*, a monthly magazine, and in other ways rendered most valuable services to the movement.

The outcry against alcohol was raised at Deutsch-Picker, in the Prussian province of Upper Silesia, by the Archdeacon Fietzack, a highly-respected clergyman of the Catholic Church, who commenced his crusade February 2d, 1844. Such was the influence he exerted, that the whole of the Catholic clergy, along with the entire population of the district, joined in the movement. This whole population at once took the pledge of total abstinence. "No country," says Mr. Böttcher, pastor of Hanover, "has ever witnessed such a moral triumph as this in Upper Silesia. In the one district of Oppeln, containing 900,000 people, within three months from the above date 500,000 adults renounced the use of spirituous liquors; so that there were only the children left, who of course followed the example of their parents. These vows of abstinence were taken with the most solemn fervour, at the celebration of church rites, in churches and chapels, before the altars,

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with prayers and sacred hymns; and they were kept with the utmost fidelity."

To most people this seemed impossible. Accordingly the government of Prussia ordered official inquiries to be made, and a ministerial edict of July 11th, 1845, made known and attested this surprising fact. All the local authorities announced in official documents, legally attested, the following facts:—“(1) That this most remarkable renouncement of a whole province from alcoholic drink was a positive fact; (2) that this sudden renouncement had nowhere, and in no case, produced any of those hurtful effects so often predicted by fear or prejudice; (3) that according to the unanimous assurance of all the legal authorities, as well as according to the official returns purposely ordered for ascertaining the consequences, the population had become far more industrious, more orderly, more punctual, more attentive to religious worship, as well as more regularly domesticated and comfortable, since assuming their temperance vows, as compared with the disorderly and irregular way of life that had formerly prevailed among them; (4) that disturbances of the public and domestic peace hardly ever occurred since the temperance reform, and that those festivities and public amusements, which had formerly often been disturbed by spirituous drink had, since only coffee and beer were served, been always celebrated with cheerfulness and decorum by all classes; (5) that the landed proprietors were now greatly pleased with the perseverance and industry of their work-people and journeymen; that in their opinion the minor thefts and offences had also decreased; and that even with the mine workers and metal workers, who formerly were generally addicted to intemperance, a very favourable reform had taken place; (6) that the riots, noises, and disorders which formerly had been inseparable from every domestic or public ceremony, such as christenings, weddings, funerals, at fairs or popular meetings, and that had been daily occurrences at the inns and taverns, had now completely disappeared; (7) a most striking proof of reform in this province is furnished by the following facts and figures: In the course of last year (1844) eighteen distilleries had been entirely shut up, one hundred and eight distilleries had ceased working, the production of spirits had decreased by forty-five thousand hogsheads, and the excise receipts

had shown a decrease of two hundred and fifty-four thousand four hundred and eighty-nine thalers in the tax revenues of the province.—Certified at Berlin, 11th July, 1845, by the Home Secretary.”

When the above facts were communicated to his majesty the King of Prussia (Frederick William IV.) he joyfully exclaimed, “I should consider it as the greatest blessing if, during my reign, the revenue from the distillery tax would decrease so much as to come to nought;” and he ordered the minister to communicate the report of the happy change of things in Upper Silesia to all the eight provincial governments of the Prussian monarchy. This reform spread to Austrian Silesia, thence southward to Moravia, to Austria proper, and as far as the Tyrol; northward to the Grand-duchy of Posen, and to Prussia proper; the Catholic clergy, as in Upper Silesia, leading the way and conducting the work in a similar manner. At Osnaburg, in the Kingdom of Hanover, a similar instance of almost unanimous reform was shown; but in this instance the Catholic and Protestant clergy, the physicians and teachers, the civic and government functionaries, joined in exhorting their fellow-citizens to abstain from taking spirituous liquors; at the same time they themselves publicly set the example. In a few weeks’ time several thousands of people followed their example, and out of a population of 18,500 in about three months 6600 persons took the vow of abstinence, and by their signatures bound themselves to abstain from spirituous liquors. After one year the consumption of gin and brandy had decreased by 50,000 quartiers, or about 600,000 glasses, which in Prussian money would be of the value of about 20,000 thalers; and in 1847 the distillery tax had decreased more than one-half of what it was in 1838.

Amongst the prominent workers in the Kingdom of Hanover were the Rev. D. Seling, Roman Catholic chaplain of Osnaburg; Rev. Stephen Bezazawski; and Dr. La Roche of Posen.

The REV. D. SELING was the son of a farmer, a man of simple, ardent piety, who by his life and labours endeared himself to all classes of society, Protestants and Catholics alike. His example incited the REV. STEPHEN BEZAZAWSKI to deeds of love and devotion to the temperance cause, resulting in great good to the community, and leading many to be-

come identified with the temperance reformation.

DR. LA ROCHE used his influence as a medical authority in Posen, and an important reform was introduced into the Prussian army, mainly by the influence of the king. This was the substitution of money for the spirit ration, a change which called forth the thanks of the soldiers. Medical testimonies were given in favour of abstinence, a general declaration being signed by 1055 medical practitioners.

A second National Temperance Convention was held at Berlin in 1845, when the number of local temperance societies was 700, with a membership of about 60,000, and the number of temperance journals 11. A third national convention was held at Brunswick in the year 1847, when the societies were reported at 822, with 70,000 members. In addition to these there were Catholic parish temperance unions, numbering nearly four hundred, with a gross membership of about 477,000 adults, comprising: In Prussian provinces—(1) Silesia, 260,000 members; (2) Posen, 92,000 members. In Austrian provinces—(3) in Anstrian Silesia, 25,000 members; (4) in Moravia, 50,000 members; (5) in the Tyrol, 50,000 members. From these Catholic parish unions were formed "temperance brotherhoods," which were founded to strengthen and supply the discipline that was beginning to relax in the parish unions, and this by church service and prayer meetings. (Many of the facts in this chapter are condensed from papers by Pastor Böttcher, and Baron von Lynden, &c., in the *International Convention Report*, 1862, pp. 34-67.)

An International Temperance Congress was held at Brussels in 1856, when the British temperance organizations, and the United Kingdom Alliance were represented by Alderman William Harvey of Manchester; James Simpson, J.P., of Accrington; Dr. F. R. Lees, Leeds; Samuel Pope; Thomas Beggs, London; Edward Grubb, Rotherham; and Dr. J. M. McCulloch of Dumfries.

The Continental temperance societies were represented by Pastor J. H. Böttcher, Baron Von Lynden, Judge Heemskirk, and Dr. W. Egeling of Holland; Dr. Graehs from Sweden; Dr. Faye from Norway; and M. Duepetianx from Belgium.

The published report contained notices of the addresses of Dr. McCulloch on "Alcoholic

Poison," which occupied four pages; Mr. Beggs' eleven pages, and Baron Von Lynden's four pages; whilst the second volume contained a paper by Dr. F. R. Lees, entitled "The Traffic in Strong Drink Proved to be a Great Source of Crime," which occupied sixteen pages.

A gold medal of the value of 300 francs was awarded to M. Paul Bouquie Lefebre of Brussels for an essay on *The Causes and Results of Intemperance, and the Means of Preventing and Combating it*. These papers were calculated to have, and without doubt did have an educational tendency in favour of temperance principles.

As early as 1836 efforts were put forth to organize temperance societies in Russia. The Rev. Pastor Sokolowsky, at Roop, near Riga, in Livonia, gave some particulars of the success of temperance societies in America in a religious paper conducted by him, and some people took up the subject and were about to form temperance societies, and sought for legal powers so to do, when the provincial government of Livonia sent in its report to the imperial minister for home affairs, who prohibited the formation of such societies, "because in the opinion of the masses these temperance or abstinence societies might be mistaken for separate religious sects."

The Rev. Pastor Döbner, at Neuen Mühlen, also published *News and Communications about Temperance Societies*, printed at the expense of the Patriotic Club at Riga. The Rev. Pastor Jürgensohn, of St. Matthäi, translated the celebrated German tract of Zschokke, *The Gin Pest*, into the Livonian tongue, the result being an agitation in favour of temperance, in which 14,000 people in the two parishes of Schwanenburg and Marienburg alone came to their pastors to be inscribed as temperance members! Pastor Böttcher tells us that whereas formerly hundreds of roubles (about three shillings each) had been spent on Sundays in the church taverns for gin in 1838, only a few kopecks (or pence) were so spent.

The landed proprietors complained to the government of their losses by these temperance efforts, and on the 21st of July, 1838, the imperial government issued an edict (No. 3431) or mandate to the consistories of Livonia, who were to inform the parish priests that the manner in which the pastors set about performing or executing their good intentions had not found the approbation of the govern-

ment. On the 23d of the same month a similar edict (No. 3439) was issued by the Livonian government. The Riga edict was dated 29th September, 1838.

About Michaelmas, 1838, societies had been formed at Friedrichstadt and at Jacobstadt in Courland, with more than a hundred members, and despite the opposition of the landed proprietors, liquor-sellers, and government officials, the movement gradually spread amongst the people until it was impossible to obtain prohibitory edicts either from the monarch or his ministers.

In the province of Kovno the country people visited the churches and took the pledge in large numbers, and the adjacent provinces followed the example, until in 1858 it was manifest that a powerful agitation was in existence and could not be quelled. The parish clergy and some of the nobility took up the question; and as in Ireland, so also here in Russia, the people came in crowds to take the pledge.

When Dr. Baird arrived at St. Petersburg, in 1837, he found the Czar Nicholas very anxious to see his people free from the plague of intemperance, but as stated a large portion of the revenue was derived from the liquor traffic, and the landed proprietors made a complaint to the government about the effects of certain temperance societies, established by the efforts of American sailors and others, on the shores of the Baltic Sea, an edict was passed forbidding the formation of temperance societies in Russia.

On the accession of Alexander II. a better spirit prevailed, and he took action himself which wonderfully altered the condition of things in this respect. The capital, St. Petersburg, is much superior to London, inasmuch as public-houses and gin-palaces are not allowed to occupy the best positions, nor be situated near the principal streets, and only a certain number are allowed to a given proportion of the population.

One Russian noble, the COUNT KUSCHELOFF BESSBORODKO, took up the matter warmly, and issued the following proclamation to the peasants on all his estates in Podolia, to wit:—"That the peasants on his estate in the province of Saratov had voluntarily made the most solemn vows of completely abstaining from all spirit drinks, and that it would be a matter of great joy and satisfaction to him if the peasants on his estates in Podolia

would follow the good example set them by their brethren in Saratov."

In response to this kindly appeal, seven villages with three thousand peasants solemnly renounced the drinking of spirituous liquors, and instituted a fine or penalty (to be increased for each further violation either in money or in bodily punishment, as the congregation should decide) for every transgression of the vow of abstinence. A legal document was made out, stating the vow thus made, and was signed by the elders of each congregation. Not content with this, they petitioned their landlord to close all the distilleries and gin-shops, and prohibit entirely the sale of these drinks on his estates. And to the honour of this noble landlord be it recorded, that he gladly acceded to their request, although he was thereby the loser of a considerable portion of his income.

In Great-Russia (where the ancient capital, Moscow, lies) unions were formed in three great provinces, viz. in Kursk, in Nijni-Novgorod, and in Ryazan. In the Asiatic provinces of Russia, viz. in the kingdom of Astrachan, particularly in the province of Saratov, abstinence societies were formed.

After Easter, 1859, it was reported to Mr. Böttcher that "the cause of temperance was progressing more and more in these parts; that entire congregations declared their adherence to it; that they instituted fines and penalties against drinking ardent spirits, and petitioned their landlords to have all the gin-shops closed; that the corporations of shoemakers and joiners at Vilna had formed a league to root out the custom of drinking ardent spirits; that fines and penalties were instituted by these corporations for every relapse or transgression; that when these fines and penalties were of no avail the transgressor was degraded from the rank of master or foreman to that of journeyman, and from this to the grade of apprentice respectively; and if the transgressor was found to be incorrigible he was expelled from the corporation, all fellowship with him given up, and his name struck out from their registers" (*International Convention Report*, 1862, p. 52).

As early as August 29th, 1832, a temperance society in connection with the Bengal army was projected at Fort William, and this was termed the parent society of the Bengal army, India. The Calcutta Temperance Society was formed April 24th, 1835. One of

the warmest supporters of the old *Temperance Society*, when first introduced into India, was the late ARCHDEACON H. JEFFREYS, who in 1839 became a total abstainer from all kinds of alcoholic beverages. The Bombay society enjoyed the benefit of his constant public advocacy, while his powerful pen was frequently employed in enforcing the claims of the temperance enterprise and in defending it from the objections of its religious opponents. His testimony regarding the terrible consequences of the drinking habits of Europeans, when adopted by the natives, is a standing reproach to the civilization and Christianity of the conquerors of India. He said :—

"A large portion of native Christians were spread over Madras, and in consequence of the numerous cases of intemperance among them the name of *Christian* was synonymous with that of *drunkard*; and when the Hindoos called a man a Christian, they for the most part meant that he was a drunkard.

"Among the converts of the Church Missionary Society, and of the American Board of Missions, many had fallen through strong drinks; for when once the natives broke *caste* and became Christians they were no longer restrained from the use of strong drinks, and they became far worse than if they had never embraced Christianity. For one really converted Christian as the fruit of missionary labour—for one person 'born of the Spirit' and made 'a new creature in Christ Jesus'—for one such person the drinking practices of the English had made *one thousand drunkards*. That was a sad thought, but it was the solemn truth. If the English were driven out of India to-morrow, the chief trace of their ever having been there would be the number of drunkards they left behind."

The *Bombay Temperance Advocate*, the *South India Temperance Journal*, and the *Youths' Journal* (the two latter printed at Madras) were the organs of the movement in India in 1848–50.

Writing to E. C. Delavan, of America, in 1843, the Venerable Archdeacon Jeffreys says :—

"At Poona and Cananore, and all the stations where there are European regiments, there are regimental temperance societies, containing 150 to 200 members. The American frigate *Brandywine* has just been in our harbour, and the chaplain, the Rev. Mr. Jones, attended one of our meetings and gave us

great assistance. I am informed that the commodore and several of the officers are teetotallers."

The following extract from a letter written by a corporal of the 15th Hussars, dated August 18th, 1843, shows that the work of the temperance reformers in the army in India was highly beneficial :—

"You will be glad to hear that temperance is making rapid strides in the East; teetotalism here is all the go. There are two temperance houses in the cantonment, one of which is just built by the Catholics, together with a fine new Catholic chapel, built by subscriptions from the soldiers; so that may give you some idea of India when soldiers build chapels.

"We had the 25th Infantry lately marching through here from the Cape and Madras to Cananore, and a fine reception we gave them, they being the only European regiment that has passed us since our sojourn in India. They halted four days, and our N.C. officers gave a general invitation to theirs, so that they will have reason to speak well of us in time to come; *they are a regular temperance regiment—one-half or two-thirds of them being teetotallers*. Our regiment is remarkably healthy, perhaps more so than when in England" (*Temperance Journal*, 1843).

During the year 1841 the missionaries of the Society of Friends, the Baptists and Wesleyans, along with the Moravian Brethren, were actively engaged in temperance work in the West Indies.

A teetotal society was formed among the natives of Jamaica by a Baptist minister, who was the means of reforming several "quarrelsome drunkards living in the very heart of the mountains." At Hampden a society was formed by Rev. George Blyth, Presbyterian, numbering 1326 members, of whom 364 had signed the abstinence pledge.

On the fine estate of Orange Valley the people were nearly all Baptists and teetotallers, and wishing to be consistent members they all refused to be concerned in making rum, the still-house being served by strangers. At Sturge Town, Messrs. John Candler, J. and B. Clarke, W. Dutton, and Hovey of the Oberlin Institute, held a total abstinence meeting, when about 400 persons were present, and 164 were enrolled as members of the society (*Journal of John Candler*, a member of the Society of Friends, 1842).

The Rev. James Cox, Wesleyan minister at St. Kitts, writing September 10th, 1841, reports as follows:—“Two or three planters (active pious young men) have embraced the cause, and boldly act on their avowed convictions. As pastors of Christian churches, I and my brethren, in public and private, urge on our members its vast importance; nor do we labour in vain. Delightful results meet us on every hand; all our influential friends, leaders, and local preachers, &c., are its advocates, and by precept and example strive to diffuse the leaven through the mass of our societies. The pledge has been signed by hundreds. One great hindrance among the estate people is the common practice of giving rum as a stimulus to labour; how little do the planters and proprietors consider that they are thus probably training up a race of drunkards! The grog-shops in the town are a great curse.

“Our Moravian brethren are also exerting themselves to discountenance the use of liquors among their flocks. I have furnished them with several copies of *Anti-Bacchus*, and a quantity of your valuable tracts.

“I rejoice in the continued spread and usefulness of teetotalism, and am persuaded it is yet destined to exercise a powerful influence in introducing the glorious and universal reign of Messiah.” (*Bristol Temperance Herald*.)

In July, 1844, the Rev. E. Davies, missionary, furnished the *Patriot* with a report of temperance work, which is intensely interesting, and from which we take the following extract:—

“I have just returned from Providence Chapel, an out-station about two miles from town (New Amsterdam, Berbice), where I have been to hold a teetotal meeting. Providence, once distinguished for grog-selling, has for some time been a stronghold of total abstinence, and the speeches on the occasion were remarkably good. Before teetotalism was introduced there, real religion was at a very low ebb, and apostacies were alarmingly numerous; but since we have driven ‘the curse of grog away,’ the ‘wilderness has rejoiced and blossomed as the rose.’ Could the friends of missions at home see the happy transformation which has taken place in our infant churches since the banishment of strong drinks, I think it would be impossible for any of them any longer to keep aloof from the good cause” (*Bristol Temperance Herald*, 1844).

The REV. THEOPHILUS PUGH, Wesleyan

minister, who was missionary on the island of Bermuda, fully confirms the statements of the Rev. James Cox, Wesleyan. In a letter to the *Temperance Recorder* (1848) Mr. Pugh says:—

“When I left the island in June last there were about 1000 pledged members, and I believe twice that number acting on the principle. His Excellency, the Governor, is a great friend to the cause, and so are some of the most respectable and influential members of the community. Their patronage and support were a great help.

“The following statement presents the quantity of intoxicating liquors consumed in their respective years—

	Rum. gallons.	Brandy. gallons.
From June 1840 to June 1841,....	70,025	14,211
, 1841 , 1842,....	65,370	10,258
, 1842 to April 1st, {		
1843, nine months, } ...	9,930	7,280
From June 1840 to June 1841,....	6,498	172
, 1841 , 1842,....	3,988	158
, 1842 to April 1st, {		
1843, nine months, } ...	1,322	68½

“We held our first temperance meeting on 29th of July, 1841, so that the consumption of 1841, as stated above, was before any move had been made. There was a considerable falling off from June, 1841, to June, 1842, and as I left the island early in June, 1843, I could only get the return for the first nine months; but allowing as much for the last three months of the year as the average of the three preceding quarters, there will be a falling off in the consumption of 1843 of FIFTY-TWO THOUSAND NINE HUNDRED AND FIFTY-EIGHT GALLONS of rum, the most common beverage of the working-classes.”

During the course of this year (1844) good work was done in the island of Dominica, where three total abstinence societies were in active operation. In addition to the Rev. James Cox and his colleagues, several young men of influence were zealous advocates of the cause.

The HONOURABLE HAY MACDOWALL GRANT, of the neighbouring island of St. Vincent, also organized a society amongst the people on his estate, his own name heading the list.

In Barbadoes, Demarara, and Montego Bay, Jamaica, there was a good work progressing; at the latter place the REV. EDWARD FRASER,

Wesleyan, united with the Presbyterian and Baptist ministers in organizing a society.

In 1848 the Rev. GEORGE BLYTH, Presbyterian, furnished the Rev. William Reid of Edinburgh with a brief report of the progress of the movement in Jamaica, in the course of which he says: "Our office-bearers are all consistent and conscientious abstainers, and at least nine-tenths of the members and their children; and all whose names have been enrolled appear not only determined to persevere, but thankful for their escape from the snare in which some of them were well nigh taken." He adds, "Four liquor stores have been attempted within the bounds of the congregation within the last four or five years, but they were all discontinued on account of the want of custom—a very harmless method, you will say, for suppressing such nuisances. Several are still open in the outskirts of the congregation where there are only a few of our members, and there is one within two miles of Hampden Church on a public thoroughfare, by which it is supported more than by the neighbouring population. . . . Our young people are under a double protection, not only by having a temperate example set them by their parents, but also by being pledged to abstinence themselves" (*Scottish Temperance Review*, 1848).

After his return to Scotland Mr. Blyth took a deep interest in the promotion of temperance, and warmly advocated the prohibition of the liquor traffic. He died July 4th, 1861.

At the first anniversary of the Temperance Association in Barbadoes, in March, 1858, it was reported that there were 447 members, including his Excellency Governor Reid, the Hon. H. MacDowall Grant, and other influential gentlemen. In May, 1850, a temperance hotel on an extensive scale was opened in Barbadoes, which the friends thought would tend greatly to advance the cause of temperance.

The REV. T. ATKINSON, agent of the London Missionary Society, writing from Pataitsdorp, Cape of Good Hope, July 20th, 1852, gave the following testimony:—"For about twenty-three years I have resided in various parts of the country, and have of course had many opportunities of observing the influence of the drinking customs upon the natives. To say that this influence is injurious in the extreme is to say very little. It is impossible to exaggerate the evil effects of intemperance among the lower classes of society, whether

white or coloured. But to speak more particularly of the latter, the sin of intemperance has, I am persuaded, stood more in the way of the improvement of the natives of this colony, and those beyond the boundary, than any other circumstance. It has been the chief incentive to crime and the principal source of misery. This settlement is one of the institutions of the London Missionary Society; and being, as such, under some peculiar internal regulations, the sale of intoxicating liquors is not allowed, and the use of them is disengaged in every possible way. A temperance society was formed here in 1832, and has been productive of much good, though there are many individuals residing here who either never joined it or who have subsequently broken their pledge. And although we have no houses here where intoxicating drinks can be procured, the town of George, which is only about three miles distant, contains nine or ten licensed spirit-stores, to which the lovers of drink can at any time resort and gratify their debasing appetites. And this is, in fact, the source of nearly all the trouble which the missionary has to contend with at this station.

"Nearly every case of religious backsliding may be traced to this sin; and if there are quarrels among the people, or instances of insubordination, or cases calling for the expulsion of individuals from the institution, intemperance will almost invariably be found connected with them. Could the spirit-stores in George be all closed it would be a most happy event for this place, and a still happier one for George Town itself. With respect to the ability of missionaries to perform their labours without the aid of intoxicating liquors, I may say that all with whom I am acquainted are total abstainers."

At a meeting held at a place called Hankey in South Africa, on the 3d December, 1838, when a number of Hottentots who had been emancipated from slavery met to give God thanks for freedom, they determined to be doubly free by signing the charter of freedom from drink also. At this meeting Messrs. James Backhouse of York, England, and George Washington Walker of Cambo, Northumberland, missionaries of the Society of Friends, were present, and Mr. Backhouse, who was a member of the old temperance society, signed the teetotal pledge.

Speaking of this people and the results of

that meeting Mr. Baekhouse stated that "the effects on the native character were most pleasing; 'as drunk as a Hottentot' had become a common saying, and yet, after two years, the children had so little idea of drunkenness that when they saw a drunken Englishman they at first thought him mad, then sick, and at last concluded that he was blind, and offered to lead him." He further adds: "After the drunkenness of the people was cured, it was astonishing to observe the spread of the gospel; it seemed like a new outpouring of the Spirit." Mr. Baekhouse afterwards visited the Australian colonies, and through his labours temperance societies were established in various places. He died in 1868, at the age of sixty-four years.

Speaking of this change in the habits and character of the people, the *Graham's Town Journal* (1843) says:—"It is gratifying to observe the vast difference of appearance which exists between those who drink and those who abstain. The one class appears in disgusting rags and dirt, the other clean and neat; and to be found on the Sabbath in the house of God. In many of their humble abodes the voice of prayer, of praise, and thanksgiving is frequently heard; and there are some who assemble together every morning and bow their knees to the Lord Jesus Christ before they commence the labours of the day. Here early prayer-meetings on Sabbath mornings continue to be well attended, mustering about a hundred persons."

The REV. J. READ, SENR., missionary at Phillipston, Kat River, Africa, in an interesting letter to the editor, and published in the *Bristol Temperance Herald* (1849), gives particulars of his own experience as a missionary for fifty-one years—forty-nine in Africa, and nineteen of them as a total abstainer, in which he says:—"This settlement contains from 4000 to 5000 inhabitants, 4000 of which are, perhaps, acting upon the teetotal principle. All have not signed the pledge—far from it; but many have, and with few exceptions all see the folly of intemperance and seek to avoid it, and thus at the commencement of the settlement the Hottentots presented a memorial to the government requesting that their lands might be given them upon condition that no canteen or houses for the sale of intoxicating drinks might ever be permitted upon them. This request was granted, and it is expressed in each map the

person gets of their land. Of such measured lots there were about 640 given out to Hottentots. Thus they have for ever shut out canteens from the settlement."

On the west coast of Africa, in the republic of Liberia, where some time before heathenism in its most cruel and abominable forms reigned supreme, American philanthropy undertook to establish a home for the black man, and build up a modern republican colony on the principles of peace and temperance in aid of religion.

"The results of these cardinal virtues in the new republic," says a writer in the *Christian Observer* for 1850, "are daily beginning to develop themselves. We now behold on that dark and benighted coast, 'a people that were not.' With her population, including colonists and natives, of 80,000, her twenty-five churches, her numerous day and Sabbath schools, and all the elements destined to make her a large, free, and powerful nation, she presents herself to the world as an empire where the sale and use of ardent spirits is prohibited by such severe penalties as entirely to prevent its use as a beverage, and break up the traffic."

English and American officers, visitors, and others testify that there was then no place on the globe where there was such strict morality, sober, correct deportment, and above all, where religion was more openly professed and carried into effect than in Liberia (*New York Organ*, 1850).

Writing from Kuruman, November 15th, 1852, the REV. WILLIAM ASHTON, one of the missionaries of the London Missionary Society, gives his testimony and experience of drink in South Africa.

He says: "As for the influence of English drinking customs upon the natives, there can be but one opinion, and I hope the day is far distant when such English customs will find their way among the people of our station. They have drinking customs of their own, which are quite bad enough, but where the natives have come under the influence of English drinks the effects on body and soul are most disastrous."

Writing from Duke Town Mission House, Old Calabar, Africa, June 24th, 1850, the REV. WILLIAM ANDERSON gives the Rev. William Reid of Edinburgh an account of the doings of drink in that locality, in the course of which he says:—

"The common drink of the country, next to water, is mimbo or minifut. It is the juice of a species of the palm. When new it is very good—rather luscious. When a few hours old it is more pleasant and somewhat acid. When a few days old it is partially intoxicating. The gentlemen drink a little wine occasionally. King Eyo is, I believe, strictly teetotal, and drinks nothing stronger than sweet (that is unintoxicating) mimbo. A good deal of rum is drunk by the slaves. With one consent the Duke Town gentlemen admit that rum is 'very bad thing.' I am sorry to say that though a *very bad thing*, it forms one of the principal imports of the country. During last year there were brought to this river from Liverpool about 1400 puncheons of rum, each puncheon containing from eighty to ninety gallons. This is, I understand, about the usual quantity annually brought out. I have frequently spoken to King Archibong and the Duke Town gentlemen, both publicly and privately, in condemnation of the abominable article of traffic. Their united sentiment in regard to it is, 'Suppose rum bad for drink, him good for trade; it bring me plenty coppers.' The greater portion of what is brought to this country is sent to the markets in the interior to be exchanged for palm-oil. So long as it forms a portable article of traffic to both white traders and black, the voice of a missionary or two will be but little heard. . . . Rum is a curse in Calabar, as it is everywhere else. It opposes our progress very much. Though I have seen few either old or young in a state of absolute intoxication, I have seen many under the influence of alcohol. Even little boys sometimes come to school smelling of rum. I tried last year to get an abstinence society started among the scholars. About fifteen subscribed their names or marks to the declaration. Nearly half of them withdrew their signatures before they left the schoolroom, on the ground that they could not stand to their pledge; and with one or two exceptions the other half broke it within a week. Our opposition to rum is not relished by those who bring it to the country" (*Scottish Temperance Review*, 1850, p. 476).

This testimony has been borne out by many witnesses since 1850, and, as we shall see later on, the evil has grown with alarming rapidity, having been fostered by governments anxious to secure a revenue.

The 26th of April, 1842, was made memorable in the history of the Sandwich Islands by the KING (KAMÉHAMÉHA III.) and the chiefs of the islands signing the total abstinence pledge. The year following, the king and chiefs celebrated the anniversary of that event in the following manner:—When the king signed the pledge, a quantity of rum, brandy, wine, &c., remained in his cellar. After lying there for twelve months untouched, at the suggestion of a friend several easks and numerous bottles containing these intoxicating and poisonous liquors were brought forth. The question arose—What shall be done with them? The suggestion was made to use the contents instead of the spirits of turpentine for drying paint! That, however, did not meet the views of a majority present. Hence, says the king, "*Pour them into the sea.*" To this all agreed, and the easks were rolled to the seaside.

In the midst of many trials the king persevered in his abstinence, and on the occasion of an interview with the commander of a French ship of war, he set pure water only before his visitor. He also himself presided at some of the temperance meetings, and the change that teetotalism made in him was so great that the common people called him the "new king."

The society here adopted rather stringent rules. One was that members breaking the pledge had their names erased in a public meeting called for the purpose, and for the second offence were published in the native papers as common drunkards. (*Bristol Temperance Herald*.)

A missionary in the Sandwich Islands, in 1847, reported that the temperance reformation was taking deep root in these islands, particularly amongst the young, and that all the schools might be regarded as constituting so many temperance and anti-tobacco societies. The children as a matter of course being teetotallers because intoxicating liquors were prohibited by law. In an address delivered in connection with the Oahu Temperance Society, and published in the *Honolulu Friend*, Mr. J. C. B. Marshall made the following statement:—

"The standard of public opinion among the foreigners of these islands has advanced within a few years with rapid strides. Many who now hear me can bear personal testimony to the truth of this assertion. Scenes of dissip-

tion and licentiousness have been enacted on these shores by foreigners from civilized and enlightened lands at which humanity and decency might well blush. Men who were of respectable standing at home, and who, when at home conformed outwardly at least to the requirements of public opinion, here seemed to think themselves absolved from all allegiance to laws, either of God or man, and rioted in the wanton violation of both. Such was the character of the place, and the habits of but too many who visited it, that it became a proverb that ‘when men came out to the Sandwich Islands they left their consciences off Cape Horn.’”

In 1848 an attempt was made to smuggle in five barrels of brandy at the port of Honolulu. The offence subjected the vessel to confiscation, and the principal and accessories to fines of 1000 dollars each. The forfeited liquor was publicly emptied into the street in front of the custom-house. The king in a letter to America asked help from that country to deliver his nation from ardent spirits.

When he was appointed governor of Tahiti, M. Lavand strictly enforced the regulations in regard to the importation and sale of intoxicating liquors.

At a juvenile temperance anniversary at the island of Molokai in 1848, the pledge of temperance was renewed by each school rising successively and promising to abstain from the use of that which can intoxicate. After inquiry was made, it was found that only two out of close upon 1000 had violated the pledge, and these two were rebuked before the assembly, and on promising to drink no more, their standing in the society was continued.

In August, 1849, the Hawaiians celebrated their temperance anniversary at Honolulu. Two days were devoted to the examination of the children attending the schools, and on the third day there was a public procession, church services, entertainments, &c., and addresses by the Governor of Maui; the Honourable W. L. Lee, judge of the superior court and member of the privy council; and others. The whole was brought to a happy conclusion by a feast of good things.

On the 19th March, 1850, Lorenzo Lyons, missionary at Waimea, Hawaii, wrote as follows to the secretary of the American Temperance Union:—“I live in a temperance region. The Hawaiians are all temperance men. They form one great temperance society.

There are no drunkards among them. There may be instances of occasional intoxication at the metropolis, but probably nowhere else. Yes, it was reported that a youth in Waimea got drunk on cider. This is the only case I have heard of among natives in this region for several years” (*Scottish Temperance Review*, 1850, p. 142).

We have again to refer to Mr. James Backhouse of York, England, and George Washington Walker of Cambo, Northumberland, England, two missionaries of the Society of Friends. In 1833 they visited Australia, and having seen the advantages of temperance among the aborigines in South Africa, they introduced the subject into Australia. At this time beer and wine were hardly known in that colony, so that the ardent spirit pledge was almost equal to total abstinence. Flourishing societies were established in Sydney, Launceston, and Hobart Town. Mr. Walker afterwards settled in Tasmania, and there became eminently useful in the cause of temperance, while carrying on his own special mission work for the Society of Friends.

At Launceston an attempt was made, in 1838, to convert the old society into a purely total abstinence society. Mr. Sherwin, a disciple of the Quaker missionaries, was the president, but it was not until 1841 that this society became a strictly teetotal one, and took steps to promote the principles. The news of the success of Father Mathew in Ireland reaching the Irish colonists in Australia stimulated them to organize temperance societies. In Sydney, the REV. DR. M'ENROE and other Roman Catholic clergymen became zealous workers in the cause, whilst the Protestants led on by Mr. Currie and others were equally vigorous in their efforts.

The society in Hobart Town having died out, the teetotal banner was hoisted at the close of 1841, when Mr. George Washington Walker was appointed treasurer and Mr. Bonwick secretary. A temperance hall was erected, and a flourishing society existed for some time till a religious difficulty caused a separation, and a new society was formed, with Mr. Walker as treasurer and Messrs. Bonwick and Crouch secretaries.

In 1847 Messrs. Walker and Bonwick succeeded in forming the Van Diemen's Total Abstinence Society. MR. JAMES BONWICK became a government inspector of schools in Victoria, and paid a visit to England for the

benefit of his health, then travelled into France, Italy, and Switzerland, and addressed a series of valuable letters to the *Alliancee News* on the state of the temperance movement, and the effects of intemperance in these countries. These letters were collected and published in 1861. Another series on Holland afterwards appeared in the *Alliancee News*, and one on Germany in the *Temperance Advoeate*. Mr. Bonwick also contributed papers on Australia to *Meliora* and the *Scottish Review*. He returned to Victoria in 1862.

The REV. M. T. ADAM, seaman's chaplain, Sydney, was president of the Australian Total Abstinence Society in 1843-44, and corresponded with the bishop on the temperance question.

It is said that the first teetotaller who landed at Adelaide, the capital of South Australia, was a MR. DAVID SMITH, around whose tea-table the first temperance meeting was held in 1839, and on December 13th a meeting was held in the Congregational Schoolroom, North Terrace, to form a temperance society. The principal persons present were Messrs. Smith, Fookes, Newland, Hare, Pickering, Cole, senr., and G. W. Cole.

At the end of the first year the members had increased to 140, of whom forty were reclaimed drunkards. An impetus was given to the movement by the arrival of W. Owen, who rendered valuable service. The public-houses in Adelaide in 1840 were seventy-four, but in 1843 they had diminished to thirty-four, or less than one-half, although the population had increased from 14,610 to 17,366. An eight days' festival was held from October 29th to November 5th, 1854, with very marked results. On Wednesday, November 1st, there was a procession of members of the temperance organizations, and about 3500 persons sat down to tea, after which a public meeting was held, over which Chief-justice Boothby presided. As one result of this protracted demonstration between three and four hundred members were added to the society, giving it impetus and power.

Subsequently this colony passed through a crisis, and many of the members of the tee-total societies removed to other places. This check to their operations was occasioned in 1851 by the discovery of gold in the regions of Tasmania. "That event came like a pall over the moral condition of Tasmania;" but at a later period a great revival took place, espe-

cially in the success attending the Band of Hope movement.

It is stated that the first temperance meeting held in New Zealand was held at Mangungu, on the Hokianga River, on the 21st of September, 1835.

Here the Rev. William White and his wife were zealous in the cause, and did all that they could to promote its interests. A meeting of natives and Europeans was convened, when it was decided that all the spirit casks in store should be stove in, and this was promptly done. Native chiefs were anxious to prevent the introduction of spirits, all the opposition coming from the lower order of whites. (Dr. Dawson Burns's *History*, p. 101.)

The first annual report of the Nelson (New Zealand) Temperance Association, presented in 1843, gives particulars of the formation of the society and the extraordinary difficulties they had to contend with, and the position of the society at that date. It says:—

"The total number of consistent members now on our books is 84, of whom 37 are men and 21 women, the remainder are minors, for the most part between the ages of ten and eighteen.

"All our incidental expenses have been discharged, ten pounds have been given towards the erection of a chapel (the use of which has been secured for our meetings), and the treasurer's account shows a balance of one pound in favour of the society.

"We are gratified to learn that the missionaries on these islands have seen the entire inefficiency of abstinence from ardent spirits *only*, and that some of them have possessed sufficient missionary spirit to act up to their convictions, to deny themselves, to point the road, and to lead the way in the only safe practice, that of total abstinence from every intoxicating beverage." (*American Temperance Journal*, 1844.)

On July 10th, 1842, a total abstinence society was formed at Auckland, and was the pioneer of other societies in the colony. Unfortunately there was a necessity for them, as, undeterred by the experiences of the mother country, the government permitted the liquor traffic to gain a permanent footing in the colony, with the usual results that follow in its wake.

A gallant band of noble men determined to try to meet the evil by the power of moral suasion, but, as will be seen later on, they

were compelled to adopt means to secure the aid of the law in the effort to suppress and prevent intemperance and its evils.

In 1848 a temperance society was established at Adelaide, South Australia, and a considerable number of talented and influential persons became members (*Van Diemen's Land Temperance Herald*).

At Sydney the cause found active, earnest friends in George John Crouch, Robert Ronald, J.P., and Robert Steel; at Port Phillip able and ardent workers were found in Mrs. Dalgarns and Mrs. Thomas (formerly Mrs. Stamp), who did good service both in this place and Melbourne.

The Roman Catholics of Melbourne had a St. Patrick's Society, of which nearly all the priests were members. DR. GEOGHEGAN, the Catholic bishop of Adelaide, was the founder of the Catholic Temperance Mission of Melbourne, and was a laborious worker in the cause; but here also the gold mania had a dis-

astrous effect, and most of the societies were almost entirely crushed out. William Ferguson of Sealkote, William Dale of North Adelaide, and William J. T. Andrews of Hobart Town were active friends of the cause.

THE HON. RICHARD HEALES was formerly a journeyman coachbuilder in England, where he became a teetotaller, and determined to emigrate. He selected Victoria, and settled there, overcoming many difficulties, until he became prosperous in business and a power in public affairs. His high character gained him the esteem of all parties, and whether in office or out of it, he never failed to give the utmost prominence to his temperance principles in their personal, social, and political relations. He was at one time premier of the colony, and at the time of his death (June, 1864) he was minister of public lands. His death was a great blow to the temperance cause in Victoria.

CHAPTER XXXII.

TEETOTALISM, &c., IN AMERICA.

1836.

Poignant Mockery—The Voice of Hope—Cultivating Public Opinion—Conventions—Utilizing the Press—Discarding the Old Pledge—Temperance Sermons, Allegories, Squibs, &c.—Delavan *versus* Taylor and Others Libel Case—American Temperance Union Established—Results of Total Abstinence—Advantages of American Temperance Reformers over those in the Old Country—Help of the Clergy—The Educated and Wealthy Classes—The Ladies—The Medical Profession—The Press—Prompt and Liberal Action of the Old Workers—Testimony of Dr. W. Alcott in Favour of Entire Abstinence—Life of Rev. Albert Barnes—James Brewster's Recipe for Doing Good and Making Money—Life of Hon. Geo. N. Briggs—William Lloyd Garrison—Samuel F. Cary—General A. W. Riley—Rev. Joel Jewell—A General Lull—Origin of the Washingtonian Movement—Result of a Temperance Sermon—A Novel Proposal—The Washingtonian Pledge—First Officers, &c.—Meetings—Removals—First Public Meeting—Missionary Work—J. K. W. Hawkins as Agent—Results—Decrease of Licensed Drinking Houses—Influential Friends—A Serious Defect—Order of Sons of Temperance Established—R. M. Foust and the Cadets of Temperance—Dr. Sewall's Plates of the Stomach—A Drunkard's Story; or, How John B. Gough was Rescued—Joel Stratton, the Drunkard's Friend—Visit to and Labours in America of the Rev. Thomas Spencer, M.A., of Bath—Father Mathew's arrival in America.

Although the Americans gave us the first idea of modern temperance societies, we learned in a few months what it took them a number of years to understand, viz. that abstinence from ardent spirits would not effect a cure of the all-pervading evil—drunkenness. The American Temperance Society was ably and vigorously worked by some of the noblest and best men in the country, but after several years of vigorous action some of them were perplexed, and could not understand how it was that, although they kept hard at work, and were receiving large numbers of signatures to the pledge, that although distilleries were continually going down, and the traffic in ardent spirits was denounced as immoral and vile, yet drunkenness seemed to be on the increase instead of being reduced, as they anticipated it would. "This," says one writer, "was poignant mockery to the good Samaritans; but the cause is told in the fact that breweries were increasing in numbers and enlarging in dimensions, and fast taking the place of the distilleries." Thus it was that America was rapidly being changed by the anti-spirit temperance principle from a spirit-drinking to a beer and wine drinking nation.

A parliamentary committee was appointed to take evidence on the subject, and it was soon seen that the drinking of fermented liquors led the reformed drunkards to indulge again to

excess, and that in one state alone the number of relapses in one year was 2500.

Just at this time the officials of the American Temperance Society became informed of the new doctrine of the Lancashire men, and the wonderful success it was achieving in various parts of England, &c. This news, we are told, "came like the voice of hope to a despairing nation," although there were isolated places in the States where this same doctrine was taught and practised. Unlike the British and Foreign Temperance Society, the friends of temperance in America came to the determination to test this principle of entire abstinence, and as a first step they deemed it advisable to cultivate public opinion on the subject. They at once addressed a circular to the clergymen of the United States, signed by E. C. Delavan, John F. Bacon, Israel Harris, Israel Williams, Azor Taber, and Anthony Gould, executive committee, in which they stated the facts indicated above.

The following resolution is indicative of a cautious encroachment upon the old principle:—"Resolved, that the vital interests and complete success of the temperance cause demands that in all the efforts of the friends of the cause against the use of ardent spirits no substitute except pure water be recommended as a drink."

Having thrown this out by way of feeling

the public mind before taking a further step, the way was prepared for future action in favour of entire abstinence. At a convention of the New York State Temperance Society, held at Albany, February 25th, 1834, the following resolution was unanimously carried:—"That this society warmly commends the motives of those who, as an example to the intemperate, or as a means of reclamation, or to avoid temptation, do wholly abstain from all that can intoxicate."

The *Temperance Intelligencer* soon afterwards opened its columns to a free discussion on the use of fermented drinks, as also did some of the other papers, and it began to be shown that ale, porter, &c., were not so essential as they had been considered to be; that they were *not nutritious* and blood-sustaining liquids, but, like ardent spirits, were dangerous and disastrous; and the result was that public feeling became more favourable to the development of teetotalism, and on the 23d of August, 1835, the convention of Albany took a bolder step and passed the following resolution:—"That in the judgment of this society the *Recorder*" (a periodical conducted by Mr. E. C. Delavan) "should hereafter take higher ground than heretofore, and advocate total abstinence from all that can intoxicate as a drink."

In the course of the next year a convention was held at Saratoga Springs, New York, at which the large number of 364 delegates attended from all parts of the Union. And in this same year most of the state societies and many of their branches altogether discarded the old pledge in favour of total abstinence, so that at this period the movement in America was actually in advance of England.

A powerful impetus was given to the cause by a series of publications issued at this period, viz. two sermons by the Rev. ALBERT BARNES on intemperance, the influence of which was in some respects equal to that created by the sermons of Dr. Lyman Beecher in the early days of the movement. Following these was the report, published by Samuel Chipman, of a personal visitation made by him to the poor-houses and jails in the state of New York, in which he presented many facts, and related numerous cases of thrilling interest which intensified the awakening already created, and proved of invaluable service to the temperance cause.

Another was the publication of DR. GEORGE CHEEVER's *Deacon Giles' Distillery*, which led to his being prosecuted and imprisoned for libel; but this produced another squib, entitled "*Deacon Jones' Brewery*; or the Distiller turned Brewer," which created a great sensation.

Mr. E. C. Delavan also published an article in the *American Temperance Intelligeneer*, which "charged the brewers of Albany with using water for malting drawn from a pond into which were thrown all the dead animals and all the carrion afforded by the city of Albany. This pond, he further charged, communicated with a creek into which all the blood and offal of an immense slaughter-house were thrown, &c. &c."

This statement, in all its loathsome details, was widely circulated, and produced very lively times among the brewers, eight of whom brought suits against Mr. Delavan, laying their damages at three hundred thousand dollars (£60,000), and he was held to bail in the sum of forty thousand dollars. The trial lasted for several years, and at last resulted in the total discomfiture of the prosecutors. Mr. Delavan proved all his statements by overwhelming testimony. He was ably supported by the Rev Eliphalet Nott, D.D., president of Union College, Schenectady; Hon. John Savage, chief-justice of New York; and others.

On the 26th of May, 1836, a meeting was held at Boston, when the American Temperance Union was formed by the reorganization and modification of the American Temperance Society, and its head-quarters were fixed at Philadelphia. The first officers were: President, Samuel H. Cocke, Virginia. Vice-presidents, M. Newkirk, Pennsylvania; F. Freylinghuysen, New Jersey; Samuel Hubbard, Massachusetts; R. H. Walworth, New York; Lewis Cass, Michigan; George Lucas, Ohio; Governor R. P. Dunlap, Maine; Bishop Stuart, Lower Canada, with an able and influential working committee. Towards the expenses of an active missionary agency numerous friends contributed, but the largest sum was given by Mr. E. C. Delavan, viz. 10,000 dollars (£2000).

The first annual meeting of the Union was held in New York, May 9th, 1837, and the report for that year contained congratulations "on the general adoption of the teetotal pledge," and the commencement of the effec-

tive legislative action against the traffic in alcoholic liquors.

The anniversary of the American (National) Temperance Society was held May 6th, 1837, when it was resolved, "that no other principle (but total abstinence) possessed any power to reform the drunkard;" and in the same year the New York Temperance Society reported that in their own state 100,000 persons had adopted the teetotal pledge. In the year 1838 not one of the moderation societies existing in the state of New York, prior to the introduction of teetotalism, was then to be found; all had dwindled away, and in their place 1178 teetotal societies had been established, with a membership of 132,161, and of this number 1952 were clergymen and ministers of the gospel.

There were several advantages that the promoters of total abstinence societies in America had over the supporters and promoters of the cause in Great Britain:—

1st. There was the prompt, able, and decisive action taken by the clergy and ministers of almost every creed and denomination, so that the Christian churches in the States from an early period maintained their true position on the temperance question. As a matter of fact, the movement in America may be said to have originated with and was projected by the church, its principles being propounded from the pulpit by the Revs. Ebenezer Parker, Stephen Badger, Lyman Beecher, Justyn Edwards, John Marsh, N. Hewitt, E. Nott, Robert Baird, Albert Barnes, George B. Cheever, John Pierpont, Thomas P. Hunt, T. L. Cuyler, and numerous others.

2d. They had the hearty, consistent, and liberal support of the educated and wealthy classes—men who were not content with being mere *honorary patrons* of the cause, but were active, earnest, and faithful workers—presidents, senators, governors of states, members of congress, &c. &c., combined to give the cause all the prestige and help possible in order to benefit their fellow-creatures.

3d. The temperance reformers in America have had the hearty co-operation, sympathy, and prayers of the noblest and best of the gentler sex. The American ladies have done far more to promote the interests of the cause than their sisters in Great Britain; they had none of the diffidence about signing the pledge and being known as teetotallers that British women were troubled with, but seeing and

knowing the power they possessed they were not slow in excising it, as subsequent events have fully proved.

4th. The medical profession was more alive to the question of temperance, and as a body lent its aid and influence to the cause, thus adding another powerful incentive to the work.

5th. The press was another powerful ally, for at an early period nearly 1500 newspapers were on the side of temperance, and some of them were more than this; they occupied their true position and were in the van as pioneers and instructors of the people, leading them on from stage to stage, not living upon the liquor traffic, and turning round as soon as public opinion changed upon the subject, because it *paid them so to do*. Further, the press was not hampered by heavy taxes and governmental restrictions and penalties as in England.

6th. The officials of the old temperance organizations in America were more liberal-minded, less prejudiced, and more disposed to accept a better method, if such could be found likely to be efficient, safe, and practical; therefore, as soon as total abstinence was found to be doing the work they were anxious to accomplish, they adopted it, and proving its efficiency, they abandoned the old pledge.

With such varied influences as those we have indicated, combined with others peculiar to the people and country, it is no wonder that the movement in America made more rapid strides, and eventually culminated in what must, sooner or later, be the ultimate end and aim of the agitation everywhere—viz. the legislative prohibition of the manufacture and sale of intoxicating liquors.

Whenever an Englishman of standing or ability, one qualified to do service to the movement, visited the United States, the temperance reformers not only gave him a hearty welcome, but utilized his services as much as possible. In 1839 James Silk Buckingham, M.P., visited the States, and had a splendid reception at Philadelphia. From thence he went to Washington, and then made a tour of the States, eloquently pleading on behalf of the temperance reform in all the large centres of population (*Centennial Temperance vol.*, p. 456).

Before passing on to the next important stage in the history of the movement in America we will introduce two or three sketches

of the prominent pioneers of temperance and other reforms, men who have engraved their names on the pages of the world's history in indelible characters.

The following testimony in favour of personal abstinence was given about forty years ago by DR. W. ALCOTT, an American medical author of considerable reputation:—

"About twenty-eight years ago I began to abstain entirely from ardent spirits, and soon after from cider. At thirty-two I abandoned all fermented drinks. Before I discontinued the use of narcotic and intoxicating drinks I was threatened with consumption; this tendency still remains, but is every year diminishing. My general health has greatly improved, though many circumstances in which I have been placed during the last six years have been far less favourable to health than formerly. I have lost nothing by temperance, but have gained immensely."

REV. ALBERT BARNES, author of *Barnes' Notes*, &c., was born at Rome, New York, U.S., in 1798, and entered the Presbyterian ministry in 1823. In 1830 he settled at Philadelphia, and entered upon a career which has made his name known in all parts of the world. His expository "Notes" on portions of the Old Testament and the whole of the New Testament have had a very large sale, possibly greater than any other commentary published. Mr. Barnes was for many years an earnest friend of temperance, and an advocate for the prohibition of the liquor traffic. In 1851 he delivered a sermon on the Maine Law from Psalm xciv. 20, which was published under the title of *The Throne of Iniquity*, and had an extensive sale in America. He re-delivered this sermon in Surrey Chapel, London, August 8th, 1852, and it was published and widely circulated in England, &c.

In his work entitled *Life at Threescore* Mr. Barnes remarked: "For thirty years I have rigidly abstained from even wine, except as prescribed by a physician, and then most rarely. I have never kept it in my family; I have never provided it for my friends; I have declined it when it has been placed before me; and when I have been present where others, even clergymen, have indulged in its use, I have never concealed my sentiments on the subject; and in thus abstaining in all the circles where I have been, whether of religious men, or worldly men, at home, at sea, abroad, I have seen only a marked respect for my

sentiments. I now approve the course, and if I were to live my life over again, I see nothing in this matter which I would wish to change."

Mr. Barnes died in December, 1870, at the age of seventy-two years.

Prominent amongst the early friends and supporters of the temperance cause in the States was the HON. GEORGE NIXON BRIGGS, who was born in the town of Adams, in Berkshire County, Massachusetts, in the year 1796. At the age of twelve years he became a member of a Baptist church, and in after life was eminently useful in the church as in affairs of the state. At an early age he became convinced that the use of intoxicating liquors was injurious to the physical, moral, and mental nature of man.

In 1818 Mr. Briggs was admitted to the bar, and in 1831 obtained a seat in congress, which he held for twelve years. He was then elected governor of Massachusetts, and continued in office for seven years, after which he was a judge of the Court of Common Pleas for some five years. As a member of congress he was an avowed friend of the temperance cause, and in February, 1833, when the Congressional Temperance Society was formed, he was elected a member of the executive committee. At the meeting of the second National Convention, held at Saratoga Springs in 1836, he took a very bold and determined stand as an advocate of total abstinence from all intoxicating liquors as a beverage. His able discussion of the philosophy, morality, and scriptural obligation of these points with a learned professor and divine was the chief topic of remark, and did much to bring about the decision arrived at.

When the Washingtonian movement began in 1840, and large numbers of miserably drunken men resolved to sign the pledge and seek reform, Mr. Briggs was one of the first to go to their meetings in Washington, no matter how humble the place where the meeting was held. By his winning eloquence and kindly sympathy he led them on, and encouraged them to bind themselves in the bonds of temperance.

The old congressional society, formed some ten years before on the ardent-spirit pledge principle, had ceased to exist, and on the 9th February, 1842, another was formed on tee-total principles, Mr. Briggs being chosen president. On the 25th February a large meeting

was held in the Capitol. The splendid hall was filled to overflowing, and here Mr. Briggs delivered an address, in which he gave a history of the old society, which, he said, "with a pledge in one hand and a bottle of champagne in the other, had died of intemperance." At this meeting eighty pledges were taken. On Mr. Briggs' retirement from congress the society declined.

On being made governor of the state of Massachusetts, Mr. Briggs was chosen president of the Massachusetts Legislative Temperance Society. His speech on this occasion was said to have been one of his most eloquent. "He hoped before the session closed every name would be enrolled. If we should all lend our exertions we might soon say, 'There is no drunkard in Massachusetts; there is no wretched family in our state. We should live, then, with but little legislation.'"

Although Governor Briggs was a decided prohibitionist, yet he always deprecated any relaxation of moral suasion. He believed that total abstinence was necessary for the individual, old and young, and advocated state prohibition of the liquor traffic, that the temptations to evil might be taken out of the way of the people.

On the resignation of Judge Savage as president of the American Temperance Union, April 15th, 1856, Mr. Briggs accepted the office, and at the anniversary in 1860 he delivered an address on "the dangers of young men at the present day," which created a powerful impression on the minds of all who heard it. On the 1st of August, 1861, Mr. Briggs delivered an address to the 10th Massachusetts Regiment, of which his son was colonel, and did not forget to urge the practice of total abstinence as one of the soldier's best defences in camp and on the field. He died, September 13th, 1861, from the effects of a gunshot wound. It appears that in taking down his coat he did not perceive that a loaded gun was resting upon it, and in removing the coat the gun discharged its contents into his face. Despite his vigorous constitution he died a few days after the accident, at the age of sixty-five years. (Condensed from *A Sketch of the Life of Governor Briggs*, by the Rev. Dr. Marsh.)

WILLIAM LLOYD GARRISON was born at Newburyport, Massachusetts, December 10th, 1805. His father was a dissipated sea-captain, but his mother appears to have been a woman

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of noble character and strong moral convictions. She gave her son the best education her means would afford, but at twelve years of age he had to leave school and work for his living. He found congenial employment in the office of the *Newburyport Herald*, where in a few years he became not only a skilful compositor but a ready writer. In the hot years of youth he was so much moved by the struggle of the Greeks for independence, that he was strongly tempted to become a soldier and help them in their struggle.

At the end of his apprenticeship, in 1826, he started a paper in Newburyport called the *Free Press*, but it failed, and he had to seek work in Boston as a journeyman printer. Here he found fresh occupation in editing the *National Philanthropist*, the first temperance paper in America, or perhaps in the world. In 1828 he was induced to become editor of a paper at Bennington, in Vermont, and when so employed made the acquaintance of a Quaker emancipator named Lundy, who persuaded him to go to Baltimore to edit *The Genius of Universal Emancipation*. For a vigorous article in which he denounced the owners of vessels engaged in the domestic slave-trade, Garrison was sued for libel and fined fifty dollars, and refusing to pay was cast into prison. He employed his time in writing on the wall of his cell sonnets that rang with courage, defiance, and faith.

On his release from prison he set up a printing-office in Boston, and on the 1st of January, 1831, commenced the *Liberator*, of which he was at once editor, staff, printer, and publisher. He set up the types, and pulled the press with his own hands. At first it was treated with contempt, but eventually it became a terror to all who countenanced or supported the slave-trade. The slave-owners tried their utmost to overawe and persecute him, but this only made him more determined in his efforts to accomplish the overthrow of slavery. He was imprisoned, a price was put upon his head, and his life imperilled; but he was not to be suppressed. An Unseen Hand preserved and protected him through all, and he lived to see the full realization of his hopes and aspirations in the total overthrow of American slavery.

In the year 1867 William Lloyd Garrison, accompanied by his son, visited England, and very readily responded to an invitation to meet the then chairman (the late Alderman

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Harvey) and the members of the executive of the United Kingdom Alliance, to take tea at the Alliance Offices, 41 John Dalton Street, Manchester. In response to a resolution of "warm greeting and high appreciation of his services as the distinguished pioneer, champion, and leader of the abolition movement in America," Mr. Garrison referred to his connection with the temperance movement in the following words:—

"I am with you in heart, in understanding, and in principle. I should no more think of making a declaration of my temperance principles here than I should of my abolition principles. I took up the temperance cause in the day of its adversity, in the day of its inception, when all men were against it, church and state, pulpits and politicians, influential men everywhere were against it. I have always blessed God that the very first reformatory movement which I entered into was the temperance movement. Before I understood anything about slavery, forty years ago this very year, I was the editor of the first temperance paper ever started in the world, and I have never swerved from the doctrine which I then laid down, and which I had to espouse under the imputation of being a cold-water fanatic; and was as earnest in that direction as I became in the direction of universal emancipation afterwards. The paper which I edited was not my own. It was sold by the proprietor and went into other hands, passing from the city of Boston to Andover, and was edited under other auspices.

"About that time my attention was directed to the subject of slavery, and seeing the condition of the enslaved millions in our country I gave myself more directly to the liberation of those in bondage. But never for a moment did I lose my interest in the temperance cause—never, never can I under any circumstances; it is part of my life, it is in my soul, it is in my blood and bones, and I am ready anywhere and everywhere to testify in its behalf, wherever it may be deemed at all proper to do so. The temperance cause, however, in America, after it attained to respectability, was not a heavy cross like abolitionism; it was respectable, and thousands and tens of thousands of temperance men who made abstinence from liquor the end of the law for righteousness, and who plumed themselves upon being total abstainers, had no bowels of mercy, I am sorry to say, for the millions

in bondage. On the contrary, as a general statement, I think that they stood aloof rather than gave us any support; but at the same time, the abolitionists, wherever they were, were temperance men as a matter of course. They really constituted the backbone of the temperance movement, were the most incorruptible, and they needed no teaching whatever on the subject. It is certainly true that the temperance movement was a prelude to the anti-slavery movement. I have often said that the temperance movement was, under God, essential as a foundation which was being laid whereon we could stand to address men in their sober senses, and so to appeal to their consciences and to their hearts in the matter of slavery."

William L. Garrison died May 24th, 1879, aged seventy-five years.

SAMUEL F. CARY was born in Cincinnati, February 18th, 1814. His father, William Cary, was an early emigrant to the northwest territory from the state of Vermont, and shared in the perils and privations incident to the first settlement of that district. Samuel was the youngest of three children, and lived at home on his father's farm until 1831, when he entered Miami University, and graduated in 1835, sharing the first honours of the institution. He returned to his native city, and immediately entered upon the study of the law. In 1837 he received the degree of Bachelor of Laws from the Cincinnati College, and was shortly afterwards admitted to the bar. He was attentive to the business of his profession, and soon secured a large and profitable practice. As an advocate he had few rivals (*Stevens' History of the Sons of Temperance*).

At an early age he devoted himself to the temperance movement, and before he entered public life had become a temperance advocate. When the Washingtonian movement began its wonderful work he gladly welcomed it, and laboured earnestly and vigorously for its success. Not only in his own state, but throughout most of the western, eastern, and middle states his voice was heard. Without fee or reward he travelled thousands of miles, and induced large numbers to sign the pledge. In a tour through New England in 1845 he was listened to by immense assemblies.

Mr. Cary abandoned his profession in 1844, having acquired a competency, and devoted his attention to the temperance cause. In 1848 he travelled through seventeen of the

States and Lower Canada, and addressed about 300,000 people. Although his expenses in this work were great, he always declined compensation, proving himself to be a most devoted and sincere friend of the cause. On the institution of the Order of Sons of Temperance he at once became an active worker, and was one of the first charter members of the First Division in the west. In 1846 he was elected Grand Worthy Patriarch of Ohio, was made a member of the National Division in 1847, and in 1848 was installed at Baltimore as M.W.P., or official head of the Order in North America. During the two years of his administration the Order made very rapid strides, five Grand Divisions, 3100 subordinate Divisions, and 100,000 members being added to the jurisdiction of the National Division.

On his retirement from office Mr. Cary did not fall back into society and cease to labour for the promotion and success of the Order, but continued his valuable, disinterested work, and amongst other services visited England in 1870. Here for some time he rendered valuable help to the Order and to the cause of temperance under the auspices of the British Temperance League. As a proof of his high character and position in America, he was honoured with the appointment of paymaster-general of Ohio.

GENERAL A. W. RILEY, of Rochester, New York, was born March 19th, 1795. He was one of the early and true friends of temperance reform, who up to very old age continued to labour for the cause. He was known in Rochester as the man who "ran when he walked, and talked temperance as he went." In 1860 he visited England and gave stirring addresses in several of the principal towns. Some have expressed the opinion that he delivered more temperance speeches than any other man in America, and at ninety years of age was "hale, bright, agile, cheerful, the pattern of one who sought to make a heaven of earth." One of his eccentricities was that of paying drink-sellers to attend his meetings and hear him talk on temperance. He died at Rochester, April 3d, 1888, having just completed his ninety-third year.

The REV. JOEL JEWELL joined the Hector Temperance Society in the state of New York in 1826, making it a condition that wine should be included with ardent spirits among the articles not to be used by its members. He wrote some of the early songs of the

movement, and also in 1830 a children's pledge of two stanzas, to which in 1832 he added a third. The following is a copy of this metrical pledge:—

"A pledge we make no wine to take;
No brandy red to turn the head;
No whisky hot that makes the sot;
No fiery rum that ruins home."

Nor will we sin by drinking gin;
Away we fling the punch and sling;
Hard cider, too, will never do;
Nor brewer's beer our hearts to cheer.

To quench our thirst we alway bring
Cold water from the well or spring;
So here we pledge perpetual hate
To all that can intoxicate."

This was set to the tune of *Rockingham*, and has been sung by thousands of children in all parts of the world. This, undoubtedly, was the original of Mrs. Carlile's juvenile pledge, used in Dublin and elsewhere.

In 1889 the Rev. Dawson Burns, D.D., had a letter from this veteran, in the course of which he gave his views on certain questions then under consideration in America, and adds: "I left my pastoral charge a year and a half since, but remain in harness. My sight is not so good, but I write without spectacles at eighty-six" (*Alliance News*, 1889, pp. 424-452).

In the year 1840 there was a general lull or slackening of energy on the part of the temperance reformers on both sides of the Atlantic. Just at the moment, however, when the friends of the cause in America were becoming disheartened at the growing apathy and drowsiness that seemed to have come over the temperance societies, an important development began. This was the formation of what was called the "Washingtonian Movement," which was commenced in the city of Baltimore in April, 1840.

It appears that six individuals, who were in the habit of meeting together, were seated as usual on Friday, April 2d, 1840, in Chase's Tavern, Liberty Street, Baltimore, where they were accustomed to meet almost nightly. These were William K. Mitchell, tailor; John F. Hoss, carpenter; David Anderson, blacksmith; George Steers, blacksmith; James M'Curley, coalmaker; and Archibald Campbell, silver-plater.

A clergyman, who was preaching in the city at that time, had given public notice that on that evening he would deliver a discourse

upon the subject of temperance. Upon this lecture the conversation of this company presently turned; whereupon it was determined that four of them should go and hear it, and report. Accordingly after the sermon they returned and discoursed on its merits for some time, when one of them remarked that "After all, temperance is a good thing." "Oh," said the host, "they're all a parcel of hypocrites." "Oh yes," replied M'Curley, "I'll be bound for you; it's your interest to cry them down anyhow." "I tell you what, boys," says Steers, "let's form a society and make Bill Mitchell president." "Agreed!" they cried.

After parting that night they did not all meet again until Sunday, when they took a stroll, and between walking and treating they managed to arrange the matter to their entire satisfaction. It was agreed that one of them should draw up a pledge, and that the whole party should sign it the next day. Accordingly, on Monday morning, WILLIAM K. MITCHELL wrote the following pledge:—

"We whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing, and families, do pledge ourselves as gentlemen that we will not drink any spirituous or malt liquors, wine, or cider."

He went with it about nine o'clock to Anderson's house, and found him still in bed, sick from the effects of his Sunday drinking. He arose, however, dressed himself, and after hearing the pledge read went down to his shop with his friend for pen and ink, and there did himself the honour of being the first man who signed the Washington pledge. After obtaining the names of the other four, the worthy president finished this noble achievement by adding his own. On the evening of that day they met at the residence of one of their number, and duly formed themselves into a society by assigning to each the following offices:—President, W. K. Mitchell; vice-president, Archibald Campbell; secretary, John F. Hoss; treasurer, James M'Curley; standing committee, George Steers and David Anderson. Having thus summarily provided themselves with officers, they next turned their attention to obtaining members and to devising means to defray the expenses of the meetings. It was therefore agreed that each man should bring a man, and every one should pay twenty-five cents (one shilling) upon becoming

a member, and twelve and a half cents monthly thereafter. The next debate was as to the name they should give their society. It was finally agreed that the president and secretary should act as a committee to draft a constitution and select a name; which they did, and gave to the association the name of the Washington Temperance Society.

At their second meeting they had two new members. After this they met for some time every week at their old rendezvous in Liberty Street; but the landlady complaining that their company was no particular benefit to the house, the wife of the president kindly offered them the use of one of her own rooms, where they continued to meet until their numbers had increased so largely as to make it necessary for them to seek more extended accommodation. Their next move was to a carpenter's shop in Little Sharp Street, where they remained for some weeks, and then they removed to other quarters.

As the society became enlarged it was found necessary to devise some means of sustaining the interest, and on the suggestion of the president, the members rose in their place and related their own experience and the results of abstinence.

On the 19th November, 1840, their first public meeting was held in the Masonic Hall, St. Paul Street, Baltimore, when a number of persons signed the pledge. By Christmas, 1840, the movement had become so popular that thousands had flocked to its standard and enrolled themselves as members. On the 22d March, 1841, Messrs. Hawkins, Pollard, Shaw, and Casey took passage in the cars for New York, and the next morning they were followed by Mr. Mitchell, who went as a deputation from the Washington Temperance Society to hold meetings for a week, under the auspices of the New York friends. Their first meeting was held in the Methodist Episcopal Church, Green Street, March 23d, 1841, the result being a scene seldom witnessed in that city, the audience being melted to tears by the thrilling stories of these reformed drunkards, and more than a hundred persons signed the pledge at this meeting. Subsequent meetings were even more interesting, and as the churches were not large enough they held meetings in the park, &c., extending the mission for three weeks, taking over 2500 signatures to the pledge, many of them being the names of confirmed drunkards.

MR. J. K. W. HAWKINS became a missionary of the society, and was remarkably successful, being a powerful speaker, an earnest worker, and a very acceptable visitor. He was successful in bringing together, after a long separation through drink, one of the early members of the society and his wife, their after-life being happy and comfortable. By the efforts of this society large numbers of liquor dealers were induced to give up the traffic, some going so far as to hand over to the teetotalers the whole of their stock of drink, and in solemn conclave the committee and others met and poured out the whole of the fiery liquid into the sewers, or otherwise destroyed it. Such was the effect of this movement, that in 1846 the number of teetotalers in America was stated to have been increased from two to five millions. Instead of consuming, as they did in 1831, about *seventy-two millions of gallons of spirits*, there was only an annual consumption of *thirty-five millions of gallons*, or less than one-half of the former quantity. But to put this matter in its true light it is necessary to look at it more closely.

In 1830 the population of the United States was *twelve millions*; in 1846 it was *twenty millions*; so that had the consumption of strong drinks kept pace with the increase of population it should have been about *one hundred and twenty millions of gallons*. At this rate, therefore, it may fairly be assumed that about *eighty-five millions of gallons* of strong drink had been cut off from the annual consumption. In 1810, with a population of 7,000,000, the number of distilleries at work was nearly 40,000, whereas in 1840 it was reduced to 10,306; and in 1846, with almost treble the population, it was still further reduced to about 5000. In 1831 the average quantity of spirits consumed by the people of the United States was about *six gallons* per head of the population, whereas in 1846 it was only *one and three quarter gallons* per head. In 1832 there were imported into the United States 2,387,479 dollars' worth of wines, whereas in 1842 the value of the wines imported was only 1,271,019 dollars' worth, being a decrease of 1,116,400 dollars' worth; and in 1843 there was a still further decrease. As a natural consequence, this decrease in the consumption of drink led to a similar diminution of the number of houses licensed to sell drink; and in some places these temptations were so much reduced

as to amount to something almost equal to total extinction. In 1841 there were 700 licensed gin-shops in the city of Baltimore, and in 1843 they were reduced to 56. In Cleveland, Ohio, they were reduced from 57 to 13. In Boston, Northampton, and a number of other towns in the state of Massachusetts there was not a single licensed grog-shop in 1843. In several other states also there were towns without a single grog-shop or licensed drink-seller.

One of the first men of position and influence to identify himself with the Washingtonian movement was the Hon. George Nixon Briggs, who was ever ready to aid them by his eloquence, energy, and influence. E. C. Delavan, Ncal Dow, S. F. Cary, and numerous others were also warm and earnest friends of the movement.

Unfortunately the Washingtonians were what are termed "Moral Suasionists," and did not encourage, but rather opposed, legislative interference with the liquor traffic. Had they lent their aid and influence to secure the legal prohibition of the traffic their work might have been permanent; but as in Ireland and elsewhere, when the excitement died out, or the mainspring was removed, the whole machinery became of little use, and in time the curse became rampant once more.

Out of this movement, however, arose the "Order of Sons of Temperance." The falling away of many of the "Washingtonians" was a source of great grief to some of the true friends of temperance reform, and on the 29th September, 1842, a meeting was held at Teetotalers' Hall, 71 Division Street, New York, to consider the question of organizing a benefit society on total abstinence principles. Sixteen men attended, and decided to form New York Division, No. 1, Sons of Temperance. The whole thing was put into shape, and the first officers elected were as follows:—*Worthy Patriarch*, Daniel H. Sands; *Worthy Associate*, Ephraim L. Snow; *Recording Scribe*, John W. Oliver; *Financial Scribe*, James Bale; *Treasurer*, George M'Kibbin; *Conductor*, Thomas Edgerley; *Inside Sentinel*, Thomas Swenarton.

The pledge adopted, which subsequent legislation has decided shall not be changed without a unanimous vote of the members of the National Division of the Order, is as follows:—

"I will neither make, buy, sell, nor use as a beverage any spirituous or malt liquors, wine, or cider."

The Grand Division of New York was organized December 10th, 1842, when Daniel H. Sands was elected *G.W.P.*; Ephraim L. Snow, *W.A.*; John W. Oliver, *Scribe*; James Bale, *Treasurer*.

The Order continued to grow until June, 1844, when the National Division was formed, and it became the largest and most powerful temperance organization in existence. It was founded as a home for the reformed drunkard, where he could meet friends able and willing to sustain him. It went much further than moral suasion, for it promulgated the idea that some means of removing the temptation was needed, and if it was *wrong to use or sell*, it was *wrong to license the sale*, and therefore *right to prohibit* the traffic in intoxicating liquors.

In 1844 the Grand Division of New York made an attempt to secure the admission of young persons from sixteen years of age as members of the Order of Sons of Temperance, but it was unsuccessful.

In 1845 Robert M. Foust of Philadelphia, Pa., who was at the time at the head of a large educational institution, became a Son of Temperance, and in November of that year presented a scheme to the Morning Star Division, No. 66, for an organization to be called the Cadets of Temperance. With certain modifications it was adopted, and a juvenile branch formed under the title of the Cadets of Temperance, Mr. Foust being Most Worthy Patron.

This branch has its own initiatory ceremonies, and in addition to total abstinence from alcoholic liquors prohibits the use of tobacco and profanity. On attaining the age of eighteen years the members are transferred to the adult divisions, and in many cases prove to be most valuable acquisitions.

In 1842 a new stimulus was given to the temperance reform by the publication of a series of plates showing the effects of alcohol on the human stomach. These were the celebrated plates of Dr. Sewall,¹ who first exhibited them in Washington to illustrate a lecture upon the "Pathology of Drunkenness," which he delivered to a large audience, including several members of congress. At the end of this lecture the Hon. Thomas F. Marshall of Kentucky, who had been brought to the verge of ruin by drink, signed the pledge,

and for a time "consecrated his unrivalled eloquence and splendid talents" to warn others of the dangers of intoxicating liquors.

In the month of October, 1842, another man, destined to make himself a name in the world as "The Temperance Orator," was wandering through the streets of the city of Worcester in a half-intoxicated state, half starved with the cold, "homeless, aimless, and all but hopeless," when an unusual incident changed the whole current of his life. Let him tell his own story:

"Someone tapped me on the shoulder—an unusual thing that to occur to me; for no one cared to come in contact with the wretched, shabby-looking drunkard. I was a disgrace, 'a living, walking disgrace.' I could scarcely believe my own senses when I turned and met a kind look. The thing was so unusual and so entirely unexpected that I questioned the reality of it; but so it was. It was the first touch of kindness which I had known for months; and simple and trifling as the circumstance may appear to many it went right to my heart, and like the wing of an angel troubled the waters in that stagnant pool of affection, and made them once more reflect a little of the light of human love. The person who touched my shoulder was an entire stranger. I looked at him, wondering what his business was with me. Regarding me very earnestly, and apparently with much interest, he said:

"'Mr. Gough, I believe?'

"'That is my name,' I replied, and was passing on.

"'You have been drinking to-day,' said the stranger in a kind voice which arrested my attention, and quite dispelled any anger at what I might otherwise have considered an officious interference in my affairs.

"'Yes, sir,' I replied; 'I have.'

"'Why do you not sign the pledge?' was the next query.

"I considered for a minute or two, and then informed the strange friend who had so unexpectedly interested himself in my behalf that I had no hope of ever again becoming a sober man; that I was without a single friend in the world who cared for me or what became of me; that I fully expected to die very soon—I cared not how soon, or whether I died drunk or sober; and in fact, that I was in a condition of utter wretchedness.

"The stranger regarded me with a bene-

¹ Dr. Thomas Sewall, died April 10th, 1845.

volent look, took me by the arm, and asked me how I would like to be as I once was, respectable and esteemed, well clad, and sitting as I used to in a place of worship; enabled to meet my friends as in old times, and receive from them the pleasant nod of recognition as formerly; in fact become a useful member of society.

"'Oh!' I replied, 'I should like all these things first-rate; but I have no expectation that such a thing will ever happen. Such a change cannot be possible.'

"'Only sign a pledge,' remarked my friend, 'and I will warrant that it shall be so. Sign it, and I will introduce you myself to good friends, who will feel an interest in your welfare, and take a pleasure in helping you to keep your good resolutions. Only, Mr. Gough, sign the pledge, and all will be as I have said; ay, and more too.'

"Oh! how pleasantly fell these words of kindness and promise on my crushed and bruised heart. I had long been a stranger to feelings such as now awoke in my bosom. A chord had been touched which vibrated to the tone of love. Hope once more dawned; and I began to think, strange as it appeared, that such things as my friend promised me *might* come to pass. On the instant I resolved to try at least, and said to the stranger:

"'Well, I will sign it.'

"'When?' he asked.

"'I cannot do so to-night,' I replied, 'for I must have some more drink presently; but I certainly will to-morrow.'

"'We have a temperance meeting to-morrow evening,' he said; 'will you sign it then?'

"'I will.'

"'That is right,' said he, grasping my hand; 'I will be there to see you.'

"'You shall,' I remarked, and we parted.

"I went on my way, much touched by the kind interest which at last someone had taken in my welfare. I said to myself: 'If it should be the last act of my life I will perform my promise and sign it, even though I die in the attempt; for that man has placed confidence in me, and on that account I love him.'

"I then proceeded to a low groggeries in Lincoln Square Hotel, and in the space of half an hour drank several glasses of brandy; this, in addition to what I had taken before, made me very drunk, and I staggered home as well as I could.

"Arrived there, I threw myself on the

bed, and lay in a state of insensibility until morning. The first thing which occurred to my mind on awakening was the promise I had made on the evening before to sign the pledge; and feeling, as I usually did on the morning succeeding a drunken bout, wretched and desolate, I was almost sorry that I had agreed to do so. My tongue was dry, my throat parched, my temples throbbed as if they would burst, and I had a horrible burning feeling in my stomach which almost maddened me, and I felt that I *must* have some bitters or I should die. So I yielded to my appetite, which would not be appeased, and repaired to the same hotel where I had squandered away so many shillings before; there I drank three or four times, until my nerves were a little strong, and then I went to work.

"All that day the coming event of the evening was continually before my mind's eye, and it seemed to me as if the appetite which had so long controlled me exerted more power over me than ever. It grew stronger than I had at any time known it, now that I was about to rid myself of it. Until noon I struggled against its cravings, and then, unable to endure my misery any longer, I made some excuse for leaving the shop, and went nearly a mile from it in order to procure one glass wherewith to appease the demon who so tortured me. The day wore wearily away, and when evening came I was determined to perform the promise I had made to the stranger the night before. The meeting was to be held at the lower town-hall, Worcester, and thither, clad in an old brown surtout, closely buttoned up to my chin, that my ragged habiliments beneath might not be visible, I went. I took a place among the rest, and when an opportunity of speaking offered itself, I requested permission to be heard, which was readily granted.

"When I stood up to relate my story I was invited to the stand, to which I repaired; and on turning to face the audience I recognized my acquaintance who had asked me to sign. It was MR. JOEL STRATTON. He greeted me with a smile of approbation which nerved and strengthened me for my task as I tremblingly observed every eye fixed on me. I lifted my quivering hand and then and there told what rum had done for me; I related how I was once respectable and happy and had a home, but that now I was a hopeless, miser-

able, loathed, diseased, and blighted outcast from society. I said that scarcely a hope remained to me of ever becoming that which I once was; but, having promised to sign the pledge, I had determined not to break my word, and would now affix my name to it. In a palsied hand I with difficulty grasped the pen, and in characters almost as crooked as those of old Stephen Hopkins in the Declaration of Independence, I signed the total abstinence pledge, and resolved to free myself from the inexorable tyrant—rum."

His subsequent struggles, fall, restoration, and final victory over appetite, are graphically depicted in his autobiography, which has had an immense sale on both sides of the Atlantic, in the Colonies, &c. &c.

In December, 1842, the Worcester Waterfall gave an intimation that Mr. Gough was about to commence the business of lecturer on temperance, and that on the first Tuesday in January, 1843, he would lecture at Leicester, Wednesday at Upton, and the following week at Grafton; and he thus commenced his great life work.

The Rev. Thomas Spencer, M.A., of Hinton Charterhouse, near Bath, England, one of the earliest Church of England clerical abstainers, landed in Boston, Mass., on Sunday, October 19th, 1845, and having attended the afternoon service in the Episcopal Church was prevailed upon by Dr. Vinton to preach for him in the evening. The following extracts from American papers speak of his temperance labours during his American tour:—

"This eloquent divine, now on a visiting tour to this country, has, since his arrival in this city, been actively engaged in addressing the various societies on the subject of teetotalism. Nearly every evening since he landed in town he has delighted and instructed large audiences by his pleasing, sound, and judicious manner of treating the various bearings and relations of temperance reform" (*New York Organ*).

"He draws crowded audiences, which he holds with a pleasing style and an earnest and impetuous eloquence which Englishmen rarely exhibit. He has spoken nearly every night, and has engagements ahead for some time to come. He has given quite an impulse to the cause, and to all appearance a decidedly healthy one" (*Boston Emancipator*).

On Monday, July 2d, 1849, the city of New York bade the Rev. Father Mathew, of Cork, Ireland, a hearty welcome to the United States. Alderman Hawes and the municipal council, accompanied by deputations from various public bodies and societies, proceeded in the *Sylph* steamer to Staten Island to conduct him to the Castle Gardens, and to tender to him the hospitalities of the city council. It is said that never on any occasion was the multitude of people greater or the enthusiasm more intense than when Father Mathew entered the Castle Gardens; it seemed as if the city of New York was resolved to outdo itself in honour of the moral conqueror. The formal welcome was offered to him by Mayor Wodhull, who happily referred to the special claim which Father Mathew's services to humanity gave him to a public reception on that historic spot. He remained the guest of the city for about a fortnight, and held levees in the City Hall daily, when he administered the pledge to large numbers of persons. He also visited Boston, Washington, Philadelphia, Wilmington, Richmond, and in fact most of the cities and towns in the states north and south, east and west, labouring incessantly, despite his ill health, for nearly two years and a half. He had several attacks of his painful and insidious malady, which rendered his work all the more difficult; and how he was able to visit twenty-five states in the Union, and administer the pledge in over three hundred of the principal cities and towns, and add half a million to his long muster roll of disciples, is a marvel to all. Truly "his was a noble spirit."

CHAPTER XXXIII.

TEETOTALISM IN CANADA; WORK OF SONS OF TEMPERANCE; &c.

1835-1854.

St. John's, New Brunswick, Total Abstinence Society—First Canadian Total Abstinence Society—The *Canada Temperance Advocate*—Province of Nova Scotia—A Contrast, Drink *versus* Abstinence—Hon. Judge Marshall—Last Days, &c.—Rev. James Caughey—Hon. Malcolm Cameron—J. J. E. Linton—Rev. W. Ormiston, D.D.—Rev. James Watts, D.D.—The Catholic Clergy of Montreal—Bishop Bourget—Temperance Hall—Father Chiniquy's Great Mission—Sons of Temperance in Nova Scotia—Prohibitory Agitation—Rev. Dr. Cramp—New Brunswick—Sir S. L. Tilley—Parliamentary Efforts—Development of Sons of Temperance—Temple of Honour—Order of Sons of Temperance introduced into England—Liverpool Grand Division Instituted—English Founders of the Order—J. B. Anderson and Joseph Thomas—Negro Exclusion from the Sons of Temperance, 1850—Action of National Division, 1854—Temperance amongst the Cherokee Indians, &c.—Cherokee Total Abstinence Society—Canadian Cold Water Army—Festival, &c.—Order of Good Samaritans, &c.

At a meeting held at St. John's, New Brunswick, on the 25th of May, 1832, a society was formed, which was essentially a total abstinence society. Every person subscribing to the following constitution was deemed a member of the society:—

"We whose names are hereto annexed, being firmly persuaded that the use of ardent spirits, wines, porter, ale, and other liquors that have a tendency to make a man inebriate is unnecessary, and also injurious to the civil, social, and religious interests of the human family, agree that we will not use them except as a medicine, nor traffic in them, nor shall we procure them for the entertainment of our friends, or for persons in our employment, and in all possible ways we will discountenance the use of them in the community.

"This society, acknowledging its dependence upon Almighty God, from whom all just counsels and good works do proceed, would make it a standing rule to offer prayer at all special and anniversary meetings."

Here we have the "long pledge" of total and entire abstinence from all intoxicating liquors, without the "one year" or any other limit as to time, nor any exception in favour of the use of fermented wine at the Lord's supper, and furthermore, it covers the whole ground, outlaws the traffic, and acknowledges God—in fact, is gospel temperance in its truest, most legitimate sense. It preceded the first private pledge of John King and Joseph Livesey by

three months, and was the fundamental principle of an organized public institution.

Amongst the early officers of this society were Nathan S. de Mill, president; William Till, vice-president; and Zeberton Estey, secretary and treasurer. William Nesbit, one of the committee, died about 1888.

The first total abstinence society in Canada proper is said to have been formed in the town of St. Catharine's, June 15th, 1835. Soon other societies were formed, and conventions were held in various towns. Agents were employed to travel the country and discuss the principles of total abstinence. The press helped the movement to become general until it was thought desirable to establish an organ specially devoted to the interests of the cause.

Accordingly the *Canada Temperance Advocate* was started, and by its able advocacy of temperance principles it contributed largely to the development of total abstinence. For several years it was ably edited by the Rev. W. Scott, who afterwards became editor of the *Canada Casket*, the organ of the Independent Order of Good Templars.

In Nova Scotia and other districts the movement began in 1831 on the moderation principle, but as soon as teetotalism was introduced it was adopted as a second pledge, and finally as the only one. At a later period the Order of Sons of Temperance became the popular organization of Canada, and did immense service to the cause of true temperance.

One of the most devoted friends of the cause in Canada was the late Hon. Judge Marshall, who contributed a valuable paper on the "Liquor Traffic in Nova Scotia," which was read at the International Temperance and Prohibition Convention in London, 1862. In the *Convention Report*, pp. 32-33, we read that Judge Marshall was personally acquainted with two communities in the same county of the province, where the people were each of the same European nation, in their ordinary manners and mode of life the same, except that in the one community strong drink was their curse, and in the other total abstinence was almost universal. In the former case the inhabitants were mostly farmers and a few fishers, and in attending the various markets they generally got a few glasses of liquor and carried a supply home. The result was that most of the farms, during the twenty years Judge Marshall passed through the settlement, continued with few exceptions in much the same state. The dwellings generally were of the humblest description, and could scarcely be said to afford anything like comfortable accommodation for civilized life. As to the table fare, it was poor indeed. In some of the houses no bread at times, or only of the very coarsest kind. In very many instances they were also embarrassed with debt. (In a footnote he remarks that in recent years a change has taken place for the better, both as regards their drinking habits and their circumstances.) In the other community, which was formed at a later period under circumstances of deep deprivation and hardship, the people followed farming occupations for their livelihood, and were nearly thirty miles from any markets, with a mountainous district intervening. For some time they had no road worthy the name, and were obliged to convey their produce by boats on the open sea. By persevering effort, however, combined with total abstinence from intoxicating liquors, in the course of a few years they became a prosperous and happy community. They maintained their own poor, and yet were very exact and punctual in paying their share of the county rates. What was more remarkable, during the eighteen years Judge Marshall presided in the courts "there was not a single criminal charge of any kind tried before me against an inhabitant of that community. All their differences and disputes were settled amongst themselves or through the intervention of their spiritual leader. They

were great advocates and friends of education, and had an ample supply of schools in their midst. They also established and supported a branch Bible society, and by popular will outlawed the liquor traffic; no place was allowed a license to sell intoxicating liquors, and the entrance of the evil amongst them was not tolerated. This latter action," says Judge Marshall, "was the secret of their success, and the cause of the peace and happiness they enjoyed as a community."

Before giving particulars of the work in Canada, we will introduce to our readers some of the most prominent workers in the cause of temperance in that country.

The HONOURABLE JUDGE MARSHALL occupied a higher station than ordinarily fell to the lot of temperance advocates at that time. His professional standing and experience enabled him to form a correct opinion as to the merits or demerits of total abstinence from all intoxicating liquors. For twelve years he practised as a barrister in the province of Nova Scotia, and then was raised to a seat on the bench, which he occupied for eighteen years more. He thus had special opportunities for obtaining an insight into the various motives, passions, and other springs of human action. He was brought into contact with people less favoured by education, moral character, and standing in the world, and this experience made him pre-eminently qualified to judge the merits of teetotalism.

Judge Marshall was a man rather below the middle stature, his countenance tinged with a shade of melancholy, his manners grave and demure. His voice was rather feminine until he was roused by something that touched his sensibilities in the middle of an argument, when it rose with the pathos of his theme, and sent forth words at once loud, quick, and piercing. He had an honest face, a large development of benevolence, and sufficient firmness to render him a powerful antagonist, provided he was convinced that he was on the right side. In 1847 he visited the British Islands, and lectured in various parts of England and Scotland under the auspices of the temperance leagues.

After his return home to Nova Scotia he published an account of his tour in England in a work of 204 pages, entitled *An Impartial View of Causes and Effects in the Present Social Condition of the United Kingdom*, in the course of which he gave expression to his opinions

in terms "more truthful than complimentary." He was the author of several pamphlets on the temperance question, one on *No Bible Sanction for the Use of Intoxicating Liquors*, being an able and interesting exposition of the Bible wine question. He died in April, 1880, aged ninety-four years.

The REV. JAMES CAUGHEY, the popular evangelist, laboured for some length of time in Canada, and being thoroughly convinced that teetotalism was a powerful auxiliary to the gospel, he took every opportunity to preach and teach total abstinence from all intoxicating liquors. During the year 1841 he obtained 605 pledges in Montreal alone.

The HONOURABLE MALCOLM CAMERON was the son of a British soldier who bravely distinguished himself in the Canadian troubles of 1812. Malcolm was born in 1808, and until about thirteen years of age mixed greatly with the army, and was thus exposed to the demoralizing influences said to be attached to the military in those days. On the restoration of peace his parents settled at Perth, in the Ottawa district, then little better than a wilderness. Here they kept a house of entertainment and sold intoxicating liquors, but never allowed any improper conduct in their house, and were noted for their kindness to travellers. At the age of twelve years Malcolm was the keeper of a ferry on the Mississippi river, and a few years afterwards, when his father died, he went into a store at Laprairie, but was so badly treated that he left and made his way back to Perth.

His widowed mother now kept a boarding-house, and Malcolm resided with her during the winter and attended the district school. He then became clerk in the brewery and distillery of the Hon. A. Graham, which position he held for four years, being carefully watched over by his loving mother, who was very anxious to save him from the temptations to which he was exposed. Happily for both he maintained a good reputation. He was never known to indulge in any libations to Bacchus, but was ever anxious to improve his time by mental culture.

In 1836 Mr. Cameron became M.P. for his native county Lanark, and from that time became one of the most active public men in the province. He afterwards became commissioner of public works, minister of agriculture, president of the executive council, and postmaster-general. He was twenty-

six years in the Legislative Assembly, elected at ten different elections, and only once was he defeated. He sat for Lanark, Kent, Lambton, and Huron. Although as a politician and a temperance man he received his due share of the obloquy which public men have to endure, it is remarkable that his bitterest enemies never assailed his moral character or his private deeds.

In 1860 Mr. Cameron was elected a member of the Legislative Council, and during the recess of parliament paid a visit to British Columbia and Vancouver Island, from whence he went to England, on behalf of the colonists of the Pacific coast. It is believed that his services there were of great benefit, and that to him the people of these distant gold regions are under great obligation.

After being four years in the Legislative Council, Mr. Cameron became queen's printer along with Mr. George Desbarats, and on the death of that gentleman he became sole proprietor of that department.

Few men have laboured in the temperance cause with more zeal and energy than Mr. Cameron. One writer remarks: "His services in this respect can hardly ever be sufficiently appreciated." Another says: "He has advocated temperance and prohibition at all times and places, but more especially in the halls of legislation, often amidst the jeers of the profane and the mockery of the inebriate."

He did much good to members of parliament and to the country by the formation of societies solely for the members of both houses of the legislature, and in this way saved some from the evils of the drink curse. The following letter from the Hon. T. D. M'Gee speaks for itself:—

"A most important session awaits us; exciting debates; midnight sittings; the *facilis descensus* of the refreshment-room, and 'a' that.' I know how these parliament house habits tell on men's best resolutions; at least, on one man's, viz. your humble servant. I shall gladly subscribe your roll of total abstainers, not only for the session, but, with God's sufficient aid, without regard to the length of time.

T. D. M'G."

Mr. Cameron allied himself with every organization that was designed to stay the progress of intemperance. He was one of the oldest and best supporters of the "Sons of Temperance," and held the highest offices in the Order. As a speaker he was clear,

forcible, and logical, always in earnest, and powerful in appeal.

It was in the House of Assembly, however, that he rendered most service to the temperance cause. He presented hundreds of petitions in connection with temperance efforts, and laboured unceasingly to accomplish the object of their prayer. In 1859 he sat on a committee of the House to consider the propriety of a prohibitory law, which ended by securing a law for Upper Canada, similar to the Forbes Mackenzie Act in Scotland.

Although not in parliament at the time, Mr. Cameron rendered efficient service in 1864 to the efforts made to secure the adoption of the Hon. Christopher Dunkin's measure, which, with certain modifications, was passed, and became known as the "Dunkin Act," or the "Temperance Act of 1864."

Mr. Cameron was president of the Canadian Alliance for the suppression of the liquor traffic, which was afterwards blended in the Canada Temperance Union, of which he has more than once been the honoured president.

In his speech in the House in 1860, moving a committee of the whole House to consider a resolution in favour of prohibiting the sale of intoxicating liquors, Mr. Cameron paid a very high compliment to Mr. J. J. E. LINTON of Stratford, Canada West (formerly of Greenock, Scotland, where, in 1830, he took an active part in the early Temperance Society). It appears from Mr. Cameron's speech on this occasion, that "Mr. Linton was himself one of the trophies of temperance, a man of education and talent, who had been rather fond of a social glass and a drowsy neighbour, but who, in 1849, at Montreal, became convinced that the cause of temperance was, at the present day, the cause of humanity, and from that time Mr. Linton threw his whole talents and time and much money into this cause, and has circulated more tracts, facts, and papers in this cause than any other man in the country."

It is evident from this that Mr. Linton found the old moderation scheme to be delusive and dangerous, and total abstinence the only wise, safe, and efficient means of promoting temperance. Mr. Linton, therefore, became one of the most active and earnest labourers in Canada, and did immense service by promoting petitions, compiling statistics, and printing tracts, which were widely circulated throughout the dominion.

REV. WILLIAM ORMISTON, D.D., was one of the earliest and most zealous of the Canadian ministerial temperance advocates, and rendered great service by his valuable labours. He was a Scotsman by birth, but when he was thirteen years of age his parents emigrated to Canada, and settled on a farm in Darlington. Here, for about four years, William did the ordinary work belonging to a "bush-farm," and gained that physical strength and robustness for which he was afterwards characterized.

While thus employed the gospel pioneers of Canada—the Methodist preachers—came into the locality, and often stayed at his father's house. He much enjoyed their conversation, and profited by the hints and helps they gave him in his studies at home, at such times as he could snatch from his duties on the farm. He was from childhood a great lover of books, and gave his special attention to mathematical and classical studies.

At the age of eighteen he resolved to lay aside agricultural pursuits, and prepare himself for the ministry. His parents did not attempt to hinder him, but on the contrary agreed to sell a piece of the farm, and expend the proceeds in giving him a collegiate course, but he would not allow this to be done, inasmuch as it would be doing an act of injustice to the younger members of the family. He devised plans of his own, and became the teacher of a school in an adjoining town, maintaining himself entirely on the fees, while at the same time preparing to enter college.

This course he pursued for a few years, and then went to Victoria College, Cobourg, the oldest educational institution in Ontario, Canada. Here he made rapid progress as a student, becoming also a tutor, and then occupying the chair of moral philosophy and logic, with classes both in mathematics and classics. At the close of his fourth year he took the degree of B.A. He was next ordained to the work of the ministry of the United Presbyterian Church, and became pastor of the churches in Newton and Newcastle. He also discharged the duties of local superintendent of education for the township of Clarke, with general satisfaction to all concerned, and especially the children, with whom he was very popular.

From an early period he was interested in the temperance question, and during his first pastorate became a popular temperance

lecturer. Along with the Revs. W. Ryerson and J. Goldsmith he was employed by the "Grand Division of the Sons of Temperance" to go through the entire province to enlighten the public mind on the question, and to the united, zealous, and self-denying labours of these three able men the cause of temperance in Canada is very much indebted. They produced a healthy tone of feeling regarding the movement which was productive of great and lasting good.

For four years Mr. Ormiston filled the office of professor in the Normal School of Upper Canada, situated in the city of Toronto, and then became minister of the Central Presbyterian Church, Hamilton, receiving the largest salary which, up to that period, had ever been paid to any minister of the Presbyterian church in the province. Three years after becoming pastor in Hamilton the degree of D.D. was conferred upon him as a mark of honour.

In 1863, on account of ill health brought on by excessive work, he spent some time in Europe, visiting England, Scotland, Ireland, and Switzerland, receiving from more than one church very tempting offers to become their pastor; but he declined them, as also offers from Chicago, New York, and San Francisco. A second tour in 1867 fully restored his health, and he resumed his duties with renewed energy.

In the early days of the temperance reformation in Canada, valuable aid was rendered by some of the young, earnest, and enthusiastic missionaries sent out by the Christian churches of England, men who were fired with zeal for the cause of God and suffering humanity. They soon saw, and felt, that strong drink was the greatest obstacle they had to overcome, and once convinced of the truth of teetotalism, they not only adopted it themselves but became its apostles.

Few, if any, were more earnest and zealous in the cause of temperance than the Rev. JAMES C. WATTS, who for twelve years laboured in Canada as missionary for the Methodist New Connexion. He was a lineal descendant of the poetic Dr. Watts, and was born at Manchester in 1829. After receiving a suitable education, James decided to follow his father's example and become an ambassador for Christ. Accordingly, in 1849, at the request of the missionary committee, he went out to Canada. There he was indefatigable in

his labours, and was thrice elected secretary to the Canadian Conference. With characteristic ardour he threw himself into the temperance cause, and was for three years president of the Canada Temperance Union.

Mr. Watts was a diligent student, and availed himself of every possible opportunity of acquiring knowledge, even pursuing the study of Greek and Latin classics when riding on horseback. When stationed in Montreal he won honours in Hebrew at the M'Gill University, under the instruction of Dr. Solomon de Sola, Hebrew professor. In 1861 he returned to England, and entered upon circuit work, being stationed as superintendent minister at Gateshead, Shields, Burslem, Hanley, Sheffield, Liverpool, and Southport. He has four times been elected journal secretary to the Conference, and twice chief secretary. For two years he filled with marked ability and acceptance the office of president, and it is a fact of singular interest that this is the only time in the history of the denomination that the office of president has been filled by both father and son. He was elected to this office in June, 1879, by a unanimous vote, when the Conference met that year in Huddersfield. At the close of his year of office Mr. Watts received the honorary degree of D.D., unanimously accorded by the faculty of Western Maryland College, U.S., in recognition of his character and attainments.

Dr. Watts is an able, eloquent, and fervent preacher, and a most interesting lecturer. In 1887 he was, by unanimous vote of the Conference held at Stockport, appointed to the office of editor of the Magazines of the Methodist New Connexion. He is also chairman of the London district.

In the early part of the year 1848 the Catholic clergy of Montreal took earnest hold of the work of temperance reform. At a meeting held at the bishop's residence May 23d, 1848, the Right Rev. Bishop Bourget presiding, the following resolutions were passed:—

"1. That, as an example, we will not make use at table of any intoxicating liquors.

"2. That strong beer is reputed strong drink, and therefore interdicted by the rules of the society.

"3. That certain evil-intentioned persons taking a malicious pleasure in mixing spirituous liquors in small beer and other intoxicating beverages, with the intention of getting those drunk who belong to the society, we

exhort those who are members not to use any such drinks when they have just reason to fear such deception.

"4. That the bishop write, in the name of the meeting, to all the proprietors and commanders of steamboats, requesting them not to have any bars on board.

"5. That on the first Sabbath of the month a meeting shall be held in each parish, for the purpose of encouraging and extending our association more and more.

"6. That correspondence be established between town and country societies for the establishment of local societies, and thus promoting the general good of the cause.

"7. That every effort will be made to induce traders not to deal in any strong and intoxicating liquors, but only in good merchandise and articles of food, necessary and useful for the people.

"8. That some respectable citizens will be induced to establish good boarding-houses in the city and country, so that our honest people may be able to avoid the occasion, ever dangerous to them, of lodging in a canteen.

"9. That those boarding-houses which are well kept shall be designated to the several members of the society, as being both safe and convenient, and the same shall be adopted with regard to steamboats in which no bar shall be kept."

Copies of these resolutions were addressed by the head of the Catholic Church in Montreal, to all the clergy in his diocese (*New York Organ*).

During the early part of this year a temperance hall was opened in Montreal, in which very important weekly meetings were held. The Montreal Temperance Society issued a powerful and stirring address to dealers, moderate drinkers, the philanthropists, patriots, and Christians, which was calculated to promote a deeper interest in the movement. As an evidence of the success of the movement in Canada, at this period, we are told that in the parish of St. Mathias, with an adult population of about 1200, all but four persons had signed the pledge. This parish was said to have spent annually in strong drinks, up to that time, about 6000 dollars (*Manchester Examiner*, September, 1848).

On the 1st of November, 1848, the REV. FATHER CHARLES CHINIQUY commenced a special temperance mission in the parish of St. Pie, Lower Canada, now known as the

province of Quebec. These religious temperance services, denominated a "retraite," resulted in the enrolment of 2500 persons—or nearly the whole of the population—under the banner of temperance. Such was the excitement created that many of the tavern-keepers burned their signs and their licenses, one of them going so far as to hoist a white flag on the top of a May-pole standing before his house, to denote that in future his dwelling should be the abode of peace and happiness both for himself and for his visitors. Father Chiniquy met with similar success at Granby and other places, and during the first four days of April, 1849, he administered the pledge to 18,000 persons in Montreal. The most gratifying feature of his work was the hearty co-operation and sympathy this earnest Catholic clergyman received from ministers and members of other churches. In June, 1849, Father Chiniquy visited St. Benoit, St. Hermieas, St. Augustine, St. Jerome, Abercrombie, Scholastique, and St. Andre, and in fourteen days added 11,963 persons to the temperance ranks, and earned for himself the title of the "Father Mathew of Canada." The result of the united labours of the temperance advocates in the various parts of Canada were seen in 1849 in the great reduction of licenses. In the preceding year the number of licenses granted was a total of 925, and in 1849 only 466, or a decrease of 459, almost one-half (*Scottish Temperance Review*, 1849-50).

In 1850 the Canadian Parliament voted the sum of £500 to Father Chiniquy for his indefatigable and successful labours in the temperance cause.

At a later period his secession to Protestantism weakened his influence as a temperance reformer, but he continued faithful to temperance principles. In all about 200,000 persons signed the pledge under this devoted worker.

In 1848 the Order of Sons of Temperance had become a power in the province of Nova Scotia, where it was introduced in 1847, and made very rapid strides. The Grand Division was constituted in April, 1848, and in 1862 the Rev. Dr. Cramp bore this testimony:

"The influence of the order on the temperance enterprise has been powerful and eminently salutary. By combining the energies of the most intelligent and active friends of the cause, and bringing them frequently together in different parts of the province for

mutual consultation, it has elicited talent, originated various modes of operation, and guided and enrolled the whole movement so as to produce the most important results" (*International Temperance Convention Report*, 1862, pp. 440-1).

The Sons of Temperance in Nova Scotia ably advocated prohibition, and in 1851 promoted petitions to the Legislature, which were numerously signed, praying that the Legislature "would interfere, so far as may be possible and compatible with its ideas of legitimacy, to stop the manufacture, traffic, and use of intoxicating liquors." And further, "That persons engaging in the liquor traffic should be held responsible, civilly and criminally, for the consequences that shall ensue, and that the property of confirmed drunkards shall be dealt with by law in the same manner as that of persons whose imbecility is the result of Divine dispensation, and be protected for the benefit of creditors and relatives."

This work was renewed year by year until, in 1854, the House of Assembly agreed to hear the cause advocated at their bar. Accordingly, the Rev. Dr. Cramp, then G.W.P. of the Grand Division of Sons of Temperance of Nova Scotia, delivered an address on the subject before the house, in the course of which he stated that "out of a population of not more than 300,000, petitions in favour of a prohibitory law had been signed by 30,000 persons, or one-tenth of the whole, and that public opinion had never been so loudly or so generally expressed."

The Order of Sons of Temperance had also been successful in the province of New Brunswick, and had so cultivated the ground that it was thought the Legislature might be tested upon the question of prohibition. The passage of the Maine Law (U.S.A.) in 1851 had given them encouragement, and as the Hon. S. L. Tilley—now Sir S. L. Tilley—a P.M.W.P. of the Sons of Temperance, was also lieutenant of the province and leader of the government of the day, it was thought that there were reasonable hopes of success. A convention of the friends of temperance was called, and Mr. Tilley received the most undoubted assurance of political support. It was said "the country required prohibition, and he was perfectly safe in the hands of the people." Accordingly, Mr. Tilley submitted his bill to the Legislature, and in a speech replete with facts and arguments he urged the necessity of legal

interference with the liquor traffic. To this appeal the house yielded, and the bill passed with a small majority, but the governor refused to give it his assent. Mr. Tilley thereupon resigned his office and appealed to the country, but found, to his deep regret, that the people on whose support he had so confidently relied failed him in the hour of trial, and he was defeated (*Alliance News*, February 3d, 1877).

In 1855 the Hon. Malcolm Cameron submitted a resolution to the old Parliament of Canada, consisting of representatives from the two provinces of Ontario and Quebec, but it miscarried by one vote. This resolution would have given them a prohibitory bill, and was only lost by the casting-vote of the speaker. In Nova Scotia a prohibitory bill was passed by the House of Assembly in 1855, but was lost in the Legislative Council. In 1858 another attempt was defeated, and in 1859 a bill carefully prepared by a committee of the Grand Division of Sons of Temperance, and founded on the celebrated Maine Law in its best form, was carried in the Assembly, but lost in the Legislative Council. Ministerial and medical declarations numerously signed were got up, and the temperance sentiment in this and all the other Canadian provinces became very strong. Valuable services were rendered by Mr. J. J. E. Linton of Stratford, Canada West (formerly of Greenock, Scotland); R. G. Halls of Halifax; R. D. Wadsworth, lecturer for the Canadian Temperance Society; the Hon. Malcolm Cameron; the Hon. W. Scott, and others.

During this period the Order of Sons of Temperance was making rapid strides in the United States, extending its operations far and wide. In 1854 its constitution was so altered as to allow "females sixteen years of age and upwards" to be admitted to the divisions, and finally (in 1866) to full membership on the same terms as males, a policy which became almost universal in the States. Women had every right or privilege accorded to any member, and were eligible to every office in the gift of any branch of the order; and it is said that there are females in membership in every branch of the order and in nearly every grand division.

In the meantime an agitation was set on foot for the purpose of making the Sons of Temperance into a sort of temperance freemasonry by the addition of degrees and signs,

so that the members could recognize one another wherever they should chance to meet, but as the National Division declined to agree to this, some of the advocates of this measure determined to organize a secondary order. Accordingly a meeting was held on the 2d of June, 1845, and a division formed entitled the "Marshall Temperance Fraternity," but soon afterwards the name was changed to "Marshall Temple No. 1 Sons of Honour." To join this order the applicant must be a Son of Temperance. The order was fully organized under the name of "Marshall Temple No. 1 Sons of Temperance," and John Murphy was installed W. C. Templar. On the 9th January, 1846, New York Temple No. 2 was instituted, and before the end of February there were twelve temples, when the Grand Temple of New York was instituted, viz. February 21st, 1845, and the National Temple of Honour instituted at New York, November 5th, 1846. The founders of the order were very anxious to have it recognized as a branch of the Sons of Temperance, but they failed to secure the consent of the National Division of the Sons, and therefore it became a separate and distinct organization.

Its principles were laid down as follows:—

"1. To abstain from making, buying, selling, using as a beverage, or in any way, as principals or agents, being engaged in the traffic of spirituous or malt liquors, wine, or cider.

"2. To adopt a system of dues, which shall constitute all and every legal tax that can be imposed for the current operations of the order.

"3. To work under three degrees, with a descending scale of charge for said degrees. For example: The first degree, that of Love, shall be three dollars; the second, that of Purity, shall be two dollars; the third, that of Fidelity, shall be one dollar; payment for which shall be made by every recipient without exception. A sign of recognition has been adopted, and will be immediately communicated.

"4. The dues not to be less than twenty-five cents per annum.

"5. The fee for initiation shall not be less than three dollars.

"6. To regulate all forms of general proceedings, initiating, and all other ceremonics as set forth in the Ritual, and adopt Regalia, together with such enactments as may be

found necessary for the general protection and advancement of the great interests of the order.

"7. In all our proceedings, begun and ended, the great principles of love, purity, and fidelity shall be our motto, guard, and guide."

The order was introduced into Canada, England, &c., and for a time published an organ entitled *The Templars' Magazine*, which, after twelve years' existence, had to be suspended and finally abandoned. The Temple of Honour was neither a religious nor political organization, but one on Christian principles working against the liquor traffic, and in favour of earnest, true temperance principles, combining moral suasion with legal prohibition.

During the autumn of 1849 two gentlemen from Canada spent a little time in Liverpool, and, by their speeches and the literature they circulated, created an interest in favour of the Order of Sons of Temperance, then doing a grand work in the Canadian provinces. At a tea-meeting held in the Temperance Hall, Bond Street, October 11th, 1849, a testimonial was presented to Captain G. King of Pugwash, Nova Scotia, for his invaluable services to the cause of temperance during his short stay in England. Mr. James Fisher, ship-builder, of St. John's, New Brunswick, presided, and both spoke of the Sons of Temperance. Messrs. Thomas Simpson, John Bennett Anderson, and Joseph Thomas convened a special meeting in the above hall, when Messrs. John B. Anderson (*alias* John Anderson Bennett) and Joseph Thomas were deputed to wait upon Mr. Fisher, and ask him for full particulars of the principles and modes of working of the Order of Sons of Temperance.

At another meeting to hear their report, when twenty-five persons were present, it was decided that application should be made for charters for two divisions, to be named "The Queen's," No. 1, and "The Mariner's" Division, No. 2, of Liverpool. On Monday, December 17th, 1849, a deputation consisting of the Rev. J. E. Bill and the Rev. J. Francis of Nova Scotia, as representatives of the National Division of the Sons of Temperance, America, &c., met the applicants in the Temperance Hall, Bond Street, Liverpool, and, assisted by a number of American and Canadian brethren then in Liverpool, formed themselves into a Grand Division, the chief

offices being filled by the following brethren:—Rev. J. E. Bill, Grand Worthy Patriarch; Rev. J. Francis, Grand Recording Scribe and Chaplain; Thomas Vaughan, Past Grand Worthy Patriarch; Richard Wright, Grand Worthy Associate; N. Mashan, Grand Conductor; Captain Armstrong, Grand Assistant Conductor; and E. Lockhart, of Nova Scotia, Assistant Recording Scribe. After the Grand Division had been opened in due form, twenty-four members of the Liverpool Total Abstinence Societies were initiated into the order, and empowered to act as a division of the Sons of Temperance, under the designation of the "Queen's" Division, No. 1, of Liverpool; Thomas Simpson was elected Worthy Patriarch; Michael Sullivan, Worthy Associate; and John W. Heighway, Recording Scribe; John Bennett Anderson being made the active, responsible representative of the order in England (*Liverpool Mercury*, December, 1849).

For want of time, and in consequence of the deputation having other engagements elsewhere, the institution of "Mariner's" Division was deferred until December 26th, 1849, when a meeting was held at the Temperance Hotel, Great Charlotte Street, when it was duly instituted, the Rev. Thomas Jones being elected Worthy Patriarch; Captain W. Hodge, Worthy Associate; and Joseph Thomas, Recording Scribe.

Early in 1850 the following divisions were instituted:—"St. Michael's," No. 3, Liverpool; "Clarence," No. 4, Liverpool; "Rock," No. 5, Seacombe; "Clacknacuddin," No. 6, Inverness, Scotland; "Peaceful Conqueror," No. 7, Manchester; "Harmonic," No. 8, Liverpool; "Philharmonic," No. 9, Liverpool; "Ark of Safety," No. 10, Liverpool; "City of Refuge," No. 11, Manchester; and "Working Sons," No. 12, Liverpool.

Much of the success of the order is due to the united labours of Messrs. John Bennett Anderson, Joseph Thomas, and others, who worked hard for the spread of its principles. For some reason or other Mr. Joseph Thomas has been represented as the founder of the order in England. The files of the *Liverpool Mercury* and *Albion* speak more emphatically in favour of Mr. Anderson; and the late Hugh Sheldon, a well-known business man in Wapping, Liverpool, one of the charter members of Queen's Division, No. 1, spoke very strongly on this point. He told us that up to

the time of his initiation into the order, he was an ardent lover of a certain brewer's ale which was then very popular. On the earnest and persistent solicitation of Mr. Anderson, Sheldon appended his name to the form of application, and was carefully watched and looked after, as were others, by Mr. Anderson.

Mr. Sheldon was then entering upon his forty-fifth year, and from December 17th, 1849, to his death in the summer of 1890, he was an earnest and consistent teetotaller. As treasurer of the "Queen's" Division, he was brought into contact with the active spirits of the temperance movement in Liverpool, and in his own quaint and humorous, though somewhat candid and forcible manner, he gave snatches of temperance history, and descriptions of character of almost all the men who have during the last half-century figured upon the temperance platforms of Liverpool. Of his friend and leader, Mr. John Bennett Anderson, he spoke in terms of affectionate regard, and affirmed that he was one of the most earnest, active, and laborious temperance workers he ever knew.

JOHN BENNETT ANDERSON, better known in Liverpool as John Anderson Bennett, was a Scotsman by birth, but was for some years a resident in Liverpool. He was employed in connection with an outfitting business, and worked chiefly amongst the sailors. In his youth he had been very wild and intemperate, and in one of his drunken sprees had enlisted into the army, giving his name as John Anderson Bennett. He was subsequently bought off, and settled down in Liverpool, retaining his military name. He became an active, earnest, temperance reformer, and was for years the guiding spirit and agent of the Liverpool Temperance League.

In 1853 he removed to the north, staying about three years in Glasgow, and labouring with zeal and energy in the temperance movement in the city and suburbs. He next removed to Gateshead-on-Tyne, where he and his son, John Bennett Anderson, junr., became well known as evangelistic preachers and temperance reformers. We may here remark that on leaving Liverpool he resumed his original name, and up to his death was known as John Bennett Anderson, senr. In July, 1865, while on a lecturing tour in Ireland, he met with an accident on the railway necessitating the amputation of one leg below the

knee. He rallied for a time, but died April 15th, 1867, at the age of sixty-seven years.

In April, 1850, the Grand Division of England was instituted, Thomas Simpson being elected Grand Worthy Patriarch, Joseph Thomas Grand Worthy Associate, James Ord Grand Scribe, and Thomas Jones Past Grand Worthy Patriarch.

At the weekly meeting of the Sons of Temperance Central Association, held in Circus Street, Liverpool, January 26th, 1851, John Bennett Anderson announced that there were ten divisions organized in Liverpool, two Unions of the Daughters of Temperance, and five sections of the Juvenile Order of Cadets of Temperance, while upwards of 1500 new members had been added to the temperance societies in connection with the order.

At the annual session of the Grand Division, held in October, 1852, it was reported that there were forty subordinate divisions in good working order.

In April, 1855, the National Division of Great Britain and Ireland was instituted at Manchester, James Vickers being elected Most Worthy Patriarch, and Joseph Thomas of Liverpool Most Worthy Associate.

After holding office for a short period Mr. Vickers retired, and Joseph Thomas was called upon to take the chief's chair—a position he has several times satisfactorily occupied.

During the early history of the order in Liverpool its members were very active, and held open meetings for the promulgation of temperance principles in various parts of the town and district, by means of which many were induced to become total abstainers; yet all were not true to their pledge, some of the chief officers becoming backsliders.

THOMAS SIMPSON, the first Worthy Patriarch and first Grand Worthy Patriarch—in fact, the first charter member of the order—was a man of many parts, a skilful musician and speaker. His mother, the late Mrs. Simpson, was an able and laborious temperance worker, and did her best to train her children in the principles she loved and advocated. William (of the landing-stage) was true to that training, but much to the grief of his family and friends Thomas abandoned his temperance principles and became landlord of a public-house, which it is said he strove to conduct in a respectable manner; but by this act his services were lost to the temperance cause.

JOSEPH THOMAS was brought up in Bristol,

where, in 1832, when he was about thirteen years of age, he signed the pledge of the British and Foreign Temperance (*i.e.* moderation) Society. In 1834 he entered the employment of an engineering firm in Liverpool, and became a member of David Jones' Total Abstinence Society—the first in Liverpool. In 1846 Mr. Thomas married and settled down to what has proved to be his life's calling—the business of a printer and stationer.

As previously stated Mr. Thomas made himself actively useful in the promotion of youths' temperance societies, and throughout the whole of his subsequent career he has been true to the cause of his adoption. After attaining the office of Most Worthy Patriarch, he was, for many years, the mainstay and leader of the order in this country. He attended the annual session of the National Division of North America in 1860 as the representative of the order in Great Britain, and was the guest of the Hon. Neal Dow.

In 1873 the annual session of the National Division of Great Britain and Ireland was marked by the presentation to Brother Thomas of a costly gift subscribed for throughout the order. For a number of years he was a member of the select vestry of Liverpool, heading the poll in 1873, after a contest of thirteen days, by a majority of 6954 votes. Mr. Thomas also took an active part in the Good Templar movement, and when the order was at its height in this country he held the office of Grand Guard. He was afterwards chairman of the Grand Lodge political committee, and was also a member of the music and finance committees. Mr. Thomas was an ardent lover of music, especially vocal music, and when in his prime he was a thoroughly efficient and successful conductor of large juvenile choirs, for several years conducting the annual Band of Hope concerts in the Philharmonic Hall and St. George's Hall, held under the auspices of the Liverpool Temperance and Band of Hope Union, with great success. Mr. Thomas erected a magnificent pile of buildings—known as the Albert Hall, Cazneau Street, Liverpool—in the north end of the town, amidst the thickest of the working-class population, which he specially devoted to religious and temperance purposes. In the autumn of 1888 the property passed into the hands of Mr. William Tharme, Railway Servants' evangelist and agent, who continues the work on almost the same lines.

Here are lodge-rooms, club-room, lecture-

room, and a large hall capable of accommodating nearly 1000 persons, which for years has been filled to overflowing on Sunday afternoons, when services are held, and the assemblage is addressed by ministers of various Christian denominations, including clergymen of the Church of England and ministers of almost every branch of Nonconformity.

To Mr. Joseph Thomas is due the honour of being the instrument in God's hands of making a total abstainer of Father James Nugent, the devoted Catholic chaplain of Liverpool, whose temperance and other labours amongst the Irish population have become known the world over. Thus directly and indirectly Mr. Thomas has been the means of bringing large numbers of people from the utmost depths of human degradation and misery to the possession of comfort, peace, and happiness, and at the same time by thrift, economy, and persevering effort to build up a prosperous and successful business.

At the National Division session of 1850, held in Boston, Massachusetts, the progress of the Order of Sons of Temperance was reported to have reached such a magnitude as to embrace a membership of 300,000 persons. Peculiar importance is attached to this session, as it was reported that, for the first time, it was decided to exclude persons from membership in a temperance organization solely on account of their colour. By a vote of 97 to 6, the action of the Grand Division of Ohio in 1849, refusing the admission of coloured persons into the Subordinate Divisions, or Grand Divisions, of the Order of Sons of Temperance, was sustained in the meeting of the National Division at Boston, on the grounds that the admission of such persons was "contrary to the highest interests of the Order, and at war with its harmony and prosperity." The only six dissenters were from New England and the province of Canada West. Every other delegate present voted in the affirmative. Upon the announcement of the vote Mr. William A. White, of Boston, editor of the *New Englander*, rose and said, "As the professed object of the Order of Sons of Temperance is to promote the cause of all mankind, and as, by the adoption of the report just before us, an attempt is made to exclude a large portion of said mankind from its blessings, and as all opportunity for a free discussion of the matter has been virtually denied me, I do not deem that I would be

doing justice to my own sentiments or serving my constituents by a longer continuation in the deliberations of the body; and I therefore respectfully resign my seat in the National Division;" and he then withdrew.

On the following day, William R. Stacey, Daniel Baxter, and C. W. Slack, of Massachusetts, E. P. Hill of New Hampshire, J. Nye of Maine, and Edward Stacey of Canada, entered a protest against the decision, "as by the 2d Section of Article 5th of the Constitution of Subordinates, the *only disqualification for membership into this order is by reason of immorality of character, or incapacity of earning a livelihood, or want of the means of support;* and as there are already in membership with this order coloured brethren of high moral character and general excellence, upon whom is placed by the adoption of the foregoing report an undeserved stigma."

At a session of the Grand Division of New York, held March 25th, 1844, an application for a charter for a new division was presented by a number of coloured persons, and was refused, but the question was not raised in the National Division until this appeal from the action of the Grand Division of Ohio in 1850. The constitution was not altered by this decision, and in 1854 there was a grand division of the Cherokee nation duly organized and recognized, and subsequently the matter was fully settled by the National Division refusing to recognize any distinction in race, colour, or nationality.

In the early days of the temperance enterprise (1820 to 1840) the missionaries attempted to stay the ravages of the drink curse amongst the Indians in America and Canada by the formation of temperance societies on the moderation principle, or abstinence from ardent spirits, but as amongst the whites so also amongst the natives the "old plan" was found to be a failure, so the leaders determined to try the teetotal principle. Owing, however, to the unsettled state of the people very little was done until the Cherokees were settled upon the lands lying on the Arkansas, Neosho, or Grand and Verdigris Rivers, whither they were driven by the United States government.

Previously they had occupied the land lying east of the Mississippi, which had for generations been their home, which contained the graves of their forefathers, and where the light of the "glorious gospel" first dawned

upon their minds through the preaching of the missionaries. Here they learned the arts of civilization, built large mills, and cultivated large farms, &c., all of which they were obliged to leave and become settlers in what was to them a new country.

The Cherokee Temperance Society was formed in 1836, before the removal of the main body of the people. In 1844 the report showed that up to that time 2400 had signed the following pledge:—"We hereby solemnly pledge ourselves, that we will never use, nor buy, nor sell, nor give, nor receive, *as a drink*, any whisky, brandy, rum, gin, wine, fermented cider, strong beer, or any kind of intoxicating liquor."

During the year 1843 about 700 had joined the society and signed the above-named pledge. The officers of the society at that time were Rev. Jesse Bushyhead (a Cherokee Baptist minister), president, who died suddenly in 1844. There were nine vice-presidents in different parts of the nation, all Cherokees, with the exception of Rev. T. Bertholf, a Methodist minister, who was, however, a citizen of the nation, having married a Cherokee; the Rev. Stephen Foreman (a Cherokee Congregational minister) was secretary.

The Canadian teetotallers very soon saw the advisability of training the young people in the ways of abstinence, and before they had heard anything of the band of hope movement they organized the children into societies denominated "The Cold Water Army."

On the 11th of August, 1847, a grand festival or anniversary of the Cold Water Army was held at Montreal, when an address was presented to his excellency the Governor-general (the Right Hon. James, Earl of Elgin and Kincardine), congratulating him on his arrival in the country as the representative of her Majesty the Queen, and setting forth the aim and object of this army of juvenile abstainers. His excellency delivered an interesting address in reply, and was followed by the Rev. Mr. Buchanan of the Free Church, Bothwell, Scotland, who spoke at some length.

At the Convention of the Women's Christian Temperance Union, recently held in Ontario, it was stated that ninety-three per cent of the young who joined the Bands of Hope remained faithful. If this be correct the Bands of Hope are well worked, good seed is sown, and the promise of a golden temperance harvest in the near future is in store for Canada!

In February, 1847, the Independent Order of Good Samaritans was founded in the city of New York, the prime movers being Isaac L. Covert, M.D., C. B. Hulsart, R. D. Hart, and Wm. F. Hiatt. It was at first confined to males, but in 1848 extended to women the same privileges as to men.

After due discussion the door was opened for the admission of coloured people as members in September, 1847, and was the first fraternal society to recognize humanity in man, no matter what his colour. Its principles were reformatory and beneficial, and its growth very slow; but its founders and active workers were men of zeal, energy, and perseverance, who throughout maintained their principles, despite all opposition and trial.

The initiatory ceremony is most impressive, being the parable of the good Samaritan dramatized and made as effective as machinery and lectures can make it. It is said to be the only ceremony embracing an actual illustration of the advantages of associated effort to reclaim the drunkard. The candidate for membership is brought face to face with the reform work. In addition to the initiatory work, the order has higher branches and a number of degrees, three in the subordinate branch, and three in the two higher, the higher degrees being known as the Encampment, and those receiving them having to pass through the entire subordinate branch previous to receiving them. The subordinate password, if legally possessed, entitles the holder of it to admission to any lodge of the order regardless of colour. No person can be excluded from the sessions of a lodge who is legally in possession of the password. "Our order knows no distinction among mankind but goodness" is the corner-stone upon which the order rests.

It has its juvenile branch with ritual and private work, and in 1875 its membership was 11,061, including the Daughters of Samaria.

Grand bodies existed in Massachusetts, Connecticut, Rhode Island, New York (two), New Jersey (two), Tennessee (two), Columbia, Maryland, Virginia, Kansas, and in Africa, with lodges in various other states and countries under the jurisdiction of the R. W. N. G. Lodge. This National Grand Lodge is universal, and although some of the subordinate lodges are specially for whites, or coloured persons, here the colours mingle without any qualifying restraint.

CHAPTER XXXIV.

SIGNS OF PROGRESS.

1846—1850.

Fifth Annual Meeting National Temperance Society—Sixth Annual Meeting National Temperance Society—Reorganization of Central Temperance Association—New Officers, &c.—Northumberland and Durham Temperance League—Manx Temperance Association—Anti-Beershop Association—Prize Essays—Select Committee—George Cruikshank, Artist—How he became an Abstainer—Final Stages of the British and Foreign Temperance (*i.e.* Moderation) Society—Causes of Failure—Rev. Owen Clarke as a Teetotaler—London Temperance League—Kitchell's Essay on Prohibition—Phineas Taylor Barnum—Conference of Temperance Secretaries—National Temperance Society Annual Meeting, 1849—Father Mathew again in Liverpool—Visit to America—Special Signs of Progress—Hospital Consumption of Drink—Payment of Wages in Public-houses—Testimony of Welsh Ironworkers—Working Men Teetotal Advocates—An Infidel Reclaimed by Teetotalism—Reformation of Brickmakers, &c. Hugh Stowell Brown as a Temperance Reformer—Fifteenth Conference British Temperance League—W. Crawford—West of England League Agents—Popular Temperance Demonstrations—Rev. S. Dunn's Experience—Samuel Morley—Richard Noah Bailey—Joseph Bonomi—Francis Mollison—Walter Ludbrook—Thomas B. Yule—Thomas Pennyfather—H. S. Damry—W. I. Palmer of Reading.

On Thursday evening, May 20th, 1847, the fifth annual meeting of the National Temperance Society was held in Exeter Hall, London, when Mr. Joseph Sturge occupied the chair, and was supported on the platform by Dr. Oxley, Mr. J. S. Buckingham, M.P., G. W. Alexander, W. Cash, G. W. Anstie, J. D. Basnett, W. Cabbell, H. Clapp of Massachusetts, Mr. Wood, U.S. America, and other distinguished advocates of the cause. Addresses were delivered by B. Rotch, Rev. Michael Castleden, Rev. Jabez Burns, D.D., J. S. Buckingham, Henry Clapp, Rev. J. Burder, J. Rutter, and others.

The secretary, Mr. Thomas Beggs, read a very encouraging and interesting report, and G. W. Alexander, treasurer, submitted a financial statement showing a balance in hand of £314, 11s. 3d., and also upwards of £29 in the hands of the secretary. Resolutions relative to juvenile ignorance and depravity—mainly the result of drink—the sinful waste of the food of the people in the grain used for brewing and distilling intoxicating liquors, and a memorial to her majesty the Queen on these subjects, were carried unanimously.

The sixth annual meeting of the National Temperance Society was held in Exeter Hall, London, on Thursday, May 25th, 1848, when Mr. William Cash presided. A lengthened and interesting report of the proceedings for the past year was submitted by Mr. Thomas

Hudson, secretary *pro tem.*, Mr. Beggs having resigned some time previous to the annual meeting.

Addresses were delivered by the Rev. John Kennedy, A.M., of Stepney, Rev. Dr. Jabez Burns of London, Rev. Benjamin Parsons of Ebley, Messrs. Buckingham, Sturge, Bowly, Jackson, Fry, and others. The income for the year was stated to be £1803, 17s. 2d., and the disbursements a few pounds less.

On the 18th of September, 1848, another new organization was formed under the name of the London Temperance League, its first meeting being held in the Hall of Commerce, Threadneedle Street, London. Dr. Gourlay presided, and the meeting was addressed by the Rev. Robert Gray Mason, Messrs. John Andrew of Leeds, Henry Clapp, junr., J. M'Currey, and the Rev. W. W. Robinson. Mr. J. Buckle was appointed secretary. The object of the league was stated to be, "to promote the cause of teetotalism in the metropolis by means of lectures, public meetings, &c." There was not room for a number of such organizations, and the league, therefore, made little headway, but after a short existence was merged in the National Temperance League.

In the year 1848 the government determined to discontinue the postal privileges of the Isle of Man, where the *Temperance Advocate* and also the *Gazette* (the organ of the Cen-

tral Temperance Association) were published. The latter was therefore relinquished, and the association was represented by a weekly newspaper entitled *The Cause of the People*, edited by Mr. Richard Wakelin, who had for some time acted as secretary to Mr. G. S. Kenrick. At the death of Mr. Kenrick, president of the Central Association, and in the absence of a committee, the management of affairs devolved upon Mr. Wakelin, who issued an appeal to the friends of temperance for support in the critical position of the association, and his appeal was liberally responded to.

A conference of delegates was summoned to meet at Coventry in the Easter week of 1849, to appoint officers upon whom should devolve the responsibility of management. The following were the officers elected:—President, Samuel Bowly, Gloucester; vice-presidents, Joseph Cash, Joseph Eaton, Rev. L. Panting, M.A., Rev. John Babington, M.A., Rev. F. Howarth, Rev. H. Solly, John Shepherd, Joseph Sturge, Edward Thomas, Charles Darby, Edmund Robinson, Charles Wilson, John Guest, and John Vipond; treasurer, E. S. Ellis of Leicester; committee, Messrs. Thomas Corah, Thomas Burgess, Alfred Ellis, Dawson Burns, Rev. T. Hacking, Sidney Hanson, M.D., and George Stevenson; secretary (after October, 1849), Cornelius Newcombe; agents, Messrs. Richard Horne, James Allan, and R. Martin; head-quarters, Leicester.

On the 1st July, 1849, the committee issued the first number of the *Central Temperance Gazette*, in shape and form the same as its predecessor; but in January, 1851, it appeared in magazine form, 16 pages 8vo, with wrapper for advertisements, official notices, &c., as *The Temperance Gazette*, the organ of the Central Temperance Association. It contained valuable contributions from the pens of Dr. F. R. Lees, Rev. Francis Bishop, Rev. Thomas Spencer, M.A., Rev. H. Solly, M.A., Thomas Irving White, and numerous others. Afterwards this association, like many others, was obliged to cease operations, and the various societies transferred themselves to the British Temperance League, National Temperance League, and other organizations. During its existence the Central Temperance Association employed a staff of able and popular agents, including Richard Horne, William Tweedie, J. C. Booth, James Allen, R. Martin, Benjamin Glover, Passmore Edwards, John Toneley, Robert Lowery, Rev.

W. D. Corken, and others, who did good service to the cause, some of them afterwards becoming popular agents of the British Temperance League.

On Thursday, August 17th, 1848, an important meeting was held at Mr. Dodd's Temperance Hotel, Newcastle-on-Tyne, when delegates from the temperance societies in the town and district met for the purpose of forming a close and extended union of the societies, and to keep up thereby a constant advocacy of temperance principles in every part of the district by means of agents and the press.

The following resolutions were passed:—

“1. That a union be formed for the counties of Northumberland and Durham.

“2. That the union consist of such societies as take the agent once a quarter, and of persons contributing not less than five shillings per annum.

“3. That it be called the ‘Northumberland and Durham Temperance League.’

“4. That it be managed by a president, treasurer, two secretaries, and a committee of twelve.”

On Tuesday, September 19th, 1848, a meeting of delegates from the various temperance societies in the Isle of Man was held at Douglas, when a series of nineteen important resolutions were unanimously adopted, embodying a general union, under the denomination of the Isle of Man Temperance Association. Officers were subsequently appointed for the ensuing year; and it was anticipated that much good would be the result. Aggressive operations against intemperance were at once commenced under the direction of Mr. Sayle, president of the association, and Mr. C. T. Cannell, secretary (*National Temperance Advocate*, 1848).

Towards the close of the year 1848, an association was formed under the title of the “Anti-Beershop Association,” based upon the following principles, viz.:—

“I. That the establishment of beer-shops has been productive of a vast amount of poverty, wretchedness, and crime.

“II. That it is therefore highly desirable that efforts should be made to induce the legislature to repeal the act which sanctioned them.

“III. That in doing so it may be well to aim at obtaining an act to prohibit future licenses only, allowing the present holders to continue for life.

"IV. That it is desirable to offer prizes for the best written essays *On the Evil Effects of Beer-shops.*"

Mr. Thomas Richardson, B.A., of Liverpool, was honorary secretary, and the Earl of Harrowby undertook to bring in a bill on the subject during the ensuing session of parliament. In accordance with the fourth article of the association three prizes were offered for the best essays, and were awarded to the following parties:—

1st Prize, £20—Mr. J. Russom, Bristol.

2d Prize, £10—Mr. Eli Walker, Hull.

3d Prize, £5—Mr. Matthew Milburn, Sowerby, near Thirsk.

On Friday, June 15th, 1849, the Earl of Harrowby moved for and obtained the appointment of a select committee of the House of Commons, to inquire into the working of the beer-shop system in England. About 200 petitions were presented to each House of Parliament, praying the legislature "to prohibit the granting of any new licenses to beer-shops; and to enact that those already granted should be in force only during the tenure of the present holders" (*Scottish Temperance Review*, 1849).

In the year 1847 MR. GEORGE CRUIKSHANK, the celebrated artist and caricaturist, became a total abstainer, and on the 26th of December, 1848, he presided over a soiree held in the Hall of Commerce, London, under the auspices of the London Temperance League, when addresses were delivered by Henry Clapp, of America, Mr. Passmore Edwards, Dr. E. P. Pinching, and Mr. Sims. In response to a vote of thanks the chairman made the following characteristic speech:—

"I was induced to take this chair by the earnest solicitation of your secretary, who urged, that by complying I might be the means of doing some good. If, then, from so slight an exertion any good is accomplished, I am most happy that I am here. I came forth also for another reason—to set, by my humble example, the opinion of this unthinking world at defiance. Now mark, I believe that by nature, and from the profession that I formerly belonged to, that of a caricaturist, I have as keen a sense of the ridiculous as most men. I can see clearly what is ridiculous in others. I am so sensitive myself, that I am quite alive to every situation, and would not willingly place myself in a ridiculous one, and I must confess that if to be a teetotaller was

to be a milksop, if it was to be a namby-pamby fellow, or a man making a fool of himself or of others, then indeed I would not be one—certainly not; but if, on the contrary, to be a teetotaller is to be a man that values himself, and tries by every means in his power to benefit others; if to be a teetotaller is to be a man who strives to save the thoughtless from destruction; if to be a teetotaller is to be a man who does battle with false theories and bad customs, then I am one. I have been a convert but a short time, not much over twelve months. I only wish that I could say with Dr. Gourlay that I had never taken a glass of spirits in my life. I wish that I had acted upon the principle of total abstinence only thirty years ago, for if I had, I am convinced that at this time I should have been much better both in body and mind. I have experienced much benefit already, both physically and mentally. I never did sneer at or scorn the question of temperance, yet I never thought that I should stand up as a teetotal advocate. But I am proud that I have been put into the position in which I am now placed" (*Christian Times*, 1849).

On the 15th of October, 1849, Mr Cruikshank presided over a temperance meeting at Coventry, and in the course of a lengthy address told the audience how he became a teetotaller. He remarked: "I am ashamed to say that for many years I went on following the ordinary custom of drinking, till I fell into pecuniary difficulties. I had some money at a banker's; he fell into difficulties, took to drinking brandy and water, and ended by blowing out his brains. I lost my money, and in my distress applied to friends who aided me for a time, but they themselves fell into difficulties, and I was forced to extricate myself by the most extraordinary exertions. In this strait I thought, 'The best thing I can do is to take water,' but still I went on for some time before I quite weaned myself from my old drinking habits. I went to take luncheon with my friend Dickens (who, I am sorry to say, is not a teetotaller); he asked me to take wine, but I told him I had taken to water, for in my opinion a man had better take a glass of prussic acid than fall into the habit of taking brandy and water; and I am happy to say that Charles Dickens quite agreed with me, that a man had better wipe himself out at once than extinguish himself by degrees, by the use of that soul-degrading

and body-destroying enemy. However, I happily escaped myself; I left off drinking wine altogether, and became a total abstainer—became a healthier and stronger man, more capable of meeting the heavy responsibilities that were upon me, and for the two following years I had my life renewed, and all the elasticity of my school-boy's days came back to me. Domestic afflictions then came upon me, ending in death, and my spirits and health were crushed down. In this extremity I applied to my medical adviser. He said, 'Medicine is of no use to you, you must drink wine again.' I refused, and my medical friend called in some others of his profession; he told me they had a consultation, and the result was, that all of them agreed it was necessary I should drink wine to restore my sinking constitution. I replied, 'Doctor, I'll take your physic, but not your wine. Let me try everything else first, and only when there is no other chance give me wine, because I feel there is a great principle at stake in this matter.' I have said, and I believe, that wine is unnecessary as a medicine, and I do not wish to do a single act which would tend to weaken or destroy the weight and force of that conviction. And here I stand; I have not tasted the vile and destroying enemy, and I am almost restored to health, without having risked the violation of my principles. I call this a triumph; and I stand here as an evidence that wine is totally unnecessary even as a medicine" (*Scottish Temperance Review*, 1849).

On the 14th of October, 1850, Mr. Cruikshank took part in a great festival held in the London Tavern, Bishopsgate, London, and delivered one of his characteristic speeches. Addresses were also delivered by the Rev. G. Copway, an Ojibeway Indian; the Rev. Mr. Forster; Rev. W. W. Robinson; Mr. J. S. Buckingham; and the chairman, Mr. John Cassell.

Although the principles of total abstinence were, from 1835, almost universally adopted, and many of the auxiliaries of the British and Foreign Temperance Society—the original ardent-spirit pledge, or Moderation Society, as it was termed—withdrew from it, the officers and committee held on for a long period after their doom was virtually sealed.

In 1836 the annual income of the society was £1631, but in March, 1848, it had dwindled down to £200. The Rev. Owen Clarke had for some time been the main support of the

society, but in October, 1848, he resigned his offices as secretary and editor, and his colleague, Mr. Thomas Reynolds, remained sole secretary.

The magazine was discontinued at the end of the year, and in May, 1849, the first and only number of the *British and Foreign Temperance Quarterly Review*, 24 pages, price 2d., was published.

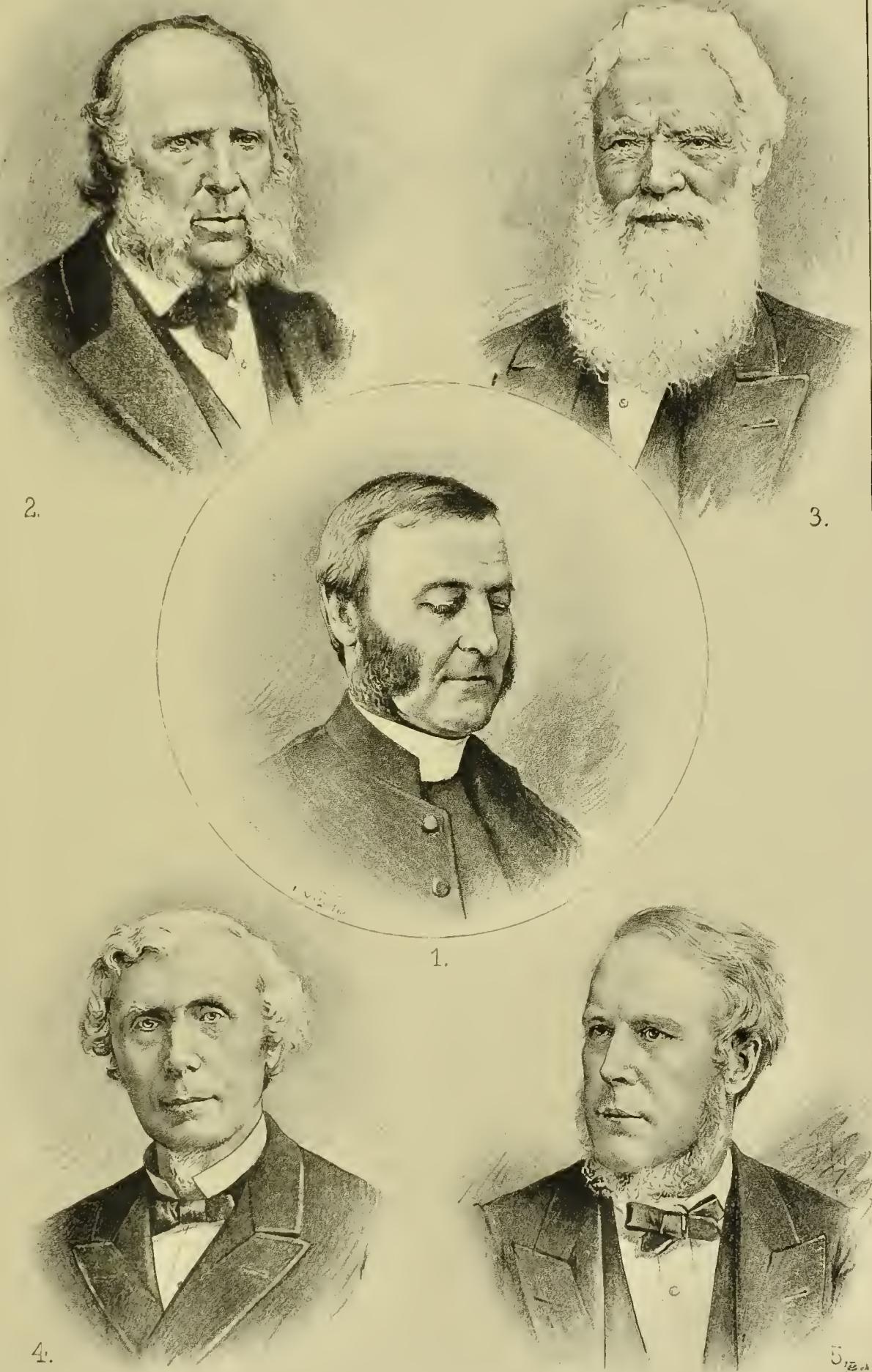
The Bishop of London, who had been a warm friend of the society, resigned the offices of vice-patron and president, and soon afterwards the society was dissolved. It is possible that there were defects in its organization which tended to prevent its success, but the real causes of its failure may be stated in a few words:—

1st. It attempted to cope with the intemperance of the people by a very partial adaptation of the principles of temperance. Common sense told the most unsophisticated observers who cared to reflect upon the subject that it was absurd and inconsistent to dream of curing intemperance by abstinence from ardent spirits *only*. The Lancashire men soon discovered, and boldly acknowledged the fact, that total abstinence from all intoxicating liquors was the only true cure for the evil they so much deplored.

2d. Many of its earliest and best friends saw it to be their duty to devote their energies and means to the total abstinence cause, and therefore withdrew themselves and their subscriptions.

3d. Some of the society's officials and agents made matters worse by wasting their time and energies in publicly opposing what proved to be a more practical and successful movement. The society became best known as the "Moderation Society," through the persistent and determined energy with which the Rev. Owen Clarke, Dr. Edgar, and others defended moderation in the use of fermented liquors.

That the British and Foreign Temperance Society did a considerable amount of good is undeniable. It was the pioneer of a still better system, and by its numerous publications and meetings it did much towards the education of the people to a certain standard, from which they could all the easier go still further in the direction of true temperance. Its history is full of lessons of instruction, and shows how good men, men of learning, position, and influence, may become so infatuated with the idea of their own wisdom and importance as to be blind to what to others seems



1 Right Rev. FREDERICK TEMPLE, D.D., Lord Bishop of London, President 1824-1891. 2 GEORGE CRUIKSHANK, London, Caricaturist and Etcher, Author of *The Worship of Bacchus*, *The Bottle*, &c.

3 SAMUEL BOWLY, Gloucester, First President 1856-1884.

4 ROBERT RAE, London, Secretary 1861-1891.

5 JOHN TAYLOR, London, Chairman of Executive 1866-1891.

as clear as noonday. However good a principle or an institution may be, it is not perfect, and there are heights and depths of further developments of the truth which time and experience are sure to reveal.

Had the committee of the British and Foreign Temperance Society wisely taken hold of the more advanced principle, and worked the two pledges together, there would, undoubtedly, have come a time when they would have felt constrained, like other societies, to abandon the moderation pledge in favour of the pledge of total abstinence; but they persistently refused to walk in the light, and their determined antagonism to teetotalism proved their own ruin, so the society drooped and died for want of adequate support.

The first public meeting of the London Temperance League was held in the Hall of Commerce on Monday evening, September 18th, 1848, and was numerously attended. Dr. Gourlay was called to the chair, and the meeting was addressed by Mr. J. Andrew of Leeds, Rev. Robert Gray Mason, Mr. Henry Clapp, junr., Mr. M'Currey, and the Rev. Mr. Robinson.

In 1847 MR. OLIVER, publisher of the *New York Organ* (a temperance paper), was cast in 250 dollars by a libel suit; a temperance demonstration was held, the proceeds of which, 200 dollars, were sent to Mr. Oliver. He declined the gift, and suggested that the sum should be offered as a premium for the best essay on the "moral, religious, and political evils of the liquor traffic, and means for its prohibition." The amount was placed at Mr. Oliver's disposal for this purpose; and two prizes of 150 and 50 dollars were offered for the best and second best essays on the above topic. This was done in February, 1848. The adjudicators were the Revs. Dr. Tyng, Dr. Peck, and Henry Ward Beecher, who received 153 manuscripts and unanimously awarded the first prize to the essay entitled "An Appeal to the People for the Suppression of the Liquor Traffic," by REV. H. D. KITCHELL.

On its publication it received general acceptance, and had a large circulation. An English edition was published, and was warmly commended. It was ably written, direct and vigorous in style, and set forth the nature of the temperance enterprise, the character of the traffic, the right of prohibition, and the benefits of dissociating innkeeping from drink-selling.

It is well worth reading even now, and a reprint might be of great service in the present position of the movement.

On the 5th of November, 1848, death came suddenly to the Rev. MICHAEL CASTLEDEN, while on a visit to London. He was a warm advocate of the temperance cause, and for many years connected with the Woburn and Aspley Guise Total Abstinence Society. He died at the age of seventy-eight years.

Who has not heard of PHINEAS TAYLOR BARNUM, "the world's showman," whose extraordinary career is full of incidents and events more remarkable than any of the dreams of romancers? Mr. Barnum saw the advisability of becoming an abstainer, and from 1847 abandoned the use of alcoholic liquors. The following is his testimony in his own words:—

"I should have been in my grave twenty or thirty years ago if I had not quit drinking intoxicating liquors, as I did in 1847. I had contracted the habit, had built up a blind, unnatural appetite for strong drinks, and liked the taste of every kind of liquor, though I suspect I liked the effects still better. I began to grow careless and 'slothful in business,' and put off till next week what I ought to have done to-day. Fortunately I discovered that the habit was destroying my health and my worldly prospects, and by a most determined will-power I conquered the powerful appetite which I had acquired for intoxicants and broke it for ever."

A conference of temperance secretaries, convened by the British Temperance Association, was held at Manchester on the 11th and 12th April, 1849, when seventy-three delegates, representing sixty towns in different parts of Lancashire, Yorkshire, Cheshire, &c., were present. Petitions to both Houses of Parliament for the repeal of the Beer Bill were adopted.

A friendly conversation took place relative to the best means of conducting the temperance movement, in course of which many useful suggestions were made. The Stalybridge Society allowed no person to be a member of committee who did not contribute 2s. 6d. annually. A series of resolutions was submitted to the conference recommending, among other measures, a regular system of visitation amongst the dissipated and those recently reclaimed; the holding of cottage and open-air meetings; increased individual exertion; the manifesta-

tion of a conciliatory spirit towards the religious public; the support of those newspapers which report temperance operations; the formation of Bands of Hope, or juvenile temperance societies; the circulation and support of temperance literature; the promotion of the medical and anti-usage movements; and the formation of district and rural Unions as auxiliaries to the British Temperance Association.

The seventh annual meeting of the National Temperance Society was held in Exeter Hall, London, May 24th, 1849, when Mr. Samuel Bowly of Gloucester presided. The attendance was large and the proceedings deeply interesting. Addresses were delivered by the Rev. W. Robinson, Mr. Josiah Hunt, Dr. Lovell, Rev. John Kennedy, Rev. Dr. Jabez Burns, Mr. Benjamin Rotch, Rev. Mr. French of Bombay, Mr. Thomas Whittaker, Rev. B. Parsons, &c. The report was read by the Rev. Isaac Doxey, secretary, and the financial statement showed that although a considerable amount of work had been done there was a balance in hand of £73, 19s. 4½d.

On May 18th, 1849, the Rev. Father Mathew paid another visit to Liverpool, previous to embarking for America, having arranged to spend some time in furthering the interests of the cause in that country. During his stay in Liverpool Father Mathew was the guest of Mr. William Rathbone, who nobly and generously assisted to remove some of the money difficulties by which the "Great Apostle of Temperance" was at that time surrounded.

On Sunday afternoon the rev. father administered the pledge to a large number of persons in the Hibernian School-room, Pleasant Street, Mr. William Rathbone and other prominent citizens being present. He held another meeting in the same place on the following Tuesday evening, and early on Wednesday morning gave the pledge to a number of persons at the residence of Mr. Rathbone, Greenbank. Just before noon Father Mathew embarked for America in the packet-ship *Ashburton*, being attended to the last by a large circle of sympathizing friends.

Accompanied by his secretaries, Messrs. O'Meara and Mahony, Father Mathew landed at New York, July 2d, 1849. He was warmly welcomed by the municipal authorities and others, who proceeded in the *Sylph* steamer to Staten Island, and conducted him to Castle Gardens, where there was an immense assemblage of persons waiting to receive him.

For about two years and a half the rev. father travelled and laboured in the United States, and although suffering a considerable portion of the time, yet he persisted in his efforts to further the interests of the cause to which he had devoted his life. His letters, and especially those to Mr. William Rathbone of Liverpool, reveal the fact that anxiety of mind about his affairs at home was one of the greatest causes of his bodily suffering. On the 8th November, 1851, he embarked on board the *Pacific*, and returned to Ireland in December, 1851, in very indifferent health.

As indications of the growth of public opinion in favour of temperance principles in 1849, we give the following interesting items. Writing to the temperance journals in the early part of this year, Mr. John Dunlop of Greenock says:—

"Sir John Liddell, M.D., physician to Greenwich Hospital, has sent me a message to say that he has succeeded in procuring a change of diet for the boys in the Naval School there, by withdrawing beer from their meals, and that their health is improved thereby."

At the annual general court of St. Peter's Hospital, Bristol, in the early part of 1849, Mr. Howe, the deputy-governor, made the following statement in reference to the consumption of wine and spirits, viz.:—

"In January, 1848, one hundred and four noggins of port wine were consumed, and in January, this year, three. In January, last year, 238 noggins of gin; in last January, sixteen and a half."

The following address from the municipal authorities of Plymouth was issued about the same time (April, 1849):—

"The mayor and magistrates take this opportunity of advertizing to the practice observed by many masters, tradesmen, and others, of paying their workmen at a late hour on Saturday night, and too frequently at public-houses, a custom which is not only highly prejudicial to the workmen, but tends to produce those scenes of drunkenness and riot which so frequently prevail on Saturday nights, as well as the violation of the Sabbath."

"The mayor and magistrates, therefore, earnestly recommend the example of many merchants and tradesmen who pay their wages either on Friday evenings or early on Saturday mornings; an arrangement for which the workmen will doubtless be very thankful, and which will tend greatly to the preservation of

good order in the town" (*Bristol Temperance Herald*, May, 1849).

At this period (1840-50) the testimony of working men was highly valued, and exertions were made to secure correct statistics of the number of total abstainers working in forges, iron-foundries, and other places where hard manual labour and intense heat were supposed to be incompatible with teetotalism. The following is the testimony of 191 teetotal workmen at Nos. 1 and 3 rail-mills, Pentrebach, near Merthyr-Tydfil, Wales:—

"We testify that many of us have been in the habit of using intoxicating drinks for many years while employed in the ironworks, that we have since adopted and acted on the principle of total abstinence from all intoxicating liquors, and we give our most candid opinion, from personal experience, that we have felt no inconvenience in the performance of our work, or loss of health, by abandoning the drunkard's drink; but, on the contrary, have been better able to attend to our duties, while we can endure more fatigue and toil both by day and night, and in every respect feel more happy in mind, healthy in constitution, and comfortable in circumstances, than when we spent our money in public-houses.

"This is the declaration we make before the world, conscious of the advantages resulting from the adoption of total abstinence from all liquors and beverages that intoxicate; and we send this testimony in the hope that it may induce thousands of our fellow-workmen, and all who are in the habit of taking this poison, to adopt the same practice as ourselves" (*Bristol Temperance Herald*, May, 1849).

Similar testimony was given by workmen in other districts, and practical, experienced men went out from amongst them as public advocates, viz.: John Jasper, the Low Moor iron-worker; John Hockings, the Birmingham blacksmith; Michael Spencer, the Tyneside chain-maker; Mark Littlefair Howarth, the Sunderland glass-blower; Joseph Leicester (late M.P. for West Ham), another glass-blower; P. T. Winskill, the Middlesbrough iron-moulder; and a host of others who were living witnesses of the virtues of abstinence.

In 1841 it was reported that a great reformation had been effected among the brick-makers of Drayton, near Uxbridge. A foreman of one of the largest brickfields furnished returns to Mr. T. Smith of Cotham Mill, near

Uxbridge, showing that during one season the average number of bricks made per man of the teetotallers was 795,000; and of the beer-drinkers, 760,269; being an average per man in favour of the teetotallers, of 35,131 bricks. The highest number made by one teetotaler was 890,000; by one beer-drinker, 880,000. The lowest number by one teetotaler, 746,000; by one beer-drinker, 659,000. "It should be stated," added Mr. Smith, "that if the teetotal moulders could get a gang of their own number, the contrast would be still more striking, as they are often hindered from proceeding with their work by the drunkenness of some of their gang."

Some years after this, when the new town of Middlesbrough was in the height of its prosperity, and the building trade very busy, Mr. Sharpe of New Linthorpe had a similar experience. Thomas Worsnop, the Bradford wool-comber and temperance advocate, had been engaged by the Middlesbrough Temperance Society to work specially amongst the navvies, ironstone miners, and men of that class, and had been wonderfully successful. Through this and other agencies Mr. Sharpe had been enabled to get a staff of men who were almost to a man teetotallers, and many of them members of the Methodist Church, and as both he and his foreman were teetotallers, the work prospered in their hands. By industry, thrift, and teetotalism, some of these men were enabled to raise themselves to a higher social level, and to be a blessing to their families and to the locality.

Valuable testimony was given by the late REV. HUGH STOWELL BROWN, the eminent Baptist minister of Myrtle Street Chapel, Liverpool, who was a native of the Isle of Man. In early life he was a mechanic at the Wolverton station of the London and North-Western Railway, and was for some time secretary of the temperance society there. In a report written by him, and dated May 10th, 1841, he said:—"As we are all mechanics and working men, we think that we can say without boasting that we are proof of the advantageous position of teetotallers. We consider that we can perform our duties *much better* without the aid of any stimulants whatever."

It is said that when he entered upon his ministerial duties at Liverpool he was then a total abstainer, but unhappily neither his practice nor his sympathy remained true to teetotalism, although some of his utterances

were such as led many to think him a warm friend of temperance.

The fifteenth annual conference of the British Temperance Association was held at Lincoln on the 3d, 4th, and 5th of July, 1849, when the report read stated that the following agents were employed, viz.: Rev. Robert Gray Mason; Messrs. John Addleshaw, T. B. Thompson, Joseph Bormond, W. Crawford, and Benjamin Glover, through whose efforts 10,758 signatures to the pledge had been taken during the year. A resolution was adopted urging the formation of ladies' associations as important auxiliaries to the temperance cause. It was also resolved that the local societies should be recommended to present every Christian minister and medical man in the district with a copy of Dr. W. B. Carpenter's tract on "Temperance and Teetotalism," and also of the Rev. Dr. Jabez Burns' "Address to Ministers of the Gospel."

Another resolution "regretted the neutral position at present occupied by the Christian world in reference to the temperance cause, and regarded this fact as an obstacle to the advancement of sobriety, virtue, and religion among the masses of our countrymen."

WILLIAM CRAWFORD, at this time one of the agents of the British Temperance Association, was a reformed drunkard, who signed the total abstinence pledge in 1837, when, to use his own words, he "was not at the time possessed of half a crown's worth of property in the world, but was in debt at every public-house where they would trust him." In June, 1840, he became a regular advocate, and in 1849 was placed on the staff of the association, where he continued to labour with success until his illness in 1851. During the eleven years of his advocacy he lectured in twenty-eight counties, and in the Isle of Man, and travelled 25,853 miles, delivering 1785 special temperance addresses, 188 sermons, and 120 addresses to school children, taking in all about 11,000 signatures to the pledge. He died in January, 1852.

During the latter part of the year 1849 and the beginning of 1850, Messrs. William Crawford and Thomas Hudson were actively employed as agents of the West of England Temperance League, and did good service to the cause by their lectures, house-to-house visitation, &c.

At the same period Mr. George Dodds of Newcastle was the indefatigable agent of the

Northumberland and Durham District League, doing a work which has made his name a household word throughout the whole of the north of England. Mr. Dodds proved, by his self-sacrificing devotion to the cause, that he was one of those men who loved the cause for its own sake, and was prepared, even at considerable personal inconvenience and loss, to do anything in his power to further its interests.

During the winter of 1849 the more ardent of the temperance reformers of London determined to try an experiment, viz. the holding of a series of six large meetings or popular demonstrations, in order to present the temperance movement in aspects calculated to interest the community at large, more especially in connection with the moral, social, and political elevation of the working-classes. Mr. John Cassell, the eminent printer and publisher, formerly known as "John Cassell, the Manchester teetotal carpenter," who never forgot that he had been a working man, was the prime mover, and showed his interest in the subject by heading the list with £25 towards the expenses of these special meetings.

The first of the series was held in the large room of Exeter Hall, on Monday evening, October 1st, 1849, when Mr. John Cassell presided, and addresses were delivered by the Rev. B. Parsons on "The Importance of the Working-classes, and the Duty of Promoting their Welfare;" by Mr. Thomas Beggs, on "The Drinking Usages of the Working-classes Destructive of their Social Comforts;" by Mr. Robert Lowery, on "Strict Sobriety essential to the Moral and Political Elevation of the Working-classes;" by Mr. Thomas Allen Smith, on the "Popular Delusions as to the Real Properties of Strong Drinks, the Great Hindrance to the Progress of the Temperance Reform among the Working-classes;" and by the Rev. J. W. C. Pennington, a gentleman of colour from New York, who gave particulars of the temperance reformation among the labouring classes, and the coloured population of the United States.

The second of this series was held on October 29th, in the same hall, when Mr. John Cassell again presided and gave an interesting address, and was followed by the Rev. W. Morton, late missionary at Calcutta, Mr. D. G. Paine of Deptford, the Rev. Samuel Dunn, late member of the Wesleyan Conference, and the Rev. John Kirk of Edinburgh. The theme of

these speeches was "The Influence of the Temperance Movement on the Extension of Religion at Home and Abroad, and the Moral Obligation of Professing Christians to Promote it."

During the course of his address the Rev. Samuel Dunn stated that he had never drank a glass of brandy, rum, or gin, smoked a cigar or pipe, or taken a pinch of snuff in his life. He had now passed his fiftieth year. During his time he had travelled as many miles, preached as many sermons, delivered as many lectures, seen as much public service in various climes, under various circumstances, by night and day, by sea and land, as most ordinary men, but never had he tasted strong drink. Yet the present was the first total abstinence meeting at which he had ever spoken—a fact which he attributed to certain restrictions in the existing practices of Methodist society (*Scottish Temperance Review*, 1849, pp. 567, 568).

The third of this series was held on the 3d December, 1849, when the subject was "The Claims of the Temperance Movement upon the Teachers and Friends of Sabbath-schools," the speakers being the chairman (Mr. John Cassell), Rev. Dr. Jabez Burns (Baptist), Rev. James Sherman of Surrey Chapel, Mr. T. B. Smithies (late of York), Rev. Asa Mahan of Oberlin College, U.S., and Rev. Isaac Doxey, secretary National Temperance Society.

The fourth demonstration was held January 7th, 1850, when the large hall was crowded to overflowing. The chair was occupied by Mr. Joseph Sturge of Birmingham, and the subject for discussion was, "Intoxicating Liquors Not Necessary for Working Men, either to Assist them in their Occupation, however Laborious, or to Promote their Health and Happiness." An interesting and appropriate address was given by the chairman, followed by addresses from Mr. Parker, coach joiner; Mr. M'Cormack, blacksmith's hammerman; Mr. West, skinner; Mr. M'Lachlan, glassblower; Mr. Phipps, tailor; Mr. Currey, bricklayer; Mr. Stearne, shoemaker; Mr. Wood, stonemason; Mr. Robinson, paper-stainer; Mr. Mann, farrier; Mr. Reynolds, bricklayer's labourer; Mr. Tanner, brickmaker; and Mr. Grove, mariner, all testifying to the beneficial effects of total abstinence. Mr. John Cassell moved a resolution, pledging the meeting to support efforts to improve the position and habits of the ballast-heavers and others who were subject to the tyranny of their employers and the publicans.

The fifth meeting, held February 4th, was devoted to the consideration of "Juvenile Depravity, its Causes, Consequences, and Appropriate Remedies." Mr. Benjamin Rotch, B.C.L., presided, and the attendance was again very numerous. Addresses were delivered by Mr. Jackson, city missionary, Mr. Thomas Beggs, Rev. Thomas Spencer, M.A., of Bath, Rev. B. Parsons, and Mr. Woodward.

The closing meeting of the series was held on Monday, March 4th, when Mr. Cassell again presided. The subject for consideration was, "That Intoxicating Liquors are not essential to Health or Comfort, and that their Abandonment would be Promotive of the Physical, Intellectual, Social, and Religious Condition of the Community."

The meeting was addressed by Mr. James Taylor of Birmingham; Mr. George Cruikshank, artist; Dr. Gourlay, Rev. Dr. Jabez Burns, M. Carl Olof Brink, LL.B., secretary to the Board of Prisons in Sweden; the Rev. Joseph Brown of Dalkeith, and Mr. W. West. The total cost of this series of popular demonstrations was about £240, raised by special subscriptions. This was money well spent, the subjects dealt with being such as to afford scope for sound, practical teaching. The speakers were men well able to speak, from personal knowledge, of the various subjects under discussion, and the attendance was all that the promoters of the demonstrations anticipated.

Few men of modern times have given so much time and money for the promotion of the social and religious welfare of the people as the late SAMUEL MORLEY, M.P. He was born in 1809, and after being educated at a private school, entered his father's business, and eventually became head of the firm of J. and R. Morley, wholesale hosiers, Wood Street, London, E.C. In 1841 Mr. Morley married a daughter of Mr. Samuel Hope, banker, of Liverpool. In 1865 he entered Parliament for the first time, being elected for the borough of Nottingham as an advanced Liberal. On the retirement of Sir Morton Peto from the representation of Bristol, in 1868, Mr. Morley offered himself as a candidate, but was defeated. A few months later, in the same year, another election took place with Mr. Morley as a candidate, when he was returned by more than 2000 votes above his opponent, and continued to represent Bristol until 1885, when he retired. Mr.

Morley was a prominent Congregationalist, and held very important offices in that denomination. He was a munificent contributor to chapel building funds, and was a subscriber of £6000 to the erection of the hall in Farringdon Street, erected as a memorial of the two thousand ministers who were ejected from the Church of England in 1662 by the Act of Uniformity.

Mr. Morley was the founder of the Lay Evangelists and Colporteurs Association, and was a warm advocate of the free church principle. He was a man of very simple tastes and habits, and for more than twenty years before his death was a total abstainer. As a speaker he was clear and convincing rather than energetic and impassioned, though occasionally, when the subject moved him, he rose to great earnestness. He was proverbial for his conscientiousness and sincerity.

Mr. Morley was a deputy-lieutenant and magistrate for Middlesex and Kent, and more than once declined to accept a baronetcy, and a little before his death he declined the honour of the peerage. He was a member of the General Council of the London Auxiliary of the United Kingdom Alliance, president of the United Kingdom Band of Hope Union, and also of the London Temperance Hospital. In Parliament he supported the Permissive Prohibitory Liquor Bill, and other temperance measures, believing that the greater part of our social difficulties had their root in the drinking customs of society.

Mr. Morley died shortly after midnight on Saturday, September 4th, 1886, aged seventy-seven years.

RICHARD NOAH BAILEY was born at Exeter in 1824. His father was an iron-moulder, and a steady sober man, until, trade being slack at Exeter, he went to London, where he soon drifted into drunkenness and degradation. Young Richard became little better than a street arab, and acquired all kinds of vicious habits. In 1842 he became connected with Sambo Sutton, a notorious pugilist, and at the age of nineteen years was married at Waterloo Church, Lambeth.

For about six years the pair led a wretched life, he following the calling of umbrella repairer, &c. In the winter of 1848 he was induced to attend a place of worship, and after three months' probation was received into a Christian church. He had left off drinking, but had not signed any pledge.

He signed the pledge on the 18th of April, 1849, at which time he could neither read nor write, but by persevering effort succeeded in doing both. He became a ragged-school teacher in Lambeth, a teacher in Surrey Chapel Sunday-school, and then a temperance advocate. Soon he became so popular that he had to employ a man to manage his umbrella business, and about 1868 went out as an avowed temperance lecturer. He became an interesting and popular speaker, but somewhat marred his usefulness by assuming airs neither becoming nor agreeable.

JOSEPH BONOMI, F.R.S.L. and F.R.A.S., was born in London, October 9th, 1796. After receiving a good education, he resolved to follow the profession of sculpture, and studied anatomy at John Hunter's school, under Sir Charles Bell and Professor Wilson, at the same time attending the antique school at the Royal Academy, where he obtained honours.

In 1822 he went to Rome, and from thence travelled in Syria and Egypt, remaining several years in the latter country, studying the architecture and writings of its ancient people. During his residence in Egypt he became a total abstainer from all alcoholic beverages, and on his return to Europe embraced the principles of total abstinence. Eminently qualified to give an opinion, he frequently asserted that the finest specimens of the human form were to be seen among the inhabitants of the valley of the Nile, particularly the sailors and cultivators of the soil, and this he attributed to a combination of circumstances, viz. 1st, their well-designed habiliments; 2d, the frequent exposure of the surface of the body to the action of light, air, and water; 3d, their active and frugal habits; and lastly and chiefly, their strict observance of the Mohammedan law of total abstinence from all alcoholic beverages. Mr. Bonomi was the author of several valuable publications on matters connected with the architecture and sculpture of ancient Egypt, and of a work entitled *Nineveh and Its Palaces*.

Few men were better known in and around the London Docks than the late FRANCIS MOLLISON, for some years the indefatigable and successful agent of the National Temperance League. Mr. Mollison had been a seafaring man, and therefore had special access to those who "go down to the sea in ships," and could speak to them as one of themselves. He was a man of ready wit, shrewd, intelli-

gent, and earnest. After he had been reformed in heart and life, he was induced to become a Primitive Methodist local preacher. He laboured for the National Temperance League with great acceptance until stricken down with disease, and after six months' sufferings he died at the age of sixty-four years.

WALTER LUDBROOK was born at Soham, Cambridgeshire, October 7th, 1827. When about thirteen years of age he attended a lecture delivered by Mr. Jabez Inwards, and signed the pledge, but a relative who kept a public-house persuaded him to have some beer, for which he was afterwards very sorry. In 1843 Mr. W. Gawthorpe visited Soham, and young Ludbrook again attended the meeting, and signed the pledge for ever. He removed to Camden Town, and became a valuable labourer in the Temperance ranks. For his persevering and disinterested efforts as secretary of the Camden Town, Temperance Society, a handsome clock was presented to him on January 2d, 1860. He died August 29th, 1873, at the early age of forty-six years.

THOMAS B. YULE was a total abstainer for forty-three years, and for twenty-three years was an active supporter of the Fitzroy Total Abstinence Association. During the last fifteen years of his life he did good service at Acton. He passed away on the 13th of May, 1880, aged eighty-three years.

Another well-known worker in London was MR. THOMAS PENNYFATHER, who was an abstainer for forty years, a member of the order of Rechabites, and of several teetotal societies. He died on the 28th of July, 1880, aged seventy-three years.

Through the exertions of MR. H. S. DAMRY and others an old malt-house was converted into a temperance hall, since known as Portman Hall, Marylebone, London. Mr. Damry was an active worker in the cause for about thirty years, and died at Paddington in June, 1872, at the age of sixty-eight years.

Most of the Metropolitan and southern temperance societies are familiar with the name and person of MR. W. I. PALMER of Reading, Berks, founder of the "Help Myself Society." He was born at Ellerton, May 31st, 1824. At the age of twelve years he signed the total abstinence pledge. After serving his apprenticeship at Reading he removed to Liverpool, and in 1851 returned to Reading, where he has become widely known as an ardent temperance reformer and a great public benefactor. He promoted the erection of a new town-hall, free library, and science and art school, giving the princely sum of £30,000 towards the cost. In almost every phase and aspect of the temperance question he takes a prominent part, the National Temperance League and kindred organizations finding in him a liberal friend and supporter.

CHAPTER XXXV.

WORKING MEN AS TEMPERANCE ADVOCATES.

John Hockings, the Birmingham Blacksmith—Elihu Burritt, the Learned American Blacksmith—William Dupe of Stony Stoke—John Jasper, the Low Moor Iron-worker—Richard Holroyd, Iron-worker—The Magistrate and the Teetotal Puddler, John Chalmers—Michael Spencer, the Tyneside Teetotal Chain-maker—William Lapsley, Anchor-smith—Jeffrey Sedwards, the Skibbereen Nail-maker—George Eskholme, the successful Mechanical Engineer—Mark Littlefair Howarth, the Sunderland Glass-blower—Joseph Leicester, the Warrington Lad who dared to be a Teetotaller—James M'Currey, Builder—John Bustard, the Salford Bricklayer—A. B. Craigie, Stone-mason, &c.—Plasterers, Slaters, Painters—G. E. Lomax—Joiners, Carpenters, Wood-turners, Sawyers—Miners—The Brothers Eggleshaw of Portland Row—Cloggers and Shoemakers—Charles Bent—Tailors—Weavers and Factory Lads—Thomas Worsnop, the Bradford Wool-comber—George Howlett, Coal-heaver—H. H. Crabtree, Dyer—George Toulmin, Printer—Roger Miller—Joseph Powell—Thomas Kent.

Upon the principle indicated in the old proverb, "Set a thief to catch a thief," it has been fully proved that the best method of teaching temperance principles to a certain section of the working population of the centres of industry, is to bring them under the influence of men of their own class, trade, and position. What science, logic, and eloquence failed to accomplish, the practical experience, consistent example, and homely precept of uneducated, earnest, sympathetic working men succeeded in doing. At one time it was believed to be utterly impossible for puddlers, forgemen, iron-workers, moulders, and those engaged in other branches of labour in our large ironworks, to stand the burden and heat of the day without the aid of alcoholic liquors.

One of the first to go out publicly and prove the fallacy of this idea was JOHN HOCKINGS, popularly known as "the Birmingham blacksmith." Few men were more useful and successful in the midst of much persecution and annoyance than he was. We have already alluded to his labours in the midland counties. At Belper, Derbyshire, he was very successful amongst the nail-makers and others, and some of his converts became true and zealous friends of teetotalism. At Derby he met with fierce opposition, but nothing daunted, on he went from town to town proving that men could "live and labour without beer." After some years of successful labour he decided to emigrate, and crossed the Atlantic to find a home in America.

ELIHU BURRITT, the learned American

blacksmith, was a still more illustrious example. He was born in New Britain, in the state of Connecticut, December 8th, 1810. In his early days he was a tireless student, and even while working in the forge or smithy, his spare moments were employed in some study, so that before he had attained his thirtieth year he was famous for his knowledge of a variety of languages. In his preface to *Sparks from the Anvil*, we have a brief account of his efforts to acquire the knowledge for which he afterwards became so famous. He signed the temperance pledge in 1837, and lectured extensively in America on the temperance question between the years 1840 and 1844. His principal publications on this subject are *The Drunkard's Wife*, and *Lead us not into Temptation*. In 1846 he visited the World's Temperance Convention, held in London, and afterwards visited various parts of Worcestershire, and at Pershore, in that county, he organized the "League of Universal Brotherhood." He was an ardent friend of juvenile temperance societies, and was widely known as the advocate of a system of ocean penny postage—now all but realized—and of numerous other valuable reforms. Elihu Burritt was a man of profound knowledge, of a warm heart and pure character, and few men of any age have been able to rejoice in a larger and more enthusiastic circle of friends and admirers. He was for a number of years editor of an American publication entitled the *Christian Citizen*, and along with Mr. Edmund Fry conducted an English monthly periodical entitled the *Bond of Brotherhood*.

We have already given particulars of the life of WILLIAM DUPE, the famous blacksmith of Stoney Stoke, Somersetshire, the son and grandson of water-drinkers, who was a modern Samson, an inventor and patentee, and who in the midst of his arduous labours was never backward in advocating teetotal principles. Even in extreme old age he refused to take alcohol as a medicine, specially requesting that none be provided at his funeral. He died in 1843, in his ninety-fifth year—a grand illustration of the value of temperance principles.

Another advocate of the temperance cause among working men was JOHN JASPER, who was born at Wombourne, near Wolverhampton, Staffordshire, March 12th, 1806. At an early age his parents removed to Stourbridge, Worcestershire, where, as soon as he had reached the age of nine years, he was sent to work in a pottery, working twelve hours a day for two shillings per week.

When about fourteen years of age John ran away from his slavery, and wandered about the country, travelling through England and Wales, and working short terms at various works. At last in early manhood he got a good place, and thought he would settle down, having made the acquaintance of a very sober, industrious young woman, a boot and shoe binder, to whom he was married. Had he been steady they might have done well, but drink and a roving disposition were stronger than his will, so that they were seldom long in one place, and always in poverty. At length he engaged to go to the Low Moor Ironworks, near Bradford, and after being there a little over two years he began to reflect upon the result of the life he was leading. He resolved to cease frequenting the public-house, and took the temperance pledge in January, 1847.

He found in his wife a ready supporter in his new departure. She did everything in her power to assist him to conquer the drink appetite, but he found it no easy task, and had many severe struggles. His workmates jeered him, told him he could never do his work without beer, but he proved to them that he could, and in a little time he got first one and then another to join him, until they were enabled to start the Low Moor Iron-workers' Temperance Society, with John Jasper as its energetic secretary. Through the influence of the Rev. Dr. Alexander Wallace, John went out on short lecturing tours, and spent a few weeks in and around London. Afterwards

he visited almost every large ironworks in the United Kingdom, preaching and teaching total abstinence. In 1860 he and his family removed to Farnley, near Leeds, where John Jasper became well known and prized as a foreman of the ironworks and a useful temperance advocate. The proprietors of the works being friends and supporters of the temperance cause gave John their sympathy, and arranged to give him opportunities to go out for a week or a month at a time to advocate his principles. In 1882, when in his sixty-seventh year, John Jasper was a hale, vigorous, and powerful advocate, who could hold an audience spell-bound for an hour.

The writer has known numbers of men, employed as puddlers, rollers, shinglers, &c., engaged in the hottest and heaviest labour, in some of the largest ironworks in the country, who were old and consistent teetotallers. These men had proved by personal experience that they could do their work easier, better, and more satisfactorily without than with any intoxicating liquors.

RICHARD HOLROYD was one of the employees of the Low Moor Ironworks who adopted the principles of temperance, and became an active and faithful temperance and Christian worker. "He was a *good man*, always willing and actively engaged in what was pure, progressive, and good—band of hope, temperance society, building society, and the church. He had a winning, engaging manner, and was kind and conciliatory in disposition." He was a total abstainer of over thirty-five years' standing, and as man and boy was close upon fifty years in the service of the Low Moor Iron Company. He died in May, 1882.

At a very early stage in the history of the movement in the north of England there were men employed as chain-makers, anchor-smiths, &c., who adopted the principle and became local advocates of teetotalism.

MICHAEL SPENCER, for many years an active temperance reformer residing in Sunderland, was known far and wide as "the Tyneside teetotal chain-maker."

He was an able, intelligent, and earnest temperance advocate, truly devoted to the cause, and prepared at any time to further its interests. Despite his broad provincialisms, of which he never got rid, nor indeed tried to do, he was generally acceptable as a speaker, and did good service to the cause.

WILLIAM LAPSLY, a native of "canny Newcassel" or one of its suburbs, was also a chain or anchor smith, but for over thirty years was wholly devoted to the temperance movement, being at one time missionary to the Newcastle-on-Tyne Temperance Union, then agent for the North of England Temperance League. From 1864 he has been one of the agents employed by Messrs. Pease, and has charge of the Marske-by-the-Sea district. Mr. Lapsley is a thoroughly earnest and valuable temperance advocate, well informed on the subject, and able to present it to his hearers in an intelligent and convincing manner, hence his success.

JEFFREY SEDWARDS, the founder and president of the Skibbereen Abstinence Society—the first society of the kind on this side of the Atlantic—was a nail-maker, and many of his first converts and associates were of the same calling. John Finch, the Liverpool temperance champion, was an iron merchant, and Thomas Swindlehurst, his convert and afterwards business partner—the first reformed drunkard in Preston, and the actual pioneer of temperance in that town—was in a sense an iron-worker, as he used large quantities of iron, which he had to cut and shape into sizes, &c., in his business as a roller-maker for weavers; and several of the early supporters of the Preston Society, viz. John Gregson, Randal, Swindlehurst, Thomas Osbaldeston, Robert Parker, Joseph Smirk, and others, were mechanics and moulderers.

GEORGE ESKHOLME was born at Whitehaven in 1820, and when about four years of age the family removed to Summerbridge, near Doncaster, where George received his education and was apprenticed to a mechanic. Happily he was put to a trade for which he was adapted and took to with relish, making himself thoroughly acquainted with every detail and becoming a skilled workman. He devoted his leisure hours to the construction of a condensing engine on the Boulton and Watt principle, and before the termination of his apprenticeship the task was completed, even the boiler being the work of his own hands. On Coronation Day, 1840, he had the pleasure of seeing his engine in operation, his pleasure being shared by his uncle, who had provided the necessary materials. In 1841 he removed from Doncaster to Rotherham, where he assumed the management of a flax-mill, his mechanical abilities more than atoning for his

comparative youth, and gaining for him that confidence which his position required.

In this same year (1841), Mr. Simeon Smithard of Derby visited Rotherham to expound the principles of total abstinence, and Mr. Eskholme attended his lecture and signed the pledge. The temperance friends were not slow to perceive that such a man would be a valuable acquisition to the society, and they at once secured his services, and made him a member of the committee of the Rotherham and Masbro' Temperance Society.

In 1844 Mr. Eskholme severed his connection with the flax-mill, and entered into a business engagement with Mr. Edward Chimes, who was joined by Mr. John Guest, under the name of Guest and Chimes, iron-founders, water engineers, &c. &c. In 1847 Mr. Chimes died, but Mr. Eskholme continued his connection with the firm, and many of the improvements in the construction of water-meters, &c., were the result of his inventive genius. Eventually Mr. Eskholme became managing partner of the firm, and was eminently successful.

In the meantime his mind had been drawn out in other directions. In 1843 the Rev. J. Orange of Nottingham, visited Rotherham, and delivered a lecture on "Cottage Gardens for Working People," at which Mr. Eskholme was present, and took up the idea, which eventually resulted in the formation of a freehold land society with Mr. Eskholme as secretary, and in the same year a building society was started in which Messrs. Guest and Eskholme took a prominent part.

As a working man anxious to provide against ordinary contingencies, George had become a member of the Order of Odd Fellows, but after he became a teetotaller he began to see that the meetings being held at public-houses, and the members brought into contact with strong drink was disadvantageous to health and dangerous in its tendencies, &c. He therefore hailed the Order of Sons of Temperance as a means of helping men to keep their pledge, and otherwise proving of great benefit to the financial status of the society. He therefore threw his influence into the order, and soon passed from one official station to another until he eventually became Most Worthy Patriarch, the highest office in the order.

When the National Division met at York in 1869, Mr. Eskholme warmly advocated a

change in the financial arrangements, and the National Division endorsed and approved the principles he laid down for a graduated scale of payments and benefits, instead of the universal rate hitherto paid and received by young and old alike. Unfortunately, want of knowledge led the members to limit its operations for some years, but the new scale was embodied in the rules, and the Rotherham and London districts carried out the principle in its entirety with remarkable success.

The writer has repeatedly been told, even within the last five years, that teetotal iron-moulders were rarities, and the people have been amazed when he has stated that he himself was known nearly forty years ago as one of the Middlesbrough teetotal iron-moulders—one who preferred to forfeit his membership in the trades-union, rather than pay a fine for getting married on the day when there was a general meeting, to which he was summoned, and was not present. Had he consented to give something to be spent in drink, to celebrate his wedding, the fine would have been remitted, but he refused to do so, and never paid either fine or further contributions, and was afterwards reported as a lapsed member. Some of his old workmates have remained equally true and faithful members of the teetotal society, and rejoice in their happiness and prosperity.

For excessive heat, and consequent physical prostration, perhaps no branch of trade is more trying than that of glass-blowing, yet from this class has sprung a number of earnest, able, and successful temperance advocates. MARK LITTLEFAIR HOWARTH, better known as Mark Littlefair, the Sunderland glass-blower, was in early life a lover of alcoholic liquors. He unhappily taught his eldest son the same vice, and years after his reformation Mark suffered terrible agony on this son's account. Mark Littlefair signed the teetotal pledge, and after a severe struggle overcame the appetite. He became an active, earnest member of the society, and moved the people by his own thrilling experience, until he was recognized as one of the local advocates. He began to study the question, made himself a still and apparatus for extracting the alcohol from beer, &c., and soon became well known throughout the district. He could make himself very interesting and acceptable to an ordinary working-class audience, and being one of

themselves and acquainted with their ways, he probably was more successful than one more educated and refined would have been.

In addition to his other special qualifications, Mark was a singer of temperance melodies, and when matter for speaking failed he would sing them a melody, from which both singer and audience received new inspiration. He was thus able to fill up the evening very pleasantly and profitably, and took many signatures to the pledge.

Amongst the early adherents of teetotalism in Warrington, Lancashire, was a youth named JOSEPH LEICESTER, a glass-blower, who by bitter experience knew something of the blighting influences of intemperance upon the hapless offspring of its victims. He was one of the denizens of Factory Square, which even now is not one of the most delectable portions of the town. Joseph was an attentive and appreciative listener to the addresses of the early advocates who then visited Warrington. At one of the meetings he went modestly forward and asked to be allowed to add his name to the roll. That Joseph Leicester was in earnest his whole subsequent life has proved. The following extract from one of his own speeches will amply prove this fact. On one occasion he observed:

"Never shall I forget the first time I refused to pay a footing. The men all gathered round me, some in furious rage, others trying to persuade me. One took up a bar of iron and swore he would kill me if I did not pay; but I stood my ground alone and without a friend. After being out of work three years, and having tramped the country round to get a situation, I still found it was in vain. I reasoned, but reason found no place in minds so imbruted. I wended my way along the country, weary and foot-sore, and almost penniless, only to meet new troubles and new difficulties. At the next place I got they excluded me from the society, threw stones when I entered the door, and annoyed me in the most offensive manner possible. But I still held on, and soon found myself respected for my consistency and persistency. Nor did I stop here. I was elected a member of the Trades Conference of Glass-makers, held in Manchester in 1859, and brought forward a proposition which was carried—'That any member asking another member for a foot-ale should be fined 2s. 6d., and be suspended from all benefits until such fine be paid.' This rule has

from that time to this been endorsed by every conference, so that the curse of foot-ales, with all their concomitant evils, has been for ever banished from the flint-glass trade."

About the year 1850 Mr. Leicester removed to Tutbury, where he laboured assiduously for the cause, his mother's house being invariably the home of the temperance advocates. In 1853 he removed to London, where he threw himself heartily into the Band of Hope movement, and became one of the committee of the Band of Hope in Holland Street, Blackfriars, which was composed principally of glass-blowers. They did a good mission work, and proved that men who worked in hot factories or at hot furnaces could not only do their work without any intoxicating liquors, but were made better by total abstinence. Mr. J. Leicester has long been an active, able, and popular advocate of teetotalism, and that as an honorary, or unpaid, but earnest and devoted disciple of true temperance. On the 29th of June, 1870, he was presented with a testimonial and a purse containing £100 from the very trade—"the Flint-glass Makers' Society of Great Britain and Ireland"—which had so much opposed him in former times, and the address spoke in glowing terms of his sacrifices and labours in the various moral, social, and political spheres in which he had moved. As one of the most honoured and truly indefatigable friends of the working classes, and the mouthpiece of his own trade, no name is more familiar in the metropolis of England than that of Joseph Leicester, the Warrington lad who dared to be a teetotaller in days of trial and persecution.

At the general election in November, 1885, Mr. Leicester was returned by a majority of 982 votes out of a total poll of 6072 electors as M.P. for West Ham (South London), but at the following election, when the struggle between the Unionists and the Home Rulers agitated the country, he was amongst those who were defeated.

Exposed to risks, changes of weather, and having to undergo hard and continuous labour, the man employed as an ordinary builder is surely a *bona-fide* working man. It is encouraging, therefore, to find that numbers of them become earnest, laborious, useful, temperance advocates. We can mention a host, but content ourselves with giving the names of a few who were best known in their own

locality, viz.: Joseph Lord, Thomas Sanderson, and James Dale of Middlesbrough; John Bustard of Salford; A. B. Craigie, of Liverpool; and James M'Currey of London.

JAMES M'CURREY was a journeyman builder, a steady industrious workman, and a member of a Christian church. But in those days strong temptations were placed in the way of working men in being compelled to go to public-houses to draw their wages, and one night when James M'Currey went for this purpose, he was invited by the foreman to take a glass of something to drink. He lacked the power to decline the invitation, and one glass leading to another, M'Currey found his way home late at night in a state of intoxication. Stung with remorse he became reckless and desperate, and selling all he had went off to Glasgow, where he learned that his mother had only a short time previously been laid in her grave. He returned again to Chelsea, and lived in a very unhappy condition until the night of the 16th November, 1837, when he and his wife were found amongst the audience that crowded the meeting-house over the wooden bridge, Chelsea.

As they listened to the statements and appeals of the earnest men who spoke that night, and heard of the temperance pledge, his wife said to him, "That's just the thing for you." Although he had been deeply moved, he tried to make his way outside, but his wife pleaded with him, and advancing to the platform, signed the pledge "for her husband's sake." As she turned to him with tears in her eyes, he hesitated for a moment, and then enrolled his name. Three weeks afterwards he began the work of temperance advocacy by speaking at a meeting in the open air, and for thirty-five years afterwards he earnestly and zealously continued to labour as an open-air temperance advocate. Shortly after signing the pledge he again joined a Christian church, and for years he had to suffer annoyance and persecution from some of those with whom he was in church fellowship because of his temperance advocacy. He sought the advice of the Rev. James Sherman as to whether it was his duty to abandon the work, and that good man cheered him by saying, "Go on, M'Currey, as long as you feel you are right and happy in the work. I believe you are the right man in the right place."

Mr. M'Currey continued in the employ-

ment of Mr. Cubitt, builder, for over thirty years. Then he started business for himself, and was very successful. In his old age he retired with sufficient to maintain him in comfort, but as long as he was able he continued his labours in the temperance cause. He died in October, 1881, aged eighty years.

JOHN BUSTARD, of Salford, was a bricklayer by trade, who about the year 1840 was reclaimed from drinking habits, and became a laborious and useful advocate of the cause. John was one of those men who, in his own earnest, simple, but sincere manner, took every opportunity afforded him of speaking in favour of temperance and religious principles. In cottage, parlour, chapel, or open-air meetings, he was prepared to lift up his testimony for temperance. After an illness lasting twenty-six weeks, he passed away on the 26th of February, 1861, aged sixty-three years.

ALEXANDER BLACK CRAIGIE was born at Dunkeld, Perthshire, Scotland, March 12th, 1821. When about fourteen years of age he was taken to Perth, where he entered the employment of a draper. After three years' service his master gave up the business, and young Craigie not liking it, came to the resolution to be a builder, and was therefore transferred to a master-builder in Edinburgh. Alexander's father was a member of the New Church, or Swedenborgian faith, but his employer at Edinburgh was an elder in the West Kirk, and desired his apprentice to attend there. Between the two he got a good biblical training, and early acquired a love for reading profitable and instructive books. Despite all the efforts of his employer, the youth finally adopted his father's faith, and at the age of twenty-one publicly advocated the doctrines of the New Church.

On the expiration of his apprenticeship Mr. Craigie returned home for a short visit, and then worked for some months as a mason on the banks of Loch Tay, from thence he returned to Edinburgh, where he was employed for about nine months. He next determined to go to London and try to obtain work on the new Houses of Parliament then in course of erection, calling at Liverpool on the way, bearing with him a letter of introduction to a Mr. Menzies, a Scotch mason working in Liverpool. After much trouble and disappointment he found Mr. Menzies engaged on a contract at Birkenhead, and after reading the letter he induced the young

mason to stay in Birkenhead and work under him, which he did for about nine or ten months. He became an active member of the Operative Masons' Trade-union, taking such a prominent part as a delegate from the union to other towns where strikes were pending, that the Liverpool masters resolved to "boycott" him, and despite the fact that he and his brother delegate had been successful in settling several strikes, they would not employ him. After amicably settling strikes at Hull, and on the works connected with the erection of Menai Bridge, near Bangor, Wales, the contractors induced him to accept work at the Menai Bridge works, where he had a profitable and comfortable job for over twelve months. He then returned to Liverpool, but still met the same difficulty, and finally decided to try a green-grocery and provision shop in Brownlow Hill.

After nine years he sold out, and undertook the position of superintendent of the labour test-yard, under the Liverpool select vestry, a position he still holds with credit to all concerned. Previous to entering upon this work, and in addition to his shopkeeping, Mr. Craigie held for about four years a peculiar position in connection with a local society for the suppression of the social evil. A Mr. Shimmin had written and published a pamphlet on the social condition of Liverpool, which created a very strong impression, and led to the formation of the above-named society. To this society Mr. Craigie acted as agent, but his position was not publicly known in order that he might have access to the theatres, music-halls, and other places of resort, and report to the committee the exact state of affairs. Extracts from his reports, giving descriptions of some of the scenes he witnessed, were published in the papers from time to time, and had his identity been revealed his life would have been imperilled on more occasions than one. Through his instrumentality some horrible places were closed by magisterial authority, and he had an experience which was useful to him in after life.

Although not a pledged teetotaller, Mr. Craigie rarely if ever took intoxicating liquors. His attention was more immediately directed to the temperance question by seeing the effects of drink upon a certain minister and one or two members of this minister's congregation, and still more so by being an eye-witness of the effects of the drinking customs connected

with the annual business meetings of his own denomination. He was thus led to take a decided stand, and on the formation of the Liverpool Young Men's Temperance Association in 1867, he became a member of the committee and an active worker. That position he has held unbroken, and is one of the society's best friends, being ready to take his part in turn on the platform, or fill up an unexpected vacancy. Mr. Craigie has contributed many articles, letters, reports, and poetical pieces to the press, both English and American, and as a Christian temperance reformer he took a warm interest in the discussion on the sacramental wine question, published in the pages of the New Church official organ.

Plastering, slating, painting, and carpentry are branches of the building trade, each of which has given us earnest, useful temperance advocates. RICHARD TURNER, better known as "Dickey" Turner, author of the word *teetotal* as applied to total abstinence principles, and his associate GEORGE GREGSON, both of Preston, were plasterers by trade, and earnest temperance reformers.

THOMAS SANDERSON, ex-mayor of Middlesbrough, and JAMES DALE of the same town, were slaters and devoted friends of the temperance cause.

GEORGE LOMAX of Oldham and Manchester, JOHN ASHWORTH of Rochdale, author of *Strange Tales*, &c., FENWICK PICKUP of Newcastle-on-Tyne, R. ROBSON of North Shields, and JOSEPH MALINS of Birmingham, the popular chief of the English Good Templars, were all house painters.

GEORGE EDMUND LOMAX was born in Manchester, October 17th, 1808, and was left an orphan at the tender age of eight years. He commenced work in a cotton-mill at Oldham, but subsequently became a house painter. When quite a young man he commenced his career as a public speaker on political questions. While addressing a meeting in the open air, in Stevenson Square, Manchester, in connection with the Chartist movement, he and two of his fellow advocates were arrested on a charge of high treason. After being incarcerated in Lancaster Castle for six weeks, they were arraigned at the assizes. Mr. Lomax defended himself with such great tact, prudence, and ability, as to secure an acquittal, while his colleagues, on whose behalf special pladlers had been engaged, were con-

victed and sentenced to expiate their offence in prison. Mr. Lomax was pre-eminently a self-made man, a diligent student, and had a most retentive memory.

For forty years he followed the profession of a public lecturer, and it was said of him that he "was a man of independent spirit, a fearless and outspoken debater, and a humorous and effective advocate on the political and temperance platforms. When he had been an abstainer only twenty years, he was able to boast that he had delivered upwards of five thousand lectures, preached over a thousand sermons, engaged in more than thirty discussions with men of note, and travelled about 60,000 miles" (*Manchester Examiner*, January, 1880).

Mr. Lomax was taken ill while engaged in delivering a course of three lectures at Accrington, and died at his residence, Hewitt Street, Waterloo Road, Cheetham, Manchester, after a very brief illness, on the 20th of January, 1880, in the seventy-second year of his age.

From amongst joiners, carpenters, wood-turners, sawyers, &c., we have had some illustrious examples.

Perhaps the most notable was JOHN CASSELL, the Manchester carpenter, temperance advocate, and publisher of popular educational and other works, which have made his name a household word in all English-speaking countries.

THOMAS COOK, the proprietor and publisher of the *National Temperance Magazine* (1844-46), *Youths' Temperance Magazine*, &c. &c., afterwards known as the "World's Tourist," was originally a wood-turner, as was also his half-brother Simeon Smithard, the popular "Singing Advocate of Temperance."

RICHARD ("DICKEY") HORNE, the witty and humorous agent of the Central Temperance Association, and until his death agent of the British Temperance League, was a working wood-sawyer, as were others in different parts of the country. The above-named were well known as public exponents of temperance principles, and are spoken of in other chapters of this work.

If iron-workers, builders, carpenters, and others who work on the surface of the earth are daily exposed to perils and dangers, how much more are they who go down into the bowels of the earth to bring up coal? Only those who have lived and laboured amongst them, and knew their position and surroundings forty or fifty years ago, can possibly have

an adequate conception of the daily life, the peculiar circumstances, and true character of the coal and ironstone miners of England, and of the changes that have been effected within the last half-century.

In a preceding chapter we have spoken more fully on these points, and now give one or two sketches of temperance advocates who were originally poor collier lads, or workers in the mines. Here we are met with a serious difficulty. The number of names that rise up before us is so great that selection of the fittest is embarrassing. We, therefore, give those with whom we are most familiar. JOHN WHITE, JAMES ADAMSON, ALEXANDER BLYTH, THOMAS BURT, JOHN HOWIE, W. B. AFFLECK, WILLIAM WAINE of the north of England; LEVI, JOHN, ABSALOM, and SOLOMON EGGLESHAW of Portland Row, Selston Common, Nottinghamshire; JAMES EDDY, and RICHARD COAD of Cornwall, may be named as men who have been a credit to themselves, an honour to the cause, and a blessing to the world, leaving it all the better for the lives they lived and the work accomplished. Most of them have passed over to the great majority, but "their works do follow them."

For quiet, plodding, unpretentious, but sound and practical Christian and temperance effort, we know of nothing to surpass the work carried on by a little band of heroic workers on Selston Common, Nottinghamshire. A little over thirty years ago a long row of colliers' houses, known as Portland Row, first met our gaze. We were told that we would there find a number of splendid fellows, who carried on a Primitive Methodist society, temperance society, Band of Hope, &c., under very great difficulties. On arrival we inquired for and soon found out MR. LEVI EGGLESHAW, and were most hospitably entertained by him and his amiable wife, feeling at home with them at once. Arrangements were soon made for a meeting to be held that night, and word was sent for the "bell-ringers," as they were termed, to meet at a given time.

Punctual to the minute they assembled, and a band of ten or twelve persons marched up to one end of the row, one giving out a verse of a hymn, and then all joined in singing, after which an announcement was made that a meeting would be held in the preaching-room at half-past seven o'clock. Striking up another verse away they marched another stage, and then halted to make the same an-

nouncement, the process being repeated at given stages until the whole length had been traversed. The result of this method of "ringing the bells" was a crowded and attentive audience and a most successful meeting, ending in a request that the speaker would stay and hold a Band of Hope meeting, to be followed by another adult meeting, which he readily complied with. He often visited this place during his residence in Derbyshire, and always with pleasure and profit. There were four brothers who were the life and soul of the community—Levi, John, Solomon, and Absalom Egglesham. Levi was in very truth the priest and prophet of Portland Row—a man of studious habits, sterling character, and generous heart.

John and Levi were accredited local preachers amongst the Primitive Methodists, who here worshipped in a cottage adapted for the purpose by the members themselves. They had a severe struggle to hold their ground, the church party in the district being very bitterly opposed to dissenters. As the population grew and the need of school accommodation became pressing, steps were taken which it was thought would draw the people to the Established Church, and a church school was built; but though the colliers gladly sent their children to the day-school, they maintained their allegiance to the church of their own choice. Eventually an arrangement was made, and a site secured for the erection of a chapel.

Solomon Egglesham was one of the most astute and philosophical working men the writer ever knew; a man of remarkable ability, with tact enough for a Q.C. or lord-chancellor.

Absalom was more like his brother John, quietly modest and more a listener than a talker. They were tall, strong-built, muscular men, with hearts as tender and loving as children, and were truly devoted supporters of the temperance movement. Few who ever visited Portland Row left it without feeling that they would be glad to visit the people again and again.

Although he was literally a shoemaker, the late JOHN KING, the first pledged teetotaller of Preston, was not strictly speaking a cordwainer, as the sons of Crispin were technically termed. The soles of John's shoes were not stitched but nailed on; and were not leather but wood. He was one of that craft who believed that there was "nothing like leather" for uppers, but timber made good "under-

standings," and kept the toes out of the mud and mire. John King was, therefore, a clogger, not a cordwainer.

"HONEST" JAMES TEARE of Preston; WILLIAM and RICHARD MEE of Warrington; JOSEPH HARRAP of Leicester; JOHN O'NEILL, the London teetotal poet; JOHN PATON, the Barrhead philosopher; THOMAS CLANEY, the Yorkshire Irish teetotal missionary; CHARLES BENT, the ex-pugilist of Manchester; T. B. THOMPSON of Leeds, for years agent for the British Temperance League; JAMES STIRLING of Glasgow, and a number of others were originally shoemakers or cordwainers.

CHARLES BENT was born at Bolton, Lancashire, in 1819. His father was a highly respectable working shoemaker, and a Wesleyan local preacher, who took great pains to set his children a godly example, but did not see it to be his duty to become an abstainer, nor deem it possible that the moderate use of alcoholic liquors at his family table would ever be a snare and a temptation to his children. When Charles was about seven years of age his parents removed to Salford, and the boy was put to earn a living in a cotton-mill. At the age of twelve years he met with a serious accident which nearly cost him his life. Having occasionally assisted his father at shoe-making, Charles felt a desire to leave the factory and learn his father's business. After a while he was apprenticed to a man who, unfortunately, was a dog-fancier, and Charles was soon introduced to all the horrid brutalities of dog-fighting. So changed had he become, that he went direct from visiting his father on his death-bed to a beer-shop where his master and others were arranging for a dog-fight on the following morning. He went to see the dog-fight, and returned to find his father dead.

Step by step he sank, until he became a dog-fighter, pugilist, and drunken scapergrace. Even marriage had no salutary effect upon him, but added to his degradation and misery. His autobiography tells a frightful tale of sin, suffering, and shame. At one time he was locked up on a charge of robbery, but was proved to be innocent. On the 10th of June, 1852, a good Samaritan took him by the hand, and after pouring oil into his bleeding wounds, and otherwise reviving the little life within him, prevailed upon him to attend a temperance meeting in Cook Street, Salford, where, with seventeen others, he signed the

teetotal pledge, and shortly afterwards his wife followed his example. Subsequently he was placed upon the committee of the temperance society, and in response to an unexpected call to address the meeting, rose and made his first speech, which was very brief, but pointed and effective. It was as follows:—"Mr. Chairman, I feel bound to tell this meeting I am a teetotaller. I have only been one a short time, but by the help of God I intend to remain one." The result of this speech was that two depraved characters signed the pledge.

From that time Mr. Bent devoted his attention to his trade, to the temperance meetings, and to the improvement of his mind, first giving up the reprehensible habit of swearing, and then abandoning the use of tobacco. He soon became an employer, and established a prosperous business. For some years Mr. Bent was an ardent, useful advocate of temperance principles, going out far and near as occasion served, and invariably with encouraging success. He died of heart disease, October 11th, 1880, at the age of sixty-two years.

Tailors, or "knights of the needle," have long been looked upon as the compeers of the "sons of Crispin," men most remarkable for their aptitude and skill in discussing politics, and drinking intoxicating liquors. The old-fashioned village inn was never completely furnished, and its machinery in proper working order, until the village "cobbler" and "tailor" were in their places as self-elected chairman and vice-chairman, yet from their ranks have come some of the ablest, most consistent and laborious temperance advocates.

Ireland heads the list with PETER O'DONOUGHE, of Skibbereen, who, after being rescued from poverty and degradation, occasioned by drunkenness, rose to the dignity of a true man, and in his prosperity on the other side of the Atlantic, sent an annual monetary remembrancer to his teetotal father, Mr. Jeffrey Sedwards, of about £8 per annum for twelve years. WILLIAM POLLARD, of Manchester, one of the earliest of the English temperance agents, was a tailor and draper. So also was EDWARD GRUBB, of Preston, Rotherham, &c. JOHN CLEGG BOOTH, the founder of the Bradford Long Pledge Teetotal Society, and for years a popular agent of the British Temperance League; THOMAS TURNER, another popular agent of the same league, and head of the group of entertainers of that name; WILLIAM

DOCTON, the champion of the Cornish Total Methodists; JOHN RIPLEY, the temperance lecturer and melodist, afterwards conductor of Cook's excursions to the Holy Land, Egypt, &c.; and TIMOTHY COOP, the wholesale clothier of Wigan, with numerous others, were all illustrious "knights of the needle," and known far and wide as able, earnest, consistent, and popular temperance advocates.

Many of the early friends and pioneers of temperance were handloom weavers, or earned their living in the cotton and woollen factories. JOSEPH LIVESEY, the father of teetotalism and head of the movement in Preston for nearly half a century, was originally a handloom weaver. THOMAS WATSON of Rochdale, afterwards M.P. for Ilkeston, Derbyshire; WILLIAM HOYLE of Tottington, the statistician of temperance; WILLIAM FARISH, J.P., ex-mayor of Chester, and others were once poor weavers. THOMAS WHITTAKER, who so often sprang his rattle for temperance, and eventually became mayor of Scarborough; JOSEPH HARRAP, the successful insurance agent of Leicester; SAMUEL CAPPER of Manchester, and numerous others, noticed elsewhere, began life as factory lads, afterwards becoming popular and successful advocates of total abstinence from all intoxicating liquors.

THOMAS WORSNUP was the son of a farmer at Hill Top, Low Moor, near Bradford, Yorkshire, where he was born on December 10th, 1799. What little education he received was at a dame's school; and he lived with his grandparents until the age of twenty-two. After the death of his grandfather he learned to be a wool-comber, and a drunkard, often going to disturb temperance meetings. One Sunday, with nothing on him but an old rug, he wandered unobserved into the Wesleyan Chapel, Undercliff, and soon after was induced to sign the pledge, through the reading of a tract presented to him by a good Christian Quaker, named Holmes. This was the turning-point of his life, and he became not only a sober but a Christian man, and preached in the chapel where he had been once a crouching, half-naked drunkard. At a meeting held in the Exchange Room, Bradford, he shouted out, "I have begun; I will have no more SWILL." Dr. Beaumont, who was in the chair, said, "Will that man come on the platform?" Thomas went as desired, but stood there speechless, the tears rolling down his cheeks. In a few minutes he recovered himself and

said: "I will have no more *rue water*, and my wife shall make sops in her own frying-pau."

He was certainly one of the quaintest and most original speakers the temperance cause ever had. He spoke with a heart full of love and faith in the truths he uttered. He was just the man for the rough, untutored navvies and ironstone miners, and others.

From the profits derived from J. B. Gough's first lecture at Middlesbrough, the committee employed and paid Mr. Worsnop for twelve months' labour amongst the miners, &c., in the Cleveland district. He spoke from the heart to the heart, in language that the most of his hearers could understand and appreciate—though it seemed nonsense to some who were only half educated.

At different times he served the Bradford Temperance Society as missionary, visiting the people at their own homes, and at other times he went out as an occasional or independent advocate, making his own arrangements. He died April 25th, 1869, at the age of sixty-nine years.

The London coal-heavers produced GEORGE HOWLETT, who became an honorary temperance advocate. He was born at Wendover, in Buckinghamshire, July 6th, 1819. When about seventeen years of age he became tired of a country life and found his way to London, where he was for some years employed as a coal-porter on the banks of the Thames. He occasionally indulged in the intoxicating cup along with his mates, and one night went to a meeting of the South London Temperance Society, held in the "Rockingham Rooms," Newington Causeway, with the intention of putting out the lights for a lark. He was not long there, however, before something was said that riveted his attention, and he determined to hear more. He said to those who were with him: "You know I said I'd put out the lights of this meeting to-night, but if anybody dare to interfere with them I'll put out his lights;" and there is little doubt that in so saying he meant to give them to understand that it would be dangerous to interfere with the proceedings so long as he was against any interruption. He signed the temperance pledge in 1839, and from that time became actively useful in the cause, and instead of being only a coal-porter he became an employer of labour, beloved and honoured by all who knew him. He made his

first temperance speech in Castle Yard School-room, Holland Street, and after a little experience was ever welcome at temperance gatherings. He departed this life March 3d, 1872, in the fifty-third year of his age.

HENRY HUNT CRABTREE, of Manchester, may be said to have been a self-made man, in the common acceptation of that term, and he always considered the strict observance of temperance principles which characterized his life as one of the chief factors in his success. He was a working dyer, and in 1837, when about twenty-two years of age, he joined a number of working men like himself and commenced a co-operative business in Manchester, taking upon himself the department of obtaining orders for work. From some cause or other the business did not prove a success, and the concern was broken up. After that he took a position under Messrs. J. and J. N. Worrall, dyers of Salford, then with Messrs. William Gratrix and Co. Here he acquired such knowledge of the business, that in 1852 he acted upon the suggestion of friends and commenced business on his own account at the Limekiln Lane Dyeworks, and with the aid of his brothers, and afterwards his son, established a very successful trade.

From the commencement of his public career Mr. Crabtree took a warm interest in the principles and practice of total abstinence. Being of a somewhat retiring disposition, he seldom occupied the platform, but by his money and personal example and influence helped on the work. He was one of the guarantors of the £100,000 fund of the United Kingdom Alliance, a vice-president, a liberal donor, and a subscriber from the commencement. He was also a staunch supporter of the Central Association for stopping the sale of intoxicating liquors on Sundays, of the Band of Hope movement, and other temperance and charitable institutions. He was a liberal-minded, generous Unitarian, but not an active politician. In 1882 he lost his wife by death, and from that time seemed to withdraw himself from public life, and was for some time out of health, gradually sinking until the end came in January, 1887, when he passed away at the age of seventy-two years.

George Toulmin and Thomas Walmsley were two of the founders of the first Sunday-school Total Abstinence Society, which met at the Lawson Street School, Preston. GEORGE TOULMIN was present on the night when

Joseph Livesey first preached total abstinence (1832) in Lawson Street Primitive Methodist Chapel, and as a youth of seventeen years of age he went forward and appended his name to the pledge, being the first member of the Toulmin family to take that step. He, with several other youths, had previously refused to sign the old pledge because it was attended with constant backslidings, and now that a purely total abstinence society was being formed, they joined it with all their hearts. He was a printer by trade in the employment of Mr. Walker, and assisted to set up Mr. Livesey's *Moral Reformer* and other publications. Along with Mr. John Broadbent he joined in publishing the *Youthful Teetotaller*, but it was not supported to the extent it merited. As stated elsewhere, Mr. Toulmin bought over the *Preston Guardian* from Mr. Livesey, and with the aid of his sons made it very successful. He was senior member of the firm of George Toulmin and Sons, proprietors of the *Preston Guardian* and the *Lancashire Evening Post*.

At a meeting of old teetotallers held in Preston in 1870 Mr. Toulmin was one of the speakers, and gave the result of his teetotal experience. He said "he had filled almost every station in life, having been a son, a husband, a father, an apprentice, a journeyman, an overseer, and a master, and he did not know that a single circumstance ever occurred which caused him to regret ever having adopted the temperance pledge."

Of the members of his family present some of them had been teetotallers thirty-five, thirty-six, and thirty-seven years, and every one of them was most fully satisfied with their early adoption of and continued adherence to the principles of total abstinence.

Mr. Toulmin frequently attended the meetings in the Old Cockpit, and was intimately acquainted with the old temperance reformers who lived in the Preston district or worked along with the Preston men. He was placed on the commission of the peace for the borough in February, 1881, and was regular in his attendance on his magisterial duties. He was a vice-president of the British Temperance League to the time of his death, which took place at his residence, Ribbledale Place, Preston, February 7th, 1888, at the age of seventy-four years.

ROGER MILLER was born at Carlisle, September 19th, 1808. At an early age he was

abandoned by his father, and was placed in the workhouse at Blackburn, where he continued for some time. Eventually he ran away and tramped to Manchester, the journey occupying two days and a half. Here he got employment in a cotton factory at half a crown a week. In 1837 he was settled in London, and followed the business of a hair-dresser, when his mind was impressed with the truths of the Christian religion, to which he yielded, and afterwards became a member of Craven Chapel. In 1840 he became one of the agents of the London City Mission, and held that position till his death. He was an earnest, zealous teetotaller, and did good service to the cause. On the 5th of June, 1847, he was proceeding by rail to Manchester to attend his mother's funeral, when he was killed by a collision at Wolverton station, in the thirty-ninth year of his age.

Few men are more tried and tempted than omnibus-drivers and cabmen, yet some of these have, by temperance, industry, and economy, with tact and energy, raised themselves to positions of trust, wealth, and comfort. An apt illustration is given in the *British Workman* for May, 1857.

JOSEPH POWELL, the well-known six-day London cabman, was a man who for years had never entered a place of worship, having lived a life of dissipation, working all days alike. One Sunday evening, when passing along Liverpool Street, King's Cross, he was

arrested by the singing of the children at a Sunday-school anniversary. He went into the chapel, and returned home a new man. He at once began a new life, and by temperance and religion became respected and successful. Instead of being a seven-days' driver of a shabby hired cab, he became owner of sixteen cabs and twenty-nine horses, and to ensure rest and recuperation of wasted energy both he and his horses rested on the Sabbath-day.

One of the most useful and successful workers in the west of England was THOMAS KENT the gardener, who in early life was given to habits of dissipation, but was arrested in his wild career by a sermon he heard on the prodigal son. He became an ardent teetotaller, and an active, practical Christian. After his day's work was ended he spent most of his evenings in promoting temperance or in visiting the homes of working men, carrying them some of his choice plants, or calling to see how some old favourite was thriving, at the same time losing no opportunity of saying a kind word or giving friendly advice and gentle admonition. Many homes were blest and brightened through his timely efforts, and many honest tears were shed when the tidings came that good Thomas Kent was dead. Eternity alone can reveal all the good that has been done by men whose names were little known beyond their own immediate circle, but whose "works do follow them."

CHAPTER XXXVI.

THE MAINE LAW, AND OTHER EFFORTS IN AMERICA. 1844-1872.

Moral Suasion Unable to Cope with the Evil—Sketch of Hon. Neal Dow—Neal Dow and the Drink-seller—Origin of the Maine Law—Neal Dow's First Prohibitory Bill—Renewed Efforts and Ultimate Success—Action of Other States—Minnesota—Rhode Island—Massachusetts—Vermont—New York—Indiana—Iowa—Wisconsin—Nebraska—New Hampshire—Decision of the Court of Appeals—Disaster in Maine—Power of a Great Monopoly—Death of an American Temperance Orator, E. H. Uniack of Boston—A Few of the American Champions of Prohibition—James Black—A. M. Powell—W. H. Burleigh—Rev. G. C. Smith—W. J. Groo—Hon. Henry Wilson—Hon. Gerrit Smith—Hon. Woodbury Davis—Hon. Horace Greeley—Hon. W. A. Buckingham—American National Temperance Society and Publication House Established—Officers, &c.—Life of Hon. W. E. Dodge, President—Dr. Jewitt—Rev. J. B. Wakeley—Rev. D. C. Babcock—Rev. E. E. Swift, D.D.—Rev. P. Stryker, D.D.—Rev. J. M. Walden, D.D.—Rev. J. B. Dunn, D.D.—Rev. A. A. Miner, D.D.—Rev. T. L. Cuyler, D.D.—Rev. George Duffield, D.D.—Rev. George Trask—Rev. Israel S. Diehl—Rev. John Chambers, D.D.—Rev. E. L. Jones—Rev. N. S. S. Beman, D.D.—Father Taylor, of Boston—Origin and Work of “The Friends of Temperance”—“The Sons of the Soil”—“The Council of Temperance”—“The United Friends of Temperance”—“The Reform Club Movement”—J. K. Osgood—Francis Murphy—Dr. Henry A. Reynolds, and others.

As shown in the works of Dr. F. R. Lees and others, and in the experience of all who have studied the history of the question and carefully noted its progress, the fact has been fully demonstrated that, wherever the temperance movement has had fair play, and has been zealously and actively worked for a series of years, the conviction has forced itself upon the minds of its true friends and supporters that moral suasion alone would never eradicate or remove the evils of intemperance. The great Irish apostle of temperance, Father Mathew, felt and acknowledged this, and so also did the active friends of the movement in America.

In the fifteenth report of the American Temperance Union the following striking passage occurs:—“The committee feel no disposition to pass lightly by the evil, or to overrate the work accomplished. Intemperance is most appalling in our land. Its enginery is tremendous. The capital invested in the traffic it is impossible to estimate. *Moral suasion has well-nigh done its work.*”

In addressing the legislative society of Massachusetts, S. C. Allen, a veteran reformer, said: “*Little more could be done without more efficient legislation.*”

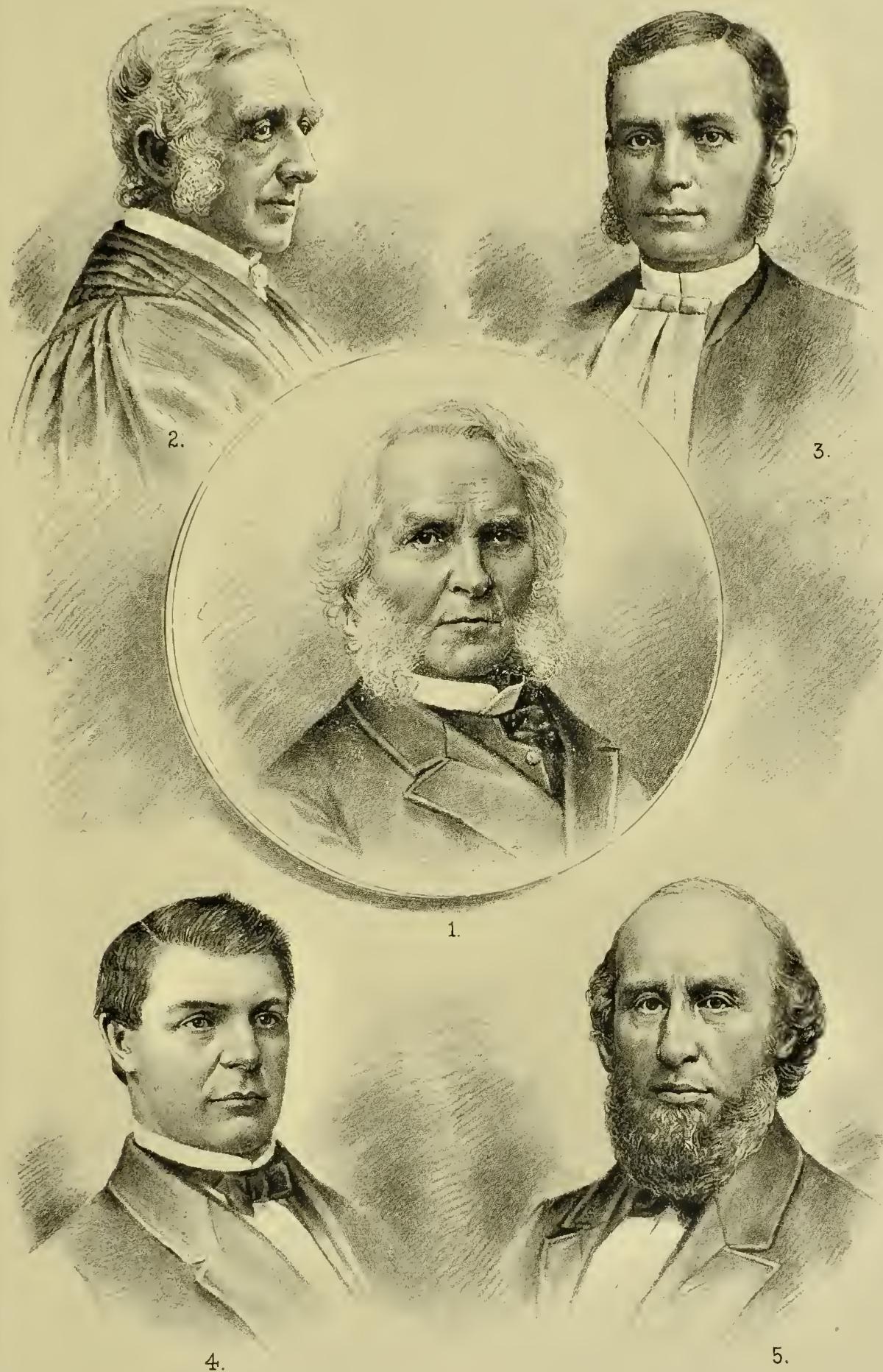
Thus the necessity for legislation on the subject forced itself upon the minds of men of thought and earnest purpose, and the cry of “No license!” was raised in several of the

municipalities of Maine, Georgia, Massachusetts, Connecticut, &c., and the number of licenses were greatly reduced.

In 1839 action was commenced by a gentleman whose name is almost as familiar to the active friends of temperance in Great Britain and Ireland as it is to the Americans themselves. Who, having seen and heard the Hon. Neal Dow, the father of the Maine Law, does not with pleasure remember the genial smiling countenance and agreeable manners of this earnest, devoted, and energetic friend and advocate of temperance and prohibition?

NEAL Dow was born at Portland, the capital of the state of Maine, America, March 20th, 1804. His parents were members of the Society of Friends, and his father, Josiah Dow, who lived to the age of ninety-three, was in business as a tanner. Abstinence from ardent spirits being the rule of the household, Neal Dow embraced the principle with ardour and intelligence, and became one of the early and zealous adherents of the temperance movement in America.

Neal was put to his father's business, as an assistant, and afterwards he became proprietor of one of the largest tanneries in the state of Maine. Keen in his perceptive faculties, Neal Dow was not slow to see the full force of total abstinence, and warmly assisted in the promotion of the Maine Temperance Union and other efforts. Mr. Dow was also



1 Hon. NEAL DOW, Portland, Maine, Father of the Maine Liquor Law. 2 Rev. THEODORE L. CUYLER, D.D., Presbyterian, New York.
 3 Rev. J. B. DUNN, D.D., Episcopal Church, Boston, American Temperance Historian, &c. 4 Rev. J. M. WALDEN, D.D.,
 Ohio, Expositor of the Malt Liquor Question. 5 Rev. A. A. MINER, D.D., Boston, Popular Prohibition Advocate.

an active worker in the Washingtonian movement, and in fact in every other effort to relieve his country from the curse of intemperance.

A circumstance occurred, however, which stirred his whole faculties, and led him to ponder over the subject. In 1839 he succeeded in inducing the aldermen of Portland, Maine, to refer the question of "license or no license" to the decision of the citizens, when the result was 599 votes for "license," and 564 for "no license," or a majority of 35 votes in favour of licensing. Nothing daunted by this result he kept "pegging away," and in 1843 another effort was made to ascertain the opinions of the citizens of Portland. The result this time was that a majority of 440 votes decided that the traffic in intoxicating liquors should be treated as an illegal pursuit. Now the battle commenced in earnest.

During this period of four years the Washingtonian movement was doing a grand moral work in America, and few men laboured with more earnestness and enthusiasm than did Mr. Dow, but he saw clearly that unless the temptations to drink were removed out of the way the work would be almost in vain, and therefore, heedless of the heavy odds against him, he took decided action, and became the recognized "apostle of prohibition."

In a paper contributed to the *Irish Templar* for August 1st, 1877, the Rev. Robert Patterson, speaking of the Maine law and its origin, gives the following interesting particulars:—

"The origin of the prohibitory law for Maine interested us much. We said to the father of this celebrated measure one evening at tea: 'Please tell us, general, did the prohibitory law for Maine originate wholly in your own mind, and on what occasion did it seem to spring up?' 'I'll soon tell you that,' he replied. 'One Saturday night a poor woman came to my house, beseeching me to go and intercede with a publican on her behalf. Her husband drank heavily, and left the most of his money with that publican week after week. She had asked him with tears not to give her husband any more drink. He disregarded her tears and misery, and she came to me to go and plead for her. I went at once to the rum-seller. He not only turned a deaf ear to my solicitations, but also, although I was mayor at the time, became impudent, telling me that 'he was licensed to sell, that he had no business with the private

affairs of his customers, and that he would continue to sell to whomsoever came to buy!' My soul,' said the general, 'was stirred within me, and looking in his face I said, 'By the help of God, I'll change that law.' I came home and prayed. That night on my bed the prohibitory liquor law in all its essential features rose up distinctly in my mind. The legislature for the state was then sitting. By the following Saturday I had the bill shaped, and appeared before them. I was told that I must have it printed and on the table before them by nine o'clock on Monday morning, else they could not entertain it for that session. It was printed on Saturday evening after working hours, and was in the hands of honourable members on Monday morning. 'It seems a reasonable bill,' they said. It was read and considered clause by clause, once, twice, the third time, and passed with only one dissenting voice.'" But it was not passed so easily by the senate, for they threw it out in 1844 (the first time it was before them).

Not disheartened, the agitation was carried on for two more years, and in 1846 a law was passed pronouncing the common sale of intoxicating liquors totally illegal. It was hardly what Mr. Dow desired; he called it "the first blow only" that would be struck against the drink traffic in the state of Maine. In 1849 a new bill was introduced and passed both houses, but was vetoed by the governor. Next year Mr. Dow brought in a bill of his own drafting, which was lost in the senate by a tie vote. In 1851 he was elected mayor of Portland. On the 25th of May he again introduced his bill, and after being strongly opposed, it passed the lower house by eighty-six votes to forty, and the senate by eighteen votes to ten. The governor signed it on the 2d June, 1851. Mr. Dow was now placed in a peculiar position. As mayor he would have to see to the enforcement of his own measure, but by tact and gentleness he succeeded in almost banishing the traffic from Portland. The results were so happy that other towns were led to enforce the new law, and with similar results; wherever the authorities did their duty, public sentiment sustained the law.

Animated by the success of prohibition in Maine, other states and territories took action to secure the passage of a similar law, and in March, 1852, a law passed both houses of the

legislature of Minnesota, with a proviso that it be submitted to the people, and they at once gave it their sanction, so that it became the law of the territory. In the same month, viz. March 7th, 1852, a similar law was passed for Rhode Island, and in May, 1852, the government of Massachusetts, after considerable excitement and the receipt of monster petitions, passed the Maine Law, with certain stipulations for the manufacture and use of alcoholic liquor for all *necessary* and *useful* purposes. In January, 1855, it was amended by the addition of a section relating to the seizure of liquor, and certain stringent penalties, including a clause making the seller liable to be sued by the *wife* of the drinker, when damages could be proved to be the result of his drinking.

In December, 1852, Vermont obtained this protective law, and Michigan soon followed suit. In March, 1854, a prohibitory law passed the New York legislature with large majorities, but was vetoed by Governor Seymour, and this action on his part lost him his office at the next election. In March, 1855, the question was again brought in, a prohibitory bill was passed by large majorities, and on April 3d Governor Myron H. Clark attached his signature. On the 8th of February, 1855, the state of Indiana also passed a prohibitory law, and on the 12th of April, 1855, Iowa by law declared the common sale of intoxicating liquors a nuisance that ought to be prevented. On the 10th of March, 1855, the legislature of Wisconsin had passed a similar law, but it was vetoed by the governor.

To save themselves from being invaded by the rum-sellers and rum-drinkers of Iowa, who could easily cross into their territory, the people of Nebraska adopted prohibition; and on the 13th of August, 1855, the last of the New England states, New Hampshire, declared for prohibition. This was considered a great victory, as the two previous assemblies had passed the bill, but the senate in both instances negatived it.

By this time thirteen states had by law branded the traffic in intoxicating liquors as one dangerous and inimical to the well-being of the community. The result was a remarkable change in the condition of the people. All the powers of the liquor interest, however, were brought to bear upon the question, and in some cases successful attempts were made to secure the repeal or modification of

what was commonly denominated the Maine Law. This law was not uniform in the several states, although the principle was the same.

The enemies of the law in the state of New York carried the matter into the Court of Appeal, and on the 29th of March, 1856, that court decided that the law was unconstitutional, on the ground that the various provisions, prohibitions, and penalties contained in the act substantially destroyed the property in intoxicating liquors already possessed, in violation of the terms and spirit of the constitutional provisions; and also that no discrimination was made between liquors possessed and those which might hereafter come into possession. Five of the judges united in this decision (yet for different reasons) and three judges dissented. Immediately the decision of the court was made known a new bill was introduced into both houses, but failed to pass, the anti-slavery question being then the one absorbing topic.

The laws of Michigan and Delaware, which were similar to the law of New York, were the same year declared constitutional by the supreme courts of those states. In the spring of 1856 the state of Maine also witnessed disaster, for the legislature repealed the Maine Law—which had run well for five years—and established license. This victory for the liquor traffic was but short-lived, for in the autumn the temperance reformers succeeded in electing a temperance legislature. (*American Centennial Temperance Volume*, 1877, pp. 474-478.)

As in all other stages of temperance effort, so also in this, time and experience were necessary to enable the principle of prohibition to grow and develop itself, and to successfully cope with the formidable opposition it had to encounter. A huge and profitable monopoly is not easily swept aside, and all the wealth and influence of the traffic was brought to bear upon the efforts of the temperance reformers.

That the action taken by Neal Dow and his friends was endorsed by some of the best friends of the movement in other states, is clearly proved by the utterances of such men as Lucius Manlius Sargent, author of the early and popular American *Temperance Tales*, and others.

One of the most brilliant and popular temperance orators that ever stood on the rostrum was E. H. UNIAC of Boston, whose life was one continuous struggle. He had been a

victim to drink, and suffered untold agony in his efforts to combat the appetite. The last year of his life was an agonizing warfare against the demon; weeks of soberness, then a yielding to temptation, followed by the faithful watchings of friends. "Those who knew him best, loved him most." He died on the 21st October, 1869.

Of the many champions of prohibition in America we may mention James Black of Pennsylvania; A. M. Powell of New York; W. H. Burleigh of Brooklyn; Rev. G. Clay Smith of Ohio; William J. Groo, of Middleton, New York; and the Hon. Henry Wilson of Massachusetts.

W. H. BURLEIGH of Brooklyn was one of the earliest champions of the temperance cause, editing temperance papers, travelling secretary and lecturer of the New York State Temperance Society, and a poet of no mean order. His poem, "The Rum Fiend," was very popular, being published and widely circulated by the National Society. He died in Brooklyn, March 18th, 1871, aged fifty-nine years.

During the same year several other early and laborious workers were called to their reward. On the 1st of January, 1871, John Tappan of Boston died at a good old age. In the same month E. C. Delavan passed away.

We have also to notice here the REV. GREEN CLAY SMITH, formerly General G. C. Smith, who was nominated for president, was once a member of Congress, and formerly a prominent member of the National Division of Sons of Temperance. He became a Baptist minister, and in 1874 was G.W.C. Templar of the Good Templars of Kentucky.

WILLIAM J. GROO, of Middleton, New York, was an ardent prohibitionist, and at the Temperance Electoral Convention of New York in 1875, when candidates for state offices were nominated, he headed the list.

The HON. HENRY WILSON was president of the Congressional Temperance Society formed at Washington in February, 1866, and did much to further the interests of the movement throughout the United States. He was born at Farmington, New Hampshire, February 16th, 1812; removed to Natick, Massachusetts, when twenty-one, to learn the art of shoemaking, after which he became a master shoemaker. He entered the Massachusetts legislature in 1840, and was for eight successive years a member of that body—four as

representative and four as senator. In 1855 he was elected to the United States senate as the successor of Edward Everett, wherein he continued to serve as senator until 1874, when he resigned to take the chair of vice-president on the 4th of March. He was a steady, prudent, and consistent advocate of total abstinence principles, and at the time of his death was president of the Congressional Temperance Society. He died at Washington in November, 1875, at the age of sixty-three years.

GERRIT SMITH was born in Utica, March 6th, 1797, his father being a wealthy land-owner possessing estates in almost every county in the state, and in nearly all the states in the Union. In 1818 he graduated at Hamilton College and studied for the law, but did not choose to be admitted to the bar until he had attained the age of fifty-six years. He supplied large sums of money for the removal of coloured people to Africa, and in 1848 gave two hundred thousand acres of land, in parcels averaging fifty acres each, for the settlement of poor whites and blacks. During the civil war he strongly sustained the Union, and at its close he magnanimously joined with Horace Greeley in signing the bail-bond of Jefferson Davis. He spoke with great power and wrote effectively in favour of the summary suppression of all dram-shops. He published several interesting works, notably *Speeches in Congress*, *The Religion of Reason*, *Speeches and Letters*, and *Correspondence with Albert Barnes*. He died in the city of New York, December 28th, 1874, at the age of seventy-seven years.

The HON. WOODBURY DAVIS, of Portland, Maine, was "a staunch pillar of prohibition in Maine," who entered into rest August 13th, 1871, in the fifty-third year of his age.

In 1872 death laid his hand upon the HON. HORACE GREELY, familiarly known as "Uncle Horace." He was founder and editor of the *Tribune*, and from the very first was thoroughly with the temperance reform, with voice and pen striving to further its interests. Like Abraham Lincoln he sprang from obscurity, was cradled in poverty, and worked his way up by sheer brain power. He was also excessively simple, democratic and homespun in manners and dress, full of quaint dry humour, had intensely warm sympathies, and was a *staunch teetotaller*.

The HON. WILLIAM A. BUCKINGHAM was

one of those who, occupying a distinguished position in public life, presented a conspicuous and honourable example of total abstinence from all intoxicating liquors. For eight years he held the office of governor of the state of Connecticut, was president of the Connecticut Temperance Union, and held offices in the church and in society. He died February 4th, 1875, aged seventy-one years.

In 1865 a few friends of temperance met in New York, and determined to make an effort to form an American national temperance society so comprehensive and practical that all the friends of temperance in religious denominations and temperance organizations could unite.

Arrangements were made, and a convention held on the 1st of August, 1865, which was largely attended by representative men and women from all parts of the land. There the matter was thoroughly discussed, and resolutions adopted appointing a "provisional committee" to mature a plan and perfect an organization for a "national temperance association."

During the course of the discussion on this question the Rev. Theodore L. Cuyler, D.D., of Brooklyn, very wisely and discreetly pointed out the necessity for such a union, and the advisability of having a settled pecuniary basis. He observed: "We cannot depend upon two or three princely givers" (alluding to the munificence of E. C. Delavan, Hon. W. E. Dodge, and others). "We want to build temperance as Rome built cathedrals, by a great number of small sums flowing in through rivulets. We want local organizations having a centre, with regular gifts, steady and constant; not an intermittent spring gushing up in ten thousand dollars to-day, followed by a drought of five years. We want, I repeat, steady gifts, systematically raised and carefully expended in such an effective manner as to tell all through the nation."

An influential committee was appointed, and on the 11th of October, 1865, a constitution was adopted and officers and committee elected.

The following is the object and pledge of the society:—

"Article II.—Object."

"The object shall be to promote the cause of total abstinence from the use, manufacture, and sale of all intoxicating drinks as a beverage.

"This shall be done by the publication and cir-

culation of temperance literature, by the use of the pledge, and by all other methods calculated to remove the evil from the community.

"Article III.—Pledge."

"No person shall be a member of this society who does not subscribe to the following pledge, namely:—

"We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the country."

The Hon. William E. Dodge was elected president; a number of influential gentlemen and clergymen as vice-presidents; W. A. Booth, of New York City, treasurer; T. T. Sheffield, assistant-treasurer; Rev. J. B. Dunn, temporary corresponding secretary; J. N. Stearns, publishing agent; and George E. Sickels, financial agent, with a most influential and thoroughly representative board of managers.

The *National Temperance Advocate* for adults, and the *Youths' Temperance Banner* for children and youths, were commenced as monthly organs of the society, the *Journal of the American Temperance Union* being merged with the *Advocate*.

The first publication of the society, apart from the monthly organ, was a four-page tract by the Rev. T. L. Cuyler, D.D., entitled "A Shot at the Decanter," and the first book was *Scripture Testimony against Intoxicating Wine*.

MR. PETER CARTER, as chairman of the publication committee, with the REV. W. W. NEWELL, D.D., CHARLES JEWITT, M.D., DAVID RIPLEY, J. N. STEARNS, corresponding secretary, and others, did grand work for the society.

THE HON. WILLIAM E. DODGE, for many years president of the National Temperance Society of America, was for over fifty-seven years officially identified with the temperance movement. His father, an elder in the Presbyterian Church in New York city, was a very strict temperance man in the early days of temperance societies, and kept a small keg of New England rum and gin, which was to be dealt out by order of the physicians. His apples were made into cider and freely used, and some choice Madeira wine was kept on the sideboard for visitors, ministers, &c. He lived long enough, however, to become one of

the strongest advocates of total abstinence, and his son William was practically a life-abstainer.

On the formation of the National Temperance Society and Publication House at New York in 1865 Mr. W. E. Dodge was one of the acting committee, and was afterwards elected president. He died February 9th, 1883, at the age of eighty years.

CHARLES JEWITT, M.D., was a facetious, philosophical, and devoted champion of total abstinence principles. In 1826, at the request of his father, he wrote an address to the authorities of the town of Lisbon, Connecticut, where he then lived, in which he endeavoured to show the folly and wickedness of granting licenses to sell intoxicating liquors. This was written in verse and printed for private circulation. Soon after this he went to Pittsfield, Massachusetts, to attend a course of medical lectures, and while there heard the famous Rev. Nathaniel Hewitt, D.D., on temperance, and at once adopted his views.

In 1829 Mr. Jewitt began the practice of medicine at East Greenwich, Rhode Island, and soon afterwards married a lady who bravely stood by him and inspired him with hope and faith, in the struggle he had to encounter against the liquor traffic.

In 1835 he became "a staunch teetotaller," and in 1836 wrote an address in verse to the liquor-sellers, which was widely circulated.

In 1837 Dr. Jewitt gave up his practice as a physician and became agent for the Rhode Island State Temperance Society, while in 1840 he became an agent of the Massachusetts Temperance Union, in the interests of which he laboured for many years. Like numerous others who worked in the cause for its own sake, the doctor was often in pecuniary straits, and had numerous wonderful deliverances. In 1849 H. N. Bigelow, S. Harris, and others presented him with a purse containing 1000 dollars, with which a small farm was purchased for him in Millbury, Massachusetts, which was his home until 1854. While hard pressed for means to meet his payments a generous donation of 500 dollars reached him from John B. Gough, and a similar amount from L. M. Sargent. He was "a bright and shining light in the firmament of progress and reform, working cheerfully, constantly, and courageously until the time of his death, which occurred April 3d, 1879" (Condensed from *Pen Portraits*, pp. 124-130).

VOL. II.

On the list of American temperance divines and prominent workers we have the REV. J. B. WAKELEY of New York, who was one of the veteran pioneers of total abstinence author of the *Temperance Cyclopaedia*, published by the National Temperance Society and Publication House in 1875. In the preface to this work the author says: "Forty-four years ago I signed the temperance pledge." And the Rev. J. B. Dunn, D.D., says: "As a clergyman through a long period of active service, as a co-worker with various temperance organizations, and as an author, he has been a most valuable coadjutor in the cause of temperance."

The REV. D. C. BABCOCK, corresponding secretary of the National Christian Temperance Alliance, formed at Pittsburg, May, 1875, gives the following epitome of its nature and objects. He says: "The 'object' of the Alliance and its 'methods of work' are given in the second and fourth articles of the Constitution as follows:—

"Article II.—Object.

"The object shall be to bring the influence of the whole Christian Church and all friends of humanity to bear directly and steadily against every part of this vile 'liquor system' until the principles of total abstinence and prohibition shall universally prevail.

"Article IV.—Methods of Work.

"It is not the aim of the National Christian Temperance Alliance to effect an organization outside and independent of the Church of Christ, but to organize and unite the churches themselves in aggressive temperance work; and it is therefore expected that the National Christian Temperance Alliance and all its auxiliaries will labour zealously and persistently, untrammeled by denominational preferences, to advance this important part of Christian work by private, family, and public prayer; by personal effort with those who have fallen, and to prevent others from falling; by the careful training of the young in the principles of total abstinence; by the widest possible distribution of temperance papers and publications; by such prayerful and careful use of the suffrage on the part of those intrusted with it as shall place only good and reliable friends of the temperance movement in positions of public trust; and by any and every means that enlightened and consecrated minds and hearts may devise for securing the triumphs of this cause."

At the first anniversary of the Alliance, held in Pittsburg, May 10th and 11th, 1876,

an interesting report was presented, showing that state auxiliaries had been organized in Pennsylvania, Colorado, Iowa, and Nebraska, and county alliances had been formed in the above states.

The REV. E. E. SWIFT, D.D., Alleghany, Pennsylvania, was re-elected president, with the Rev. W. T. Wylie of Chambersburg, Pa., and one from each of the other states, as vice-presidents. REV. R. A. BROWN, D.D. of New Castle, Pennsylvania, was elected recording secretary, and Rev. D. C. Babcock of Arch Street, Philadelphia, Pa., as corresponding secretary.

Another active worker was the REV. PETER STRYKER, D.D., of Saratoga, who for many years laboured incessantly amongst the young and strove to push forward the work of temperance amongst them. He was one of the editors of the National Temperance Society's publications, an active member of the executive committee, a facile writer, and an eloquent popular speaker.

The REV. J. M. WALDEN, D.D., of Ohio, was the writer of a paper read at the International Temperance Conference, Philadelphia, 1876, on "The Malt Liquor Question," which shows that he was thoroughly acquainted with the subject, and was a zealous, vigorous, and valuable advocate of total abstinence and prohibition.

The REV. J. B. DUNN, D.D., of Boston, is one of the later historians of the temperance movement in America, and to his sketch in the *Centennial Temperance Volume* we are indebted for many of the particulars given in these pages. It has only one defect, and that is its brevity, nevertheless it is comprehensive and intensely interesting. Dr. Dunn has from the commencement been an earnest, active official member of the National Temperance Society, and of other temperance and prohibition organizations.

The REV. A. A. MINER, D.D., of Boston, is another able, zealous, and successful worker, and an ardent prohibitionist. He contributed a paper to the before-mentioned international conference entitled "Is Prohibition the True Legislative Policy?" and to those who have any doubts on the question we say—read it, as given in the *Centennial Volume*, pp. 70-77.

The REV. THEODORE L. CUYLER, D.D., of Brooklyn, New York, was born at Aurora, state of New York, January 10th, 1822, and graduated at Princeton College in 1841. He

passed the following year abroad, writing occasional sketches of travel for the newspapers. He visited various parts of Scotland at the time of Father Mathew's reception there, making an interesting speech at the Glasgow meeting.

Returning to America he entered Princeton Theological Seminary, and graduated in May, 1846. After preaching a short time in the Wyoming Valley, he entered upon the pastorate of the Presbyterian Church, Burlington, New Jersey. Soon afterwards he became pastor of a church in Trenton, New Jersey, and in 1853 he accepted a call to the Market Street Reformed Dutch Church, New York, taking the pulpit formerly occupied by Chancellor Ferris. In April, 1860, he became the pastor of Lafayette Avenue Church, Brooklyn, New York, which became one of the largest in the Presbyterian Church. He received his degree of D.D. from Princeton College some years ago.

Dr. Cuyler's contributions to the temperance and religious literature of the day are numerous and rich, and have been widely circulated. Only recently he resigned his pastorate, and took a most affectionate farewell of the church and congregation to whom he has successfully ministered for so many years.

Now, we have not selected these clergymen of different churches because they were more excellent than their brethren, but because they are representative and accessible. To give even the names of all the advocates of temperance among the clergymen of America would be a laborious task. Yet we must here notice a few who have passed to their reward whose names and work have not been mentioned in these pages.

The REV. GEORGE DUFFIELD, D.D., was a leader in the Presbyterian Church, a brave champion of true temperance, a lifelong advocate, and an able contributor to temperance literature. He was one of the first in America to adopt the principles, and is said to have been "the first who laid their foundations deep in the teachings of Scripture. To his early investigations of the Scripture testimony on this subject the friends of temperance are indebted for the fulness of light with which this subject is flooded." Amongst other works of his, *The Bible Rule of Temperance*, published by the National Temperance Society, is worthy of special commendation. Dr. Duffield was struck down by paralysis while making an

address of welcome to the Young Men's Christian Association in Detroit, June 24th, 1868, and carried home, where he died shortly afterwards.

The REV. GEORGE TRASK was for twenty-five years an earnest and effective advocate of temperance, and he was also well known as an advocate against the use of tobacco. He looked upon strong drink and tobacco as twin evils, companions or co-workers together against the health and well-being of humanity. He died January 24th, 1875.

The REV. ISRAEL S. DIEHL was a missionary who rendered valuable service to the temperance cause in America and other countries. "A man of quick intelligence, of great moral courage, of fervent religious convictions, he carried with him, and defended with telling effect, often in the face of much personal danger in the presence of its enemies, the banner of total abstinence, on the Pacific coast and in foreign countries, through which he travelled extensively." He died January 4th, 1875, at the early age of forty-nine years.

The REV. JOHN CHAMBERS, D.D., of Philadelphia, was another heroic worker who died towards the close of 1875. The Rev. Dr. Cuyler pays this tribute to his memory: "How well I remember the temperance campaigns in which we used to fight together five-and-twenty years ago. We then called him the 'Old Warhorse,' and he loved to smell the battle afar off and the shouting. His own 'neck was clothed with thunder.' The speeches I have heard from him in Trenton, N. J., were among the grandest appeals for total abstinence I have ever listened to."

The REV. EDWIN L. JONES was for several years a district secretary of the National Temperance Society, and a devoted Christian temperance worker, whose special attention was given to the dissemination of Sunday-school and other temperance literature. He also passed away in 1875.

The REV. N. S. S. BEMAN, D.D., was an eminent example of consistent teetotalism, and an early and fearless champion of temperance. He died on the 8th of August, 1871, in the eighty-sixth year of his age.

FATHER TAYLOR was one of the most active, vigorous, and outspoken temperance advocates in the United States. Dr. Charles Jewitt, in his *Forty Years' Fight with the Drink Demon*, says: "Father Taylor's name and fame had reached distant states and cities, and dis-

tinguished scholars and statesmen would, when in Boston on the Sabbath, find their way to the Mariners' Chapel to listen to the man of the sea, whose theology was about as variable as the wind and the weather, and yet whose earnestness and native eloquence had power to captivate and hold in rapt attention, often for a full hour, the most gifted and highly cultivated in the land, while bringing tears to the eyes of bronzed and hard men, as he cheered the desponding, startled the thoughtless and indifferent, and awakened in the breasts of many of the charmed circle before him aspirations for a higher and better life."

At the session of the New England Conference in Newburyport in 1851, Father Taylor spoke for nearly two hours on temperance. A minister who was present says:—

"He charged home upon the drunkard-maker the crimes for which he is the responsible agent, and in that long list of crimes he found every species of reckless, cruel, and abominable villainy; and in summing up declared that Satan would protest against companionship with such miscreants, and would regard it as an additional affliction of punishment to be compelled to receive them within the precincts of hell." This extraordinary man died early in 1872, aged seventy-seven years.

Believing that the experiences of the war had very considerably reduced the moral sensibilities, and partially if not wholly destroyed the effects of their early training in reference to alcoholic liquors amongst those who had been in active service, some of the friends of temperance thought it necessary to take action to restore the country to its former position. This necessity was felt more keenly in the Southern States, where the temperance societies had suffered immeasurably.

A convention was held in the city of Petersburg, Va., November 29th, 1865, when it was decided to organize a new temperance order, entitled "The Friends of Temperance." It was confined to white persons only, a separate order called "Sons of the Soil" having been organized for the coloured people, and is said to have "done immense good among that class of persons in the South." The Friends of Temperance was founded as a religious, non-beneficiary temperance order, and in 1876 reported that the Order had spread into eleven states, and eleven state councils had been organized.

From these organizations sprang a similar order called United Friends of Temperance, having sixteen state councils. The original order had about 20,000 members, and the United Friends about the same. The two principal officers were Rev. George B. Wetmore, of Salisbury, N.C., president, and Rev. W. B. Wellons, D.D., of Suffolk, Va., secretary. The official organ, called the *Friend of Temperance*, was published by Rev. R. H. Whitaker at Raleigh, North Carolina.

As the result of a circular signed by several prominent temperance men, and issued in October, 1871, a meeting of representatives of the several temperance orders was held at Chattanooga, Tennessee, November 22d, 1871, at which an organization was established under the name of the "Council of Temperance," the object of which was: "To present a united front to the enemy; to harmonize the temperance people of all orders; to deliberate and decide upon the most effectual agencies for the dissemination of correct temperance principles; to counteract the evil influences of inconsiderate temperance advocates, and repel all connection of temperance orders with denominations and political parties."

Each state body was to be supreme in its own jurisdiction, while the several national temperance bodies were to exercise control over the passwords and private work only, while devoting their labours for the most part to missionary operations.

The first officers were J. A. Jefferson of Virginia, president; Colonel J. J. Hickman of Kentucky and Dr. S. M. Angell of Louisiana, vice-presidents, W. E. H. Searcy of Georgia, secretary.

At a convention held in Chattanooga, 22d January, 1873, Isaac Litton, Past Most Worthy Associate of the Sons of Temperance, in the chair, "articles of union" were submitted and adopted, and the name changed to that of "The United Friends of Temperance," with a subordinate department or council, consisting of (a) THE COUNCIL OF TEMPERANCE, (b) THE COUNCIL OF FRIENDSHIP.

The motto of the Order was *Temperance, Friendship, and Benevolence*, but its membership was confined to white persons.

In 1875 it was reported that the Order was firmly established in Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Illinois, Kentucky, and Tennessee.

In January, 1872, MR. J. K. Osgood, of

Gardiner, Maine, inaugurated a reform movement among the drinking men of that town. He was himself a reformed drunkard. In fifteen years he had run down from the moderate, fashionable drinker of wine to the constant and immoderate drinker of whisky and rum. From a respectable business man he became gradually reduced to poverty and sorrow. In August, 1871, he found himself without friends, out of business, and his last dime spent for whisky. On returning home in that condition late at night, the sight of the wretched condition of his wife and home caused him to think, and then to resolve that, God being his helper, he would never drink again. A few months later he sought out an old chum, a lawyer, who had become as much demoralized by drink as himself, and after much entreaty he induced him to break off drinking and to sign the pledge. Mr. Osgood then drew up the following invitation:—

"REFORMER'S MEETING."

"There will be a meeting of reformed drinkers at City Hall, Gardiner, on Friday evening, January 19th (1872), at 7 o'clock. A cordial invitation is extended to all occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink. Come and hear what rum has done for us."

The meeting was a great success, eight of their old drinking companions signed the pledge at the close and agreed to join them.

They then organized the Gardiner Reform Club, and soon had one hundred of their drinking companions enrolled among its members. The movement awakened much interest, especially among those addicted to drinking habits, and clubs multiplied rapidly; in a few months their membership had reached nearly 20,000. In June, 1873, Mr. Osgood went out under the auspices of the Massachusetts Temperance Alliance, dividing his labours for the year between the states of Maine and Massachusetts. He organized about forty clubs in Massachusetts, and assisted by Mr. Drew, one of his converts, organized over a hundred clubs in New Hampshire.

In the western states of Illinois, Iowa, &c., the reform movement was inaugurated and carried forward with great success by MR. FRANCIS MURPHY, who was rescued by the grace of God, and the kindly interposition of a Christian brother, from liquor selling and drinking and the prison cell to do service for

God and humanity. When hopeless and destitute in the city of Portland, a good Christian man named MR. STURTEVANT visited him in his prison cell, and invited him to a religious meeting held in the jail. Here his heart was melted, light broke in upon his mind, and on the following Sunday he prayed earnestly to God for deliverance from sin and the curse that bound him. From that time he was a new man, and in a speech delivered at the International Temperance Conference in Philadelphia, June, 1876, he told his own story as given in the *Centennial Volume* (pp. 232-235), concluding with the following beautiful words of Whittier, the Quaker poet:—

"Forever ours! for good or ill, on us the burden lies;
God's balance, watched by angels, is hung across
the skies.

Shall Justice, Truth, and Freedom turn the
poised and trembling scale?
Or shall the Evil triumph, and robber Wrong
prevail?

Shall the broad land o'er which our flag in starry
splendour waves,
Forego through us its freedom, and bear the
tread of slaves?

'The day is breaking in the east of which the
prophets told,
And brightens up the sky of Time, the Christian
Age of Gold;
Old Might to Right is yielding, battle blade to
clerkly pen,
Earth's monarchs are her peoples, and her serfs
stand up as men;
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The mighty West shall bless the East, and sea
shall answer sea,
And mountain unto mountain call, PRAISE GOD,
FOR WE ARE FREE."

Mr. Murphy laboured in New England, and was for some time president of the Old Orchard Beach Temperance Camp Meeting Association, thus becoming widely known and esteemed in both the east and western states.

Another noteworthy and influential worker in this movement was DR. HENRY A. REYNOLDS, of Bangor, Maine. Dr. Reynolds was born in Bangor in 1839, and inherited an ap-

petite for strong drink, which increased with his years and threatened his ruin. He graduated at Harvard Medical School, and afterwards served in the Union army as surgeon till the close of the war, when he was honourably discharged and returned to practice as a physician. The habit of intemperance increased, however, with him to such an extent as to seriously affect his business and disappoint his friends. He made repeated efforts to reform and failed, then he resolved to ask God to help him to overcome the craving for drink, and, just on the verge of a second attack of *delirium tremens*, he knelt down in his office and pleaded with God, promising to publicly sign the pledge, which he did two days later at a public meeting in the City Hall, held by the Woman's Crusade of Bangor. No sooner had he taken this step than he became a zealous worker for others, and in response to an invitation given through the daily papers, eleven drinking men agreed to join him in forming the Bangor Reform Club, which was organized September 10th, 1874, its motto being, "Dare to do Right," Dr. Reynolds being chosen president.

He became an advocate of the cause, and was successful in organizing upwards of seventy reform clubs in Massachusetts up to July 16th, 1876; and in August of that year he was, by unanimous vote, chosen president of the National Christian Temperance Camp Meeting Association.

In the reform clubs organized by Dr. Reynolds the membership was limited to men over eighteen years of age who had been addicted to drinking alcoholic beverages to a greater or less extent; women being admitted to public meetings only, whilst Mr. Osgood and others admitted women to business as well as public meetings.

The common platform was total abstinence, reliance upon God's help in all things, and missionary work to induce others to sign the pledge. The movement was a great success. It was the means of reforming some thousands of drunkards, and in blessing very many homes of the people.

CHAPTER XXXVII.

ORIGIN, PRINCIPLES, AND ACTIVE OFFICIALS OF THE UNITED KINGDOM ALLIANCE.

1853-1860.

Disappointed Hopcs—The Enormity of the Evil—The late Charles Buxton, Brewer, on the Curse and its Cure—His Indictment against the Traffic—The Founders of the Alliance—Inaugural Meeting—Papers Read—Declaration of Principles—Resolutions—Subscriptions—Public Meeting—Constitution of the Alliance—No Test of Membership—Auxiliaries—John Sergeant, the First Agent—Alliance Prize Essay—Sequels—*Alliance News*—*Meliora*—Opposition—The Expediency Party—J. Livesey's Attitude—Sketch of Nathaniel Card—Sir Walter Trevelyan, Bart.—Sir Wilfrid Lawson, Bart., M.P.—Labours in Parliament—Permissive Bill, &c.—S. Pope, Q.C.—J. H. Raper—Benjamin Whitworth, M.P.—William Armitage and Family—Charles Thompson—James Simpson—Rev. John Hanson—Rev. Dawson Burns, D.D.—John Hilton—William Fithian—William Mart—J. P. Uran—Richard Coad—N. Smyth—Hector Davidson—Rev. R. Lambert—E. N. Charlton—E. P. Ridgway—R. Armstrong—James Whyte—J. A. Gibson—Annual Meetings, &c.

As in America, so also in Great Britain, but to a much greater extent, the advocates of teetotalism were buoyed up with the hope that in a few years the movement would become popular, and that as a natural consequence the liquor traffic would cease to exist, because it would not only be repugnant to the community, but become unprofitable to the makers and vendors of alcoholic liquors. Alas! they soon learned by bitter experience that as they plucked up one evil weed and endeavoured to plant good seed in the ground, others as obnoxious and deleterious quickly sprung up in its place; that while they were reclaiming drunkards and rejoicing at their success, the liquor traffic was daily producing new subjects for them to work upon. By this experience, therefore, they became convinced that if any permanent good was to be effected, they must strike at the root of the evil, and try to prohibit the traffic that has proved to be the greatest possible hindrance to our peace and prosperity as a nation, as well as the prolific source of untold misery to vast numbers of the people.

The following extract from an essay entitled, "How to Stop Drunkenness," by the late Charles Buxton, an eminent English brewer, confirms the truthfulness of the foregoing remarks. His statements cannot be characterized as the vain and foolish ravings of a crack-brained fanatical teetotaller, but rather as the solemn utterances of a man worthy

of some respect and attention. Mr. Buxton says:—

"It is in vain that every engine is set to work that philanthropy can devise, when those whom we seek to benefit are habitually tampering with their faculties of reason and will, soaking their brains with beer, or inflaming them with ardent spirits. The struggle of the school, the library, and the church all united against the beer-house and the gin-palace, is but one development of the war between heaven and hell. It is, in short, intoxication that fills our jails; it is intoxication that fills our workhouses with poor. Were it not for this one cause, pauperism would be nearly extinguished in England. Looking then at the manifold and frightful evils that spring from drunkenness, we think we were justified in saying that it is the most dreadful of all the evils that affect the British isles. We are convinced that if a statesman who heartily wished to do the utmost good to his country were thoughtfully to inquire which of the topics of the day deserved the most intense force of his attention, the true reply—the reply which would be exacted by full deliberation—would be that he should study the means by which this worst of plagues can be stayed. The intellectual, the moral, and the religious welfare of our people, their material comforts, their domestic happiness, are all involved. The question is, whether millions of our coun-

trymen should be helped to become happier and wiser; whether pauperism, lunacy, disease, and crime shall be diminished; whether multitudes of men, women, and children shall be aided to escape from utter ruin of body and soul? Surely such a question as this, inclosing within its limits consequences so momentous, ought to be weighed with earnest thought by all our patriots."

The only practical and effective solution of that very serious inquiry that has yet been offered appears in the declaration of principles of the organization instituted in Manchester, June 1st, 1853, and now known the world over as the United Kingdom Alliance for the total and immediate suppression of the liquor traffic.

During the course of an address delivered in Exeter Hall, London, in 1862, Dr. F. R. Lees made the following statement:—"I recollect the first meeting of the United Kingdom Alliance nine years ago, when I came from America to bear my testimony to the working of prohibition there. What took place before that? A Quaker, an honest, humble servant of his Master, now gone to his rest, was impressed with the conviction that this country was groaning under a tremendous burden which was opposing all that was good. Mr. Card (the late Nathaniel Card) consulted his friends respecting a meeting for a Maine Law, and was told that the scheme was a wild one. Only in one person—our brother Thomas H. Barker (secretary of the Alliance)—did he find a sympathizer. They formed a committee and inaugurated this movement, and behold the results."

On Tuesday evening, October 25th, 1853, a sermon was preached in Lever Street Chapel, Manchester, by the Rev. Jabez Burns, D.D., of London, from Proverbs xxxi. 5 (first clause), "Lest they drink, and forget the law." Next morning upwards of seventy members of the council breakfasted together in the Athenaeum, George Street; and at half-past ten a conference was held in the library-hall of the same institution for the purpose of conferring on the business of the Alliance. The chair in the first instance was occupied by Samuel Bowly of Gloucester.

After a short interval of silent prayer—a custom practised at all meetings of the council—the chairman briefly opened the business of the meeting.

Samuel Pope, hon. secretary, read the

report of the executive committee, which stated that the council consisted of more than 200 gentlemen, residing in every part of the United Kingdom. On the motion of J. Harvey, M.D., of Dublin, seconded by Rev. D. M'Rae, M.A., of Glasgow, the report was unanimously adopted.

Alderman Harrison of Wakefield moved, and John Everitt of Luton seconded the nomination of the following officers of the Alliance:—President, Sir Walter Calverly Trevelyan; vice-presidents, Lawrence Heyworth, M.P., R. D. Alexander, F. Schwann, Joseph Eaton, Rev. Wm. M'Kerrow, D.D., Rev. Berkeley Addison, M.A., Rev. Patrick Brewster, Rev. Theobald Mathew, J. S. Buckingham, J. Simpson, J.P., J. Haughton, John Hope, Rev. Dr. W. Urwick, S. Bowly, Rev. Jabez Burns, D.D., Rev. Dr. Bates of Glasgow, W. H. Darby, Wales; executive committee, Wm. Harvey, Nathaniel Card, Samuel Pope, Rev. James Bardsley, M.A., Rev. Thomas Hacking, John Riley, W. Rowe, Henry Dixon, John Banning, Dr. Hudson, J. Inglis, Rev. Owen Jones, and J. E. Nelson.

After a short address from the president, Mr. Lawrence Heyworth read a paper on "The Delusion of the Drinking System;" Rev. Dr. Perry of Derby another on the "Liquor Traffic, Immoral and Indefensible;" and a third was read by Dr. Henry Mudge of Bodmin on "The Necessity of a Law to Prohibit the Liquor Traffic, deduced from the actual state of the public-house system of Cornwall."

A resolution adopted at a conference of temperance advocates pledging them "to an uncompromising war with the traffic" was then read, followed by a statement by Dr. F. R. Lees, of what he had seen and heard while in America of the operations of the Maine Law; and J. S. Buckingham read a paper on "The Justice, Policy, and Safety of a Maine Law for Britain."

The following declaration of principles—drafted by Mr. T. H. Barker—was considered clause by clause, and on the motion of B. Wilson of Mirfield, seconded by W. Willis of Luton, unanimously adopted in the following form:—

"DECLARATION.

"The General Council of the United Kingdom Alliance hereby affirm and record the following declaration:—

"1. That it is neither right nor politic for

the state to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

“2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive of the order and welfare of society, and ought therefore to be prohibited.

“3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible to satisfactorily limit or regulate a system so essentially mischievous in its tendencies.

“4. That no considerations of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in result, as the traffic in intoxicating liquors.

“5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with the claims of justice and legitimate commerce.

“6. That the legislative suppression of the liquor traffic would be highly conducive to the development of a progressive civilization.

“7. That, rising above all class, sectarian, or party consideration, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording efficient aid in removing the appalling evil of intemperance.”

Resolutions authorizing the appointment of lecturers and other agents, the formation of auxiliary bodies, the offering of a prize of £100 for an essay on the legislative suppression of the liquor traffic, the preparation and circulation of tracts, and raising a fund of £2000 to defray the expenses of the first year's agitation, were unanimously passed.

The hon. secretary announced that up to that morning upwards of £600 had been promised towards the £2000 proposed to be raised. On the suggestion of J. E. Nelson subscription papers were sent round to the members of the council present, and in a few minutes additional subscriptions were announced sufficient to raise the sum to £847, 12s. 6d.

Two other papers were read—one by the Rev. Dawson Burns on “What the Alliance Is and Is Not,” and the other by John Leech, M.D., of Glasgow, on “The Policy of Confining and Treating Drunkards as Lunatics.” Three other papers were not read for want of time;

these were, one on “The Influence of Drinking Houses on Associations of Working Men,” by John Jordison of Middlesborough; another on “The Acts and Proceedings of the Recent Session of Parliament, involving the principles of the Maine Law,” by John Taylor of Middlesborough (afterwards of London); and the third on “The Legislative Suppression of the Liquor Traffic, in harmony with the advanced spirit of the age, and promotive of general prosperity,” by John Everitt of Luton.

A public meeting was held in the evening in the Corn Exchange, which was crowded in every part long before the time for opening the proceedings. Sir Walter Trevelyan presided, Mr. Pope read the resolutions, &c., agreed on at the morning sitting, and animated speeches were delivered by Dr. F. R. Lees; J. S. Buckingham; Rev. L. Panting, M.A., vicar of Chebsey; Rev. Benjamin Parsons of Ebley; W. Willis; Rev. Henry Gale, B.C.L.; Rev. Fergus Ferguson of Glasgow; Rev. Jabez Burns, D.D.; S. Bowly; and Rev. D. M'Rae. The whole of the resolutions were carried unanimously and with great enthusiasm (*National Temperance Chronicle*, December, 1853).

The constitution of the Alliance, which was adopted on its formation, and remains almost, if not quite intact, is:—

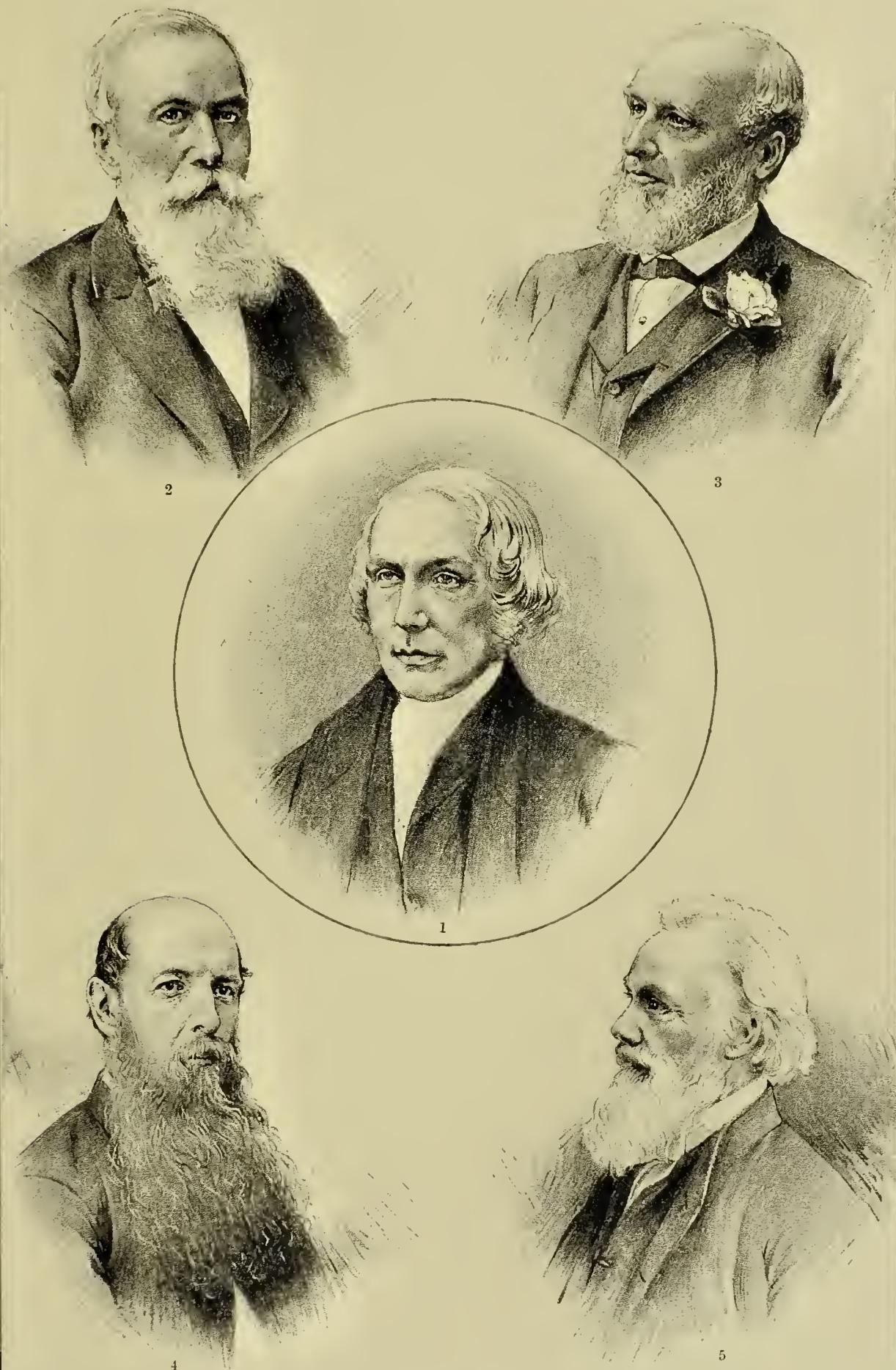
“I. TITLE.—This association shall be denominated the ‘United Kingdom Alliance.’

“II. OBJECT.—The object of the Alliance shall be to call forth and direct an enlightened public opinion to procure the total and immediate legislative suppression of the traffic in all intoxicating liquors as beverages.

“III. MEMBERSHIP.—All persons approving of its object and contributing annually to its funds shall be deemed members of the Alliance.

“IV. MANAGEMENT.—The Alliance shall be under the direction of a President, Vice-Presidents, General Council, and Executive Committee.

“V. ELECTION OF OFFICERS.—The General Council shall be augmented to any extent and in any manner the Executive Committee may direct. The President, Vice-Presidents, and Executive Committee shall be elected at the meeting of the General Council, to be held in the month of October in each year. The Executive Committee shall consist of members of the General Council, and shall meet as often as may be deemed expedient to adopt



1 NATHANIEL CARD, Founder of the United Kingdom Alliance.

Secretary. 2 THOMAS H. BARKER, Manchester, the first, and for thirty-five years,

President 1879-1891. 3 WILLIAM ARMITAGE, J.P., Manchester, for many years Treasurer.

4 Sir WILFRID LAWSON, Bart., M.P.,

5 CHARLES THOMPSON, J.P., Morland, of the Original Executive.

and carry out all advisable means for promoting the objects of the Alliance.

"VI. LIABILITIES.—Members of the General Council as such shall not be held liable for any debts contracted on behalf of the Alliance; and no funds of the association shall be disbursed, nor any liability incurred, except under a minute of the Executive Committee.

"VII. GENERAL BASIS.—The Alliance, basing its proceedings on broad and catholic grounds, shall at all times recognize the ultimate dependence for success on the blessing of Almighty God."

Its general operations are thus stated:—"The Council of the Alliance set themselves vigorously to the work of enlightening the public mind, of creating a correct public sentiment upon the liquor traffic, and of organizing the same, so as eventually to embody it in a legislative enactment. The methods adopted by the Alliance to promulgate its principles and promote its objects are: (1) Lectures and public meetings; (2) essays, tracts, placards, hand-bills, and periodical publications, including a weekly organ, the *Alliance News*, price one penny; (3) petitions and memorials to parliament, to government, to local authorities, and to religious bodies; (4) house-to-house canvasses, to ascertain the opinions of heads of families and other adult members; (5) conferences of electors, ministers of religion, Sunday-school teachers, the medical profession, and other important bodies."

Upon the basis above described, and under the inspiration derived from the success of the Maine-law agitation in America, the United Kingdom Alliance was established, and up to the present time it has persistently and earnestly laboured to accomplish the object in view. At first many of the half-hearted friends of temperance looked upon it with distrust, and in some instances with jealous fear; but in time much of that feeling wore away, and most of the active friends of temperance became its ardent supporters.

The United Kingdom Alliance never had any pledge or test of membership bearing upon the personal habits of its members, or affecting their religious creed or political opinions. It invites the co-operation of all good citizens, whether abstainers or not. It has but one object, the annihilation or total suppression of the liquor traffic by a law enacted by parliament and enforced by public opinion armed with executive power. The

legal power which it seeks is that which will enable parishes, townships, or districts, as soon as a majority of two-thirds—or such other majority as may be determined upon by parliament—of the ratepayers or others voting upon the question so determined, to entirely prohibit the common sale of intoxicating liquors within their own immediate parish, township, or district. And when such vote has been taken in favour of veto or prohibition, the magistrates or other licensing authority shall have no power to issue any license for that district, parish, or township. By this means the law would only be put in force where public opinion had been brought up to the standpoint required, hence the agitation for what is known as "Direct Veto" or "Popular Control," which would leave the question of licensing, &c., just as it is in all districts where the law was not adopted. The Alliance most strenuously opposes all extension of facilities for the sale of intoxicating liquors; whilst it welcomes, and aids as far as possible, every measure for limitation or reform of the licensing system, but it can neither initiate nor directly promote any measure short of total prohibition, as that is its real aim and object.

Branches or auxiliaries were formed in different parts of the country, the Rev. John Hanson being the first superintendent of the London district. Mr. John Sergeant, who finally settled down at Southport, was an earnest, energetic, and acceptable agent and lecturer for the Alliance during the first twenty years of its operations, and was successful in enrolling large numbers of members.

JOHN SERGEANT sprang from an old Presbyterian stock; his father and grandfather were freemen of that town, their ancestors being yeoman farmers who had been residents in the borough for generations. John was born in Preston in the year 1828, and signed the pledge in 1844. He became an active member of the Preston Young Men's Total Abstinence Society, and one of the committee. Under the training of Messrs. Joseph Livesey, Henry Bradley, and others he soon became an acceptable speaker, and often addressed meetings in the Old Cockpit. On the position of town missionary for Rochdale becoming vacant, Mr. Livesey urged young Sergeant to become an applicant. He did so with success, and laboured there with great acceptance for about two years.

He became an extensive and careful reader

on every phase of the temperance movement. On the formation of the Alliance in 1853 he readily grasped its principles and aims, and regarded the movement as a timely and necessary step of which he heartily approved.

At a public meeting held at Rochdale, presided over by Dr. Perry of Wakefield, author of a pamphlet on Prohibition, Mr. John Sergeant made such an excellent speech that the executive committee of the Alliance at once engaged him as their agent. This position he held with credit to himself and advantage to the Alliance for over twenty years. About the year 1864 Mr. Sergeant took up his residence at Southport, and opened the Alliance Temperance Hotel, the only hotel in that town which has not changed hands for twenty-five years. After his retirement from the Alliance agency he entered the town-council, and in time was elected alderman, &c. He died Nov. 13th, 1890, aged sixty-four years.

In the year 1854 the executive of the Alliance offered a prize of one hundred guineas for the best, thirty guineas for the second best, and twenty guineas for the third best essay, in illustration and enforcement of the propositions contained in the declaration of the general council of the Alliance adopted October 26th, 1853. The Rev. Dr. W. M'Kerrow, Rev. B. Addison, M.A., and Mr. R. Hilditch, barrister-at-law, were the adjudicators. On the 24th of March, 1856, they announced that the first prize had been awarded to the essay of Dr. F. R. Lees, entitled *An Argument for the Legislative Prohibition of the Liquor Traffic*; the second to that of the Rev. W. Buchanan, B.A.; and the third to that of the Rev. Henry Tarrant; with a recommendation that twenty guineas additional be paid to the author of the second prize essay.

Dr. Lees' essay was published in September, 1856, and had a remarkable sale. The essay was followed by a sequel containing answers to a hundred classified objections, and subsequently by a supplement and index to the whole work. This work was hailed as an invaluable boon by the friends and advocates of the Alliance, and became a complete armoury for the student of temperance principles. In 1864 Dr. Lees' prize essay was published in an abridged form as *The Condensed Argument for the Legislative Prohibition of the Liquor Traffic*, and being sold at a merely nominal price, it had a very large circulation.

On the 8th July, 1854, the first number of a weekly paper was published, bearing the name of *The Alliance*, and on July 28th, 1855, it came out in an enlarged form as *The Alliance Weekly News*. With certain modifications it has appeared weekly up to date, and is now a widely circulated, well conducted, and valuable publication entitled *The Alliance News*.

In 1858 the first number of a high-class quarterly magazine, entitled *Meliora*, was issued by the Alliance, and was continued until 1868, when it was found necessary to bring it to a termination for want of proper support. From first to last it was all it professed to be, every number containing ably written and valuable articles, bearing either directly or indirectly upon the temperance question.

The executive of the Alliance were not long in discovering that they had difficulties to encounter, and hard battles to fight with some of the officials, agents, and supporters of the older organizations. Some of these, looking upon the Alliance with jealous eyes, treated it as a formidable rival rather than as a friend and ally, and refused to give it either countenance or support.

Others thought it was going too far, and sought to attempt more than was either possible or advisable; more particularly that section of the temperance community which was denominated the "expediency" party, those who were abstainers for "example sake" only, and believed that the evils of intemperance were produced by the "abuse" or "excessive use" of what otherwise was harmless and beneficial.

They did not accept the Lancashire doctrine that alcoholic liquors were bad in themselves, and, therefore, were to be avoided, totally abstained from, and their sale prohibited. Many in Scotland, and some in the metropolitan and southern districts of England, were "expediency" teetotallers, and these were a long time before they could be induced to have any fellowship with, or to recognize the "prohibitory party" or Alliance men as temperance reformers, hence the strife and contention of which we shall have to speak in subsequent chapters.

Judging from his later writings, some have thought that Joseph Livesey of Preston was altogether opposed to legislation in favour of temperance principles. This we think a misconception on their part, as he merely con-

tended that it was useless to strive for legislation until the people were educated to that point, and he believed that practical teetotalism was the first step.

In a letter to the author of these pages, bearing date July 3d, 1880, Mr. Livesey said: "While we have ten drinkers to one abstainer we cannot expect *prohibition* to be extensively adopted. Our people should work as they never worked, and instead of "compensation," if the drinkers can be induced to *cease buying*, the houses will shut up of themselves without compensation. This is the policy we should always have pursued. Parliament will be right when the makers of parliament are right themselves."

NATHANIEL CARD, founder of the Alliance, was born in Dublin in the year 1805. About the age of fourteen he was apprenticed to his uncle, Mr. George H. Birkett of Dublin, founder of the Warrington, Manchester, and other temperance societies in 1830, who was much interested in his nephew, and observed with pleasure that the lad was a diligent attender of the meetings for worship of the Society of Friends, of which both were members.

In early life Mr. Card gave evidence of a serious, active, and benevolent turn of mind, and while yet a young man was much concerned for the welfare of his fellow-creatures. He cheerfully gave up his leisure time to visit and relieve the poor in connection with the various local charitable institutions. He took special interest in the institution for the suppression of beggars, by supplying them with various useful occupations by which they might earn their own living. During the ravages of the cholera in Dublin in 1831-32 he visited, at great personal risk, the dwellings of the afflicted, many of whom he was instrumental in relieving.

As already stated, Mr. Card took an active interest in the temperance movement, and no doubt he was encouraged in this by his uncle, Mr. Birkett. After settling in Manchester he soon won the esteem of the people, and in 1854 the citizens of the Cheetham Ward sent a deputation soliciting his consent to accept a seat in the council chamber, which upon public grounds he was induced to accept. He was not a platform orator, but an earnest, zealous, and laborious worker, not only for the Alliance but for other good movements. He frequently visited London in furtherance

of the Alliance. He died on the 22d of March, 1856, at the early age of fifty-one years.

Of the many friends and supporters of the Alliance since the date of its inauguration none have been more sincerely regretted than its first president, SIR WALTER CALVERLY TREVELYAN, BART., whose death took place at Wallington, Northumberland, on the 23d of March, 1879, in the eighty-second year of his age.

In speaking of Sir Walter's demise the *Alliance News* of 29th March, 1879, says:—"Of the many social movements whose claims he advocated, there was none in which he took such a hearty and continuous interest as in that for the removal of intemperance. He was an active and sincere friend of every phase of the temperance movement, but his name is best known as identified with the United Kingdom Alliance. He has been president of the United Kingdom Alliance since its formation in 1853, and to its funds he has always been a most munificent contributor. At the meetings of the auxiliary, held in Newcastle, he was wont to preside, his introductory addresses on such occasions being invariably brief, but eminently practical. When in its 'day of small things' the Alliance, in accordance with the suggestion of the late Nathaniel Card, was formed in Manchester, and a president was wanted, Sir Walter nobly accepted the office, undeterred by the knowledge of the general ridicule and scorn which awaited the earlier movements of the organization. As he did not flinch in the beginning from thereby making himself the laughing-stock of many, so never for a moment did the fidelity of his attachment to the cause suffer the slightest diminution. His powerful aid by social influence, by pen, and by purse, could always be relied on. He lived to see the infant society in which, or in whose object, few men then believed, grow under his fostering care to a vast and powerful organization, the effect of whose teachings has already markedly changed the tone of public opinion in regard to the liquor traffic, and has registered many good results in the books of parliament. The first president of the Alliance, Sir Walter Trevelyan has till now been its only one, and it is with pain and grief that the habit of thinking of him in that character will now necessarily be broken."

A writer in the *Argus* said: "The death of

Sir Walter Trevelyan will have been felt almost as a personal calamity by every one who is interested in the cause of national temperance. No man could have been better fitted than he for the high official position in the temperance ranks occupied by the president of the United Kingdom Alliance; for to the lofty enthusiasm of humanity which characterizes the ideal philanthropist, he united the fine practical insight, the large grasp of facts, and the thorough business aptitude which in combination are so rare, but which must be found in every truly statesmanlike mind. Sir Walter Trevelyan was not a prominent politician, for he was not an ambitious man, and had no desire to push himself to the front; but it may be safely said that few of his contemporaries possessed a more thorough knowledge of the true principles of political action, or whose lead might have been more safely followed by any young politician just entering upon public life. It need hardly be said, therefore, that his loss will be felt most keenly by those who were associated with him in the great cause to the promotion of which his best and highest energies were devoted. The Alliance could not have had a better president, and whoever may be the next occupant of the now vacant chair will do well to tread in the footsteps of Walter Trevelyan."

After serious deliberation and earnest thought, the friends and supporters of the Alliance agreed that SIR WILFRID LAWSON, BART., M.P., was the most eligible person to succeed to the presidency of the United Kingdom Alliance. The feeling was, that irrespective of high social position, family and personal connections, moral character, and superior abilities, his parliamentary career had been such that even his bitterest opponents were obliged to confess and publicly acknowledge his power and ability; whilst the members of the House of Commons treated him with respect and honour. Up to that period few men in the House received so patient and attentive a hearing, or filled the House better than the "witty and logical apostle of prohibition."

Sir Wilfrid Lawson is of an ancient and honourable family, which can trace its history back for generations. His predecessors belonged to an old family of North of England gentry, who were lords of the manor of Fawlisgrave, in Yorkshire, under Henry

III., and who acquired estates in Cumberland. In 1685 James II. conferred a baronetcy upon Wilfrid Lawson of Isell, but the title died with the tenth baronet in 1806. That Sir Wilfrid, who had no children, willed the estates to a nephew (a son of his wife's sister), Thomas Wybergh, who assumed the surname and arms of Lawson. Dying so soon after as 1812, Mr. Wilfrid Wybergh, a brother of Thomas, succeeded to the estates, and he also assumed the surname and arms of the Lawsons. In 1831 Mr. Wilfrid Lawson (*né* Wybergh) was created a baronet. He was a man distinguished by strong religious principles, and a courageous and consistent allegiance to Christianity. He married a sister of the eminent Whig and Peelite statesman, the Right Hon. Sir James Graham, Bart., of Netherby. She is said to have been "a lady in whom was to be found all the virtues and talents which invest the female character with a twofold lustre and attraction." Their son, Sir Wilfrid Lawson, Bart., M.P., was born at Brayton Hall, Cumberland, 4th September, 1829. Fearing the contaminating influences of a public school, and of unreformed university life, the late Sir Wilfrid Lawson had his sons Wilfrid and William educated at home; so that whenever the witty baronet is asked where he received his education, he replies that he never had any. Latin and Greek, &c., were studied under a private tutor, the Rev. J. Oswald Jackson, afterwards an Independent minister, and the author of several important religious works.

In 1858, as Mr. Wilfrid Lawson, he became a candidate for the parliamentary representation of West Cumberland, but was defeated. In 1859, however, he was returned for Carlisle in association with his uncle, Sir James Graham. Two years after his election he was present at the great annual meeting of the Alliance in Manchester, and addressed the magnificent assemblage in the Free Trade Hall, when he spoke in hearty approval of the aims and objects of the Alliance, and characterized it as by far the most important political movement of the day.

In 1864 he introduced into the House of Commons a bill known as "The Permissive Bill," which was then described as "a bill to enable owners or occupiers of property in certain districts to prevent the sale of intoxicating liquors in such districts."

In the following year he was ousted by the

vigorous action of the publicans and their friends; but the result proved less to their advantage than they anticipated, for he spent the interval between 1865 and 1868 in advocating the claims of the Alliance in many of the large towns and cities of the United Kingdom, thus bringing the subject more prominently before the public, and educating the electors on the question.

In 1867 he succeeded to the titles and estates of his father, who died in June of that year.

At the general election in 1868 he was returned at the head of the poll by his former constituency—Carlisle—despite the opposition of the liquor trade and others, who did all in their power to prevent his election. He was re-elected in 1880, but in 1885 retired in order to contest West Cumberland, when in his absence, through illness, he was defeated by one who professed to hold views similar to his own on the temperance question. At the general election in 1886 he was, however, returned as a Gladstonian Liberal for the Cockermouth division of Cumberland, by a large majority.

The subsequent career of Sir Wilfrid Lawson, Bart., M.P., in connection with prohibitory legislation, will be given in due course in later chapters of this work.

SAMUEL POPE, Q.C., honorary secretary of the Alliance, is a son of S. Pope, merchant, London, and was born December 11th, 1826. He was called to the bar at the Middle Temple in June, 1858, became Q.C. June, 1869, and travelled on the northern circuit. Was appointed recorder of Bolton, Lancashire, in April, 1869, and became well known as an able, painstaking, and impartial administrator of the law.

He entered the political arena, contesting Stoke in 1857, and Bolton in 1865 and 1868, each time without success. He is a man of wonderful forensic skill and power, an able, argumentative speaker and writer, and an ardent worker in the interests of the Alliance, of which he has been honorary secretary for an unbroken period of thirty-seven years. His masterly and comprehensive reports were amongst the chief attractions of the annual meeting of the general council.¹

JAMES H. RAPER was born at Carlisle in 1820, and signed the total abstinence pledge

in 1837. In 1843 he settled at Bolton, and had charge of a large Wesleyan day-school, afterwards of a private academy. He became an active temperance worker, and soon was placed upon various committees, including the executive of the British Temperance League. In 1860 he was induced to become parliamentary agent of the Alliance, and in that capacity did immense service. As a popular exponent of temperance principles he had few equals. He was at once an eloquent speaker, a humorist, a keen satirist, and a clear-headed business man. Mr. Raper visited America, Canada, &c., in order to be able to speak from actual personal knowledge of the effects of prohibition in these countries.

On the occasion of his second marriage, his friends presented him with “a well-earned recognition of his past services” in the shape of a handsome silver tea and coffee service and a cheque for £1600. The inscription on the service was simple but suitable: “Presented to Mr. and Mrs. J. H. Raper, with £1600, on their marriage, by friends and co-workers in the temperance movement, June 25th, 1880.” The presentation was made by W. S. Caine, M.P., at his London residence.

Another most noteworthy official member of the Alliance is the gentleman who has for a number of years held the office of chairman of the executive council. BENJAMIN WHITWORTH, J.P., is the fifth son of the late Nicholas Whitworth of Drogheda, Ireland. He was born in Manchester, May 24th, 1816. In his fourth year he was taken to America, where he resided at Philadelphia till 1824, in which year he was brought back to Manchester, and a few months afterwards the family removed to Drogheda, where his father took up his permanent residence. In 1832, when a lad of sixteen, Benjamin came back to Manchester in search of employment, and after much difficulty succeeded in procuring a situation in a warehouse, at a salary of five shillings per week!

For six years he struggled on amidst many difficulties, and then resolved to start business on his own account in partnership with Mr. John Hoole, their joint capital amounting to £50.

In 1842 this partnership was dissolved, when Mr. Whitworth's younger brother Alfred, and subsequently his other brothers, Robert and William, went into partnership with him.

¹ For a biographical sketch of T. H. Barker, secretary, see vol. i. p. 250.

In 1849 his health was so shattered that he, acting upon medical advice, selected Fleetwood, with its sea-breezes, &c., as his future home, from whence he travelled backwards and forwards for about thirteen years. In the meantime business was flourishing, and he conceived the idea, which was afterwards carried out, of importing in his own ships cotton from America to Fleetwood. The experiment was a success, and a material help to the development of the trade of the port of Fleetwood.

In 1863 Mr. Whitworth erected, at a cost of about £3500, the Whitworth Institute at Fleetwood, intended principally for the use of the employees of his firm. In 1864-65 a similar but still larger institution was erected and opened at Drogheda, where Mr. Whitworth had a large manufacturing establishment. The total cost of this building was about £4500.

In addition to the erection of a cotton factory employing over 800 hands at Drogheda, Mr. Whitworth was instrumental in forming a company to supply the town with pure water, and agreed to find half the capital required. He was interested in numerous other commercial undertakings in different parts of the country.

From his infancy Mr. Whitworth was an abstainer from all intoxicating liquors, and in every effort put forth his desire has been to further the interests of the cause.

He was for many years a liberal supporter of the Alliance, contributing the sum of £3000 towards the guarantee fund of £50,000 for the five years from 1865 to 1870, and was one of the three munificent contributors of £5000 towards the £100,000 fund at a later period.

In 1865 Mr. Whitworth was elected member of parliament for Drogheda.

Mr. Whitworth was a J.P. for Lancashire, and M.P. for Drogheda from July, 1865, to 1869, and for Kilkenny from April, 1875, to February, 1880. In 1880 he was re-elected for Drogheda.

WILLIAM ARMITAGE, late treasurer of the Alliance, is the head of the firm of Armitage and Rigby, Limited, of Warrington and Manchester, cotton spinners and manufacturers, employing about 2000 workers, and having a high name in the cotton trade. Mr. Armitage's father was one of three brothers, somewhat notable in their generation. One of them was the SIR ELKANAH ARMITAGE, who was well known in commercial and political circles. He was the architect of his own for-

tune, but is said to have had "an inbred grace, an urbanity of manner, and a quiet modesty which preserved him from the faults which provoked the sarcasm of Horace Greeley on the self-made man." He was not only a consistent and liberal Congregationalist, but also an ardent political reformer, the trusted friend of Richard Cobden and John Bright, an active member of the Anti-corn-law League, and a leader of Manchester liberalism. Sir Elkanah filled the highest offices in the borough of Manchester—not then a city—and received the honour of knighthood for the valuable services he rendered as its mayor.

ELIJAH ARMITAGE, the second brother, was sent out with the earliest missionaries employed by the London Missionary Society in the South Sea Islands.

The third brother, Mr. ZIBA ARMITAGE, was for many years a deacon of the church in the Sunday-school of which he received his early religious impressions. The Congregational Church, meeting in Grosvenor Street Chapel, Manchester, long held a foremost position among the churches of Lancashire for its munificent liberality, its abundant labours, and its large and successful Sunday-schools. Foremost amongst those who were filled with consecrated zeal was Mr. Ziba Armitage, father of the late treasurer of the U. K. Alliance.

WILLIAM ARMITAGE was born in 1815, and after receiving a liberal education devoted his energies to cotton spinning and weaving, eventually becoming head of a large and prosperous firm. He was married in 1837, and has been blessed with a large family, six sons and five daughters still living. For a number of years past Mr. Armitage has resided at Townfield House, Altrincham, Cheshire, a few miles outside of Manchester. He is an alderman and J.P. for the county of Chester. Following the example of his father, Mr. Armitage became identified with the Congregational church, and has long been a tower of strength to the Lancashire Congregational Union, of which for many years he was treasurer. He has also been, and still is, an attached friend and supporter of the London Missionary Society; chairman of Henshaw's Asylum for the Blind; and numerous other charitable and benevolent institutions continue to receive his sympathy and support.

"He commands universal respect by his

unostentatious but consistent piety; he is valued for his practical sagacity, but by nothing does he command higher influence than by that bright and cheerful spirit which he carries everywhere, and which itself often helps to smooth asperities, and to heal the differences which must occur in the working of all societies. . . . It is in the home and the social circle that he is most appreciated, and it is to old tried friends alone that his great worth is fully known. Commercial and political men all honour his worth, in all the churches he is held in high esteem, but the qualities which endear him to his friends can be known only by them.

"As a temperance reformer Mr. Armitage is best known by his long connection with the United Kingdom Alliance for the suppression of the liquor traffic, he having for many years held the responsible office of treasurer, and taken a deep interest in its operations, besides being a liberal contributor to its funds. He now, most deservedly, holds a place amongst the vice-presidents of the Alliance, and his son and namesake, WILLIAM ARMITAGE, JUN., is an active member of the executive committee."

ZIBA ARMITAGE, J.P. for the borough of Warrington and the county of Lancaster, eldest son of Mr. William Armitage, takes a warm interest in temperance matters, and frequently attends the meetings. He and his brother, RIGBY ARMITAGE, are the managing directors of the Warrington branch of the firm's business. He is, also, one of the deacons, and treasurer of the Wycliffe Congregational Church.

Another son, the REV. ELKANAH ARMITAGE, M.A., is the popular minister of a large Congregational church at Rotherham, and an active worker in all the movements tending to benefit the human race.

MR. GEORGE FAULKNER ARMITAGE, another son, is a skilful designer, decorator, and wood-carver. The decorations done from his designs at the Manchester and Paris exhibitions received the highest encomiums, and the panels of the rostrum in Wycliffe Church, Warrington, are admirable specimens of his skill as a wood-carver.

It will be apparent to the reader that the name of Armitage is likely to keep up its prestige, and is as much as ever allied to the best interests of the church and to the welfare of humanity. On the retirement of Mr. Ar-

mitage, Mr. W. J. CROSSLEY of Manchester, was elected treasurer, and still holds office.

CHARLES THOMPSON was born at Morland, Westmoreland, November 8th, 1819, and was educated at Ackworth School, Yorkshire. Mr. Thompson comes of an old Westmoreland family, and is able to trace backward in the parish records seven generations. He served an apprenticeship with a grocer in Liverpool, and afterwards took to the road as a commercial traveller. Eventually he joined Mr. Nathaniel Card in the business of cotton-spinning, &c., at Manchester and Stockport.

On the formation of the United Kingdom Alliance he entered heartily into the work of that organization, and has been a member of the executive from the commencement (thirty-seven years), being at present its oldest, and with the exception of the hon. secy., Samuel Pope, Q.C., the only surviving member of the original executive.

In 1873 he contested the parliamentary representation of Bath, and in 1875 opposed the return of the newly-appointed judge-advocate, George Augustus Frederick Cavendish Bentinck, an uncompromising opponent of all temperance legislation in parliament. In 1881 Mr. Thompson was placed upon the commission of the peace for his native county, and takes a warm interest in all public affairs. He is a prominent member of the Society of Friends. The temperance movement has not a truer friend than Charles Thompson of Morland.

Amongst the founders of the U. K. Alliance was the late JAMES SIMPSON of Foxhall, Accrington. He was born at Clitheroe, July 9th, 1812, and received a superior education. He was remarkable for seriousness of mind and steadiness of deportment, and inherited an ample fortune from his father, James Simpson, who was proprietor of the extensive print-works near Church. Being intended for the law, Mr. Simpson pursued his studies in London and in Berlin, but conscientious scruples prevented him from entering the legal profession. He was a whole-life abstainer from alcoholic liquors, a most zealous supporter of the anti-corn-law movement, an advocate of negro emancipation and the abolition of capital punishment, and the friend of every movement that he believed would tend to benefit the human race.

In early life he became a magistrate, and continued to occupy a seat on the bench at Accrington till within a short time of his

death. In 1843 he married Hannah, only daughter of Alderman Harvey of Salford, who was also an ardent temperance reformer, and a staunch supporter of the U. K. Alliance. He died on the 3d September, 1859, in the forty-eighth year of his age.

The REV. JOHN HANSON, first Alliance superintendent of the London district, was an able, hard-working advocate. After labouring in and around the metropolis until the autumn of 1856, Mr. Hanson took charge of the northern counties, and advocated the cause with great energy and manly boldness. He afterwards accepted the pastorate of the United Methodist Free Church at Chesterfield, and took the oversight of the circuit. On the 30th of December, 1861, Mr. Hanson was present at the quarterly meeting, and, on account of his ill-health, there had been a resolution carried that he should have three months' leave of absence and his salary allowed him. Mr. Hanson rose to return thanks for the kindness manifested towards him, but his feelings overcame him, he staggered back to his chair, was taken home in a cab, and died in about six hours.

As superintendent for Middlesex, and London correspondent of the *Alliancee News*, the REV. DAWSON BURNS, D.D., has long been known to many, both at home and abroad, but the true value of his services will never be fully known or rightly understood by the great body of temperance workers in the United Kingdom. Mr. Burns is one of those men whose inner life and guiding principles require to be known before a just estimate can be made of his labours in the temperance cause.

Dawson Burns was born in Southwark, London, in the year 1828, and signed the total abstinence pledge in 1839, being then in his eleventh year. At a meeting of the Youths' Temperance Society in New Church Street Chapel Schools, October, 1840, he delivered his maiden speech, and in the following year wrote a tract entitled, "A Plea for Youths' Temperance Societies," which was circulated in the neighbourhood.

Mr. Burns soon became known as a contributor to the columns of the *Weekly Temperance Journal and National Temperance Advocate*. He was appointed, early in 1845, assistant secretary to the National Temperance Society, and in 1846 became joint secretary and conductor of the monthly organ. In 1847

he entered the General Baptist College at Leicester, where he resided for nearly four years, and took an active part in the operations of the Leicester Temperance Society. In September, 1851, he removed to Manchester. There he was elected on the committee of the Manchester and Salford Temperance Society, of which he afterwards became honorary secretary, and when the U. K. Alliance was organized in Manchester, on the 1st of June, 1853, he was the sixth member enrolled.

In the previous March he had returned to London, and by request took the secretaryship of the National Temperance Society, vacant by the death of the Rev. Thomas Spencer, M.A. On the formation of the National Temperance League in 1856 the hon. secretaries of the London Temperance League became the hon. secretaries of the amalgamated societies.

Dr. Burns, however, continued to edit the monthly organ until the end of the year, when it was discontinued. On the 15th of March, 1856, the *Alliancee Weekly News* contained his first letter as the London correspondent of that paper, and he still contributes in that capacity. On the 1st December, 1856, he entered on the office of metropolitan superintendent of the United Kingdom Alliance, a position he has occupied up to the present.

His contributions to the literature of the movement are numerous and valuable. He was one of the editors of the *International Temperance and Prohibition Convention Report*, 1862, joint editor with Dr. F. R. Lees of the *Bible Temperance Commentary*, which has gone through several editions, was for some years editor of *The Temperance Worker*, published by G. H. Graham of Maidstone, also of Graham's *Temperance Guide and Year-book*, and several other productions. He published an able work on *Christendom and the Drink Curse*, and another entitled, *The Bases of Temperance*, and in 1890, *Temperance History*, in two volumes, which is brimful of facts and dates of great value to speakers and writers. He has also contributed to the hymnology of the movement.

JOHN HILTON was born at Brighton, October 22d, 1820, his father being a respectable tradesman in that town, where the family of Hiltons had for generations resided. John became an abstainer in 1840, and soon afterwards began to take an active interest in the

movement. He promoted the formation of a "Friends' Association for Diffusing Temperance Information," of which he was secretary. Shortly after this he became secretary of the Brighton Temperance Society. In 1851 his health failed him, and he had to take rest. On his recovery he was invited to a public tea in the Town Hall, attended by 400 persons, when he was presented with an address and a purse of gold.

Soon after the formation of the United Kingdom Alliance Mr. Hilton heartily joined it, and on the executive determining to appoint district superintendents he made application and was appointed for the southern counties of England. For about six years he laboured successfully in Sussex, Surrey, Kent, Devon, Hants, and the Channel Islands.

He resigned his position with the Alliance to fill a commercial post in London, and previous to removing from Brighton to the metropolis a farewell soiree in his honour was held in the Town Hall, attended by representatives of almost every sect and party in the town.

Mr. Hilton has given his attention to numerous social, moral, political, and religious movements, and is connected with most of the temperance organizations, including the Good Templars. He is the author of several excellent hymns, melodies, &c., and has long been a contributor to the press. For some years past he has been the London electoral agent of the United Kingdom Alliance, and has done good service to the cause.

On the whole the United Kingdom Alliance has been remarkably fortunate in the selection of its district superintendents and agents. Most of them have been men of undoubted ability, sterling integrity, and thorough devotion to true temperance principles. In times of emergency they have been an unfailing source of help, strength, and influence in every branch of the temperance movement.

Another noteworthy fact is, that the executive know when they have a good man and how to retain his services, even from periods of from ten to thirty years. The Rev. Dawson Burns, D.D., John Hilton, William Mart, John Paton, J. P. Uran, Robert Swan, William Thomas of Bangor, J. M. Skinner, Henry Hibbert, C. H. Murray, Hector Davidson, Richard Coad, E. P. Ridgway, and others, have spent the best years of their lives in the service of the United Kingdom Alliance.

VOL. II.

As a type of the men engaged in some of the less prominent official positions, we here present the reader with a few particulars of the life and labours of WILLIAM FITHIAN, now of London. He was born at Manchester in 1822. When about nine years of age he removed with his parents to Heywood, where soon afterwards his father died. At an early age William was sent to work in a cotton mill. When about eleven years of age he signed the total abstinence pledge, and became a frequent attender at the temperance meetings, eagerly listening to the eloquence and arguments of Joseph Livesey, Edward Grubb, R. B. Grindrod, Rev. Francis Beardsall, William Pollard, Alfred Hewlett, and numerous others.

He next entered the service of a grocer, and by industry, temperance, and economy saved a little money and opened a small shop on his own account, but unfortunately lost all he had saved. He then took his own little library and became a second-hand bookseller. During the years he was in Heywood he took an active interest in the temperance movement, and was usefully employed in visitation, &c. He was a warm friend and advocate of the Order of Rechabites, and a vigorous opponent of public-house clubs. On his return to Manchester he identified himself with the Oak Street Temperance Society, and was its chairman for a considerable time. He also took an active part in the operations of the Manchester and Salford Temperance Advocates' Society, and was its president at the time of the presentation to Dr. F. R. Lees in 1859.

In December, 1858, Mr. Fithian proposed, and with a few friends commenced the Manchester and Salford Permissive Bill Association. From its commencement also he was an active member of the United Kingdom Alliance.

In 1863 he accepted the post of agent to the London Auxiliary of the Alliance, and on the 23d of March, 1863, was presented with a silver medal, a testimonial, and a purse of gold, as a recognition of his long and active services in the temperance cause in Manchester and neighbourhood.

From the day of his settlement in London Mr. Fithian was a zealous worker, and was for a number of years proprietor of a well-conducted private temperance hotel. In 1864 he took an active part in forming and working an "Open-air Temperance and Prohibition

Union" in London, he being president, and Mr. J. Motc hon. secretary. On retiring from the London Auxiliary of the Alliance Mr. Fithian became an independent advocate of temperance, &c.

In other portions of this work notices are given of the life and labours of some who have been on the staff of the Alliance, viz.: Rev. James Wilson, Alderman John Strachan, Rev. W. B. Afleck, George E. Lomax, William Thomas, Rev. J. W. Kirton, Edward Grubb, John Paton, Robert Swan, and others.

We can do little more than name some whom we have known as laborious workers for most part of a lifetime, but who decline to supply material for a detailed notice.

WILLIAM MART, of Derby, is one with whom we have been personally acquainted for over thirty years, and whom we have always known as an earnest, intelligent, and faithful temperance reformer.

J. P. URAN was born at Hayle, in Cornwall, in 1825. Several years of his early life were spent at St. Ives, where he signed the pledge of total abstinence at the age of fourteen. For some years he was a valuable local speaker for the temperance societies in the district, and was induced to become agent for the West Cornwall Temperance Association, and next for the East Cornwall Temperance Union.

He then accepted an engagement as agent for the Plymouth Total Abstinence Society for a year or two, and from thence he went to York, where for two or three years he was the active and energetic agent of the York society. He then served the British Temperance League for five years, and left them to become district-superintendent of the United Kingdom Alliance, as it would enable him to be more frequently at home. For over twenty-four years he has worked the district, and made himself a name long to be remembered. His letters to the press are numerous, interesting, and valuable.

Some twenty-six years ago Mr. Uran wrote an article on "The Christian Sacrament," which appeared in the *Temperance Advocate*, and was afterwards republished as a four-page tract. This is one of the most terse, able, and logical expositions of the subject we have ever met with. It deserves to be reprinted and widely circulated amongst the churches still using the brandied wines of commerce instead of "the fruit of the vine."

RICHARD COAD was born at Perranarworthal, in Cornwall, April 30th, 1832. His father was a Rechabite, and his mother a devoted Christian, whom Richard tenderly cherished and cared for till her death at a ripe old age. His father was captain of a mine, but dying early the family became scattered; three children going abroad. Richard helped his father in the mine for a few years, and then managed a department in an iron-foundry.

When Mr. Coad was but a youth he visited Tehidy Park, Cornwall, where a gala had been organized by the late venerable William Docton of St. Ives. By his persuasion young Coad was moved to make his "maiden speech," and with such success that he was carried shoulder high all round the grounds, his admirers declaring that he was "a real, Cornish-born orator."

His teetotal friends, backed by Mr. Docton and S. Fox of Falmouth, gave him no rest until he consented to devote himself to the work, and he went throughout the length and breadth of the county preaching teetotalism, a multitude of people signing the pledge. He afterwards became agent for the Devon and Cornwall Temperance League, labouring for several years in the two counties with much success.

Shortly afterwards Mr. Coad entered into the work of the Alliance, becoming one of its lecturing agents, and making a name known throughout the whole of the United Kingdom, his special missions in Manchester and many other large towns being remarkably successful. In July, 1889, he left England on a mission to Australia and New Zealand, and the reports to hand are highly satisfactory.

The *New Zealand Methodist* gives a long account of a mission lasting eleven days in Durham Street Church, Christchurch, when the large building was found to be totally inadequate, the Sunday-evening congregations being large enough for two such buildings. His success was so great that he was compelled to prolong his visit, and the demands for his service were so numerous that he stayed amongst the Australians until the summer of 1891.

NATHANIEL SMYTH was born at Colchester, Essex, November 12th, 1822, his father being a respectable tradesman in that town, known as an extensive reader and an enthusiastic

reformer. At an early age Nathaniel was apprenticed as a compositor to the *Essex Standard*. After completing his term of apprenticeship he went to London, where for many years he was employed as a compositor. He made a practice of going almost every night to hear some of the great speakers, without regard to creed or party. His special favourites were Bright, Cobden, W. J. Fox, Cardinal Wiseman, and Lord John Russell. After helping to collect money for Father Mathew, he gave his special attention to social reforms, and travelled through the country lecturing upon these subjects.

On the 1st of January, 1867, he commenced his labours at Taunton as an agent for the Western Temperance League, and he continued with that organization for several years. In 1872 he visited Liverpool to take part in an open-air temperance mission under the auspices of the Liverpool Temperance Union, and made so good an impression that he was soon after engaged as their agent.

He left the Union to become secretary and agent of the Liverpool Popular Control and Sunday-closing Association, and proved that he was well versed in and able to deal with every phase and aspect of the licensing question, being a match for lawyers, magistrates, or barristers, whom he sometimes astounded by his clear exposition of the law.

He prepared and published for the Popular Control Association several very important and valuable pamphlets, including "The Liverpool Drink Map," showing at a glance the enormous number of drink-shops in certain localities, and also a series of maps and charts showing the number of drinking-places (1) in the most unhealthy district in Liverpool; (2) within 100 yards of St. John's Market; (3) within 150 yards of the Sailors' Home; and (4) within 200 yards of the Liverpool Exchange.

As a speaker Mr. Smyth stood in the front rank. He was clear, forcible, and logical, while his sarcasm and wit enabled him not only to impress his audience, but speedily to silence most of his opponents. His last engagement was with the Alliance, as superintendent for East Lancashire, a position we regret to say he was (in April, 1890) obliged to resign owing to ill-health and growing infirmity.

HECTOR DAVIDSON was born at Auchinleck, a village in Ayrshire, Scotland, February 20th,

1835, and was the youngest of thirteen children. His father, Joseph Davidson, was a collier, and soon after Hector's birth removed with his family to Mauchline. At the early age of eight years Hector began life as a herd-boy on an adjacent farm, starting at early morn, with a little black bread to serve as food for the day, returning at night, in all seasons and in all sorts of weather. After being a few years employed in this way, he was sent to learn the fancy box-making trade. He had no opportunity of attending school, yet thirsted for learning, and taught himself to read and write. He was practically a life-abstainer, but had his attention specially directed to the temperance question by his intercourse with James Stirling, agent for the Scottish Temperance League, with whom he shared the same room, and whose lectures and conversations made a deep impression upon his youthful mind.

At the age of twenty he removed to Leeds and became a Scotch travelling draper. He soon took an active interest in the popular movements of the day—extension of the franchise, the Elementary Education Act, 1870, Plimsoll's efforts in parliament for the benefit of our sailors, the American struggle for the emancipation of the slaves, and kindred subjects. In local matters he was equally interested, and stoutly defended the right of the people to meet and hold public meetings in Vicar's Croft on Sundays; but his great work was in connection with the temperance cause.

In 1872 he became agent and secretary to the Leeds Permissive Bill Association, and auxiliary of the United Kingdom Alliance. In 1885 he was appointed district-superintendent for the North and East Ridings, and the Eastern Division of the West Riding of Yorkshire.

He was at his best in debate, and was deservedly held in esteem for the effective manner in which he could deal with facts and figures relating to the temperance question. As a speaker he was pure and lofty in tone, logical in style, and ever ready with facts, figures, and illustrations. He died June 19th, 1890, aged fifty-seven years.

THE REV. RICHARD LAMBERT, of Bolton, was the Northern superintendent of the Alliance, and an able, laborious worker. EDWARD N. CHARLTON, of Sunderland, was also a true and faithful servant of the cause, retiring from the staff of the Alliance to assist his

father in his business. E. P. RIDGWAY, of Salford, was another faithful exponent of the Alliance principles, a staunch teetotaller, and a genial companion.

RICHARD ARMSTRONG, of Chorley, had a most promising career cut short by a railway accident, which incapacitated him for the duties imposed upon him; but we remember with grateful sympathy his devotion, and able, earnest efforts in the cause. THOMAS CARRICK, of Kendal, was another of the Northern agents of the Alliance, who is still an active friend and advocate of the cause.

JAMES WHYTE, successor to the late T. H.

Barker as secretary of the United Kingdom Alliance, has long been known in temperance circles as an able, genial, and earnest friend of the cause, and a man of large experience.

J. A. GIBSON, the resident statistician of the Alliance, has been so long in the chief office, having virtually grown with its growth, that he is looked upon by all as a most important part of the official machinery in the institution.

The following table gives the date, place, and chairman of each annual public meeting of the Alliance from its inauguration in 1853 to the year 1890:—

1853	Oct. 26	Corn Exchange, Manchester,	Sir W. C. Trevelyan, Bart.
1854	25	Old Free Trade Hall, Manchester, ...	Sir W. C. Trevelyan, Bart.
1855	3	Theatre Royal, Manchester,	Lawrence Heyworth, Esq., M.P.
1856	22	New Free Trade Hall, Manchester,..	Sir G. Strickland, Bart., M.P.
1857	14	" " "	James Haughton, Esq., J.P.
1858	25	" " "	Joseph Thorp, Esq.
1859	18	" " "	Joseph Pease, Esq.
1860	16	" " "	Joseph Crook, Esq., M.P.
1861	23	" " "	Sir W. C. Trevelyan, Bart.
1862	22	" " "	Sir G. B. Pechell, Bart.
1863	23	" " "	Sir W. C. Trevelyan, Bart.
1864	11	" " "	Sir Robert Brisco, Bart.
1865	25	" " "	Sir G. B. Pechell, Bart.
1866	23	" " "	B. Whitworth, Esq., M.P.
1867	22	" " "	Sir Wilfrid Lawson, Bart.
1868	13	" " "	W. R. R. Callender, jun., Esq., J.P.
1869	19	" " "	{ Rev. Dr. Temple (Bishop Designate of Exeter).
1870	26	" " "	Sir C. E. Trevelyan, K.C.B.
1871	17	" " "	The Ven. Arch. Sandford, B.D.
1872	15	" " "	{ The Dean of Canterbury (Dr. R. P. Smith).
1873	14	" " "	John Miller, Esq., M.P.
1874	13	" " "	Arthur Pease, Esq.
1875	12	" " "	Hugh Mason, Esq.
1876	24	" " "	Sir Wilfrid Lawson, Bart., M.P.
1877	23	" " "	{ The Mayor of Manchester (Mr. Abel Heywood).
1878	21	" " "	Professor Smyth, M.P.
1879	21	" " "	Sir Wilfrid Lawson, Bart., M.P.
1880	19	" " "	{ The Lord Bishop of Manchester (Rev. Dr. Fraser).
1881	18	" " "	E. S. Howard, Esq., M.P.
1882	17	" " "	Right Hon. Lord Claud Hamilton.
1883	16	" " "	{ Lord Bishop of Newcastle (Rev. Dr. Ernest B. Wilberforce).
1884	21	" " "	John Slagg, Esq., M.P.
1885	13	" " "	Rev. the Earl of Mulgrave.
1886	12	" " "	Sir Wilfrid Lawson, Bart., M.P.
1887	11	" " "	{ Right Hon. Sir U. Kay Shuttleworth, Bart., M.P.
1888	9	" " "	Right Hon. Sir W. V. Harcourt, M.P.
1889	22	" " "	Samuel Pope, Esq., Q.C.
1890	21	" " "	Sir George O. Trevelyan, Bart., M.P.

END OF VOL. II.



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